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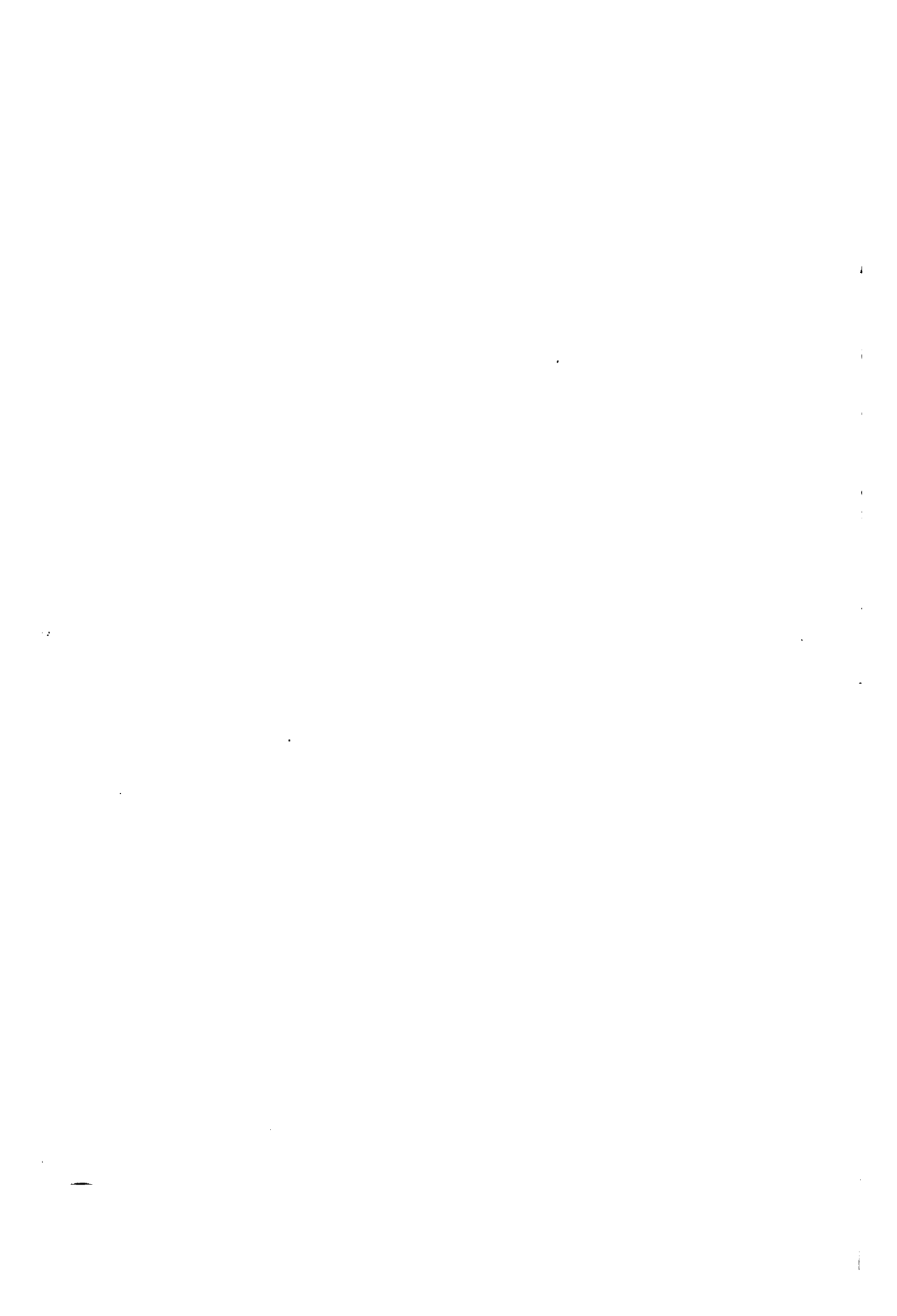
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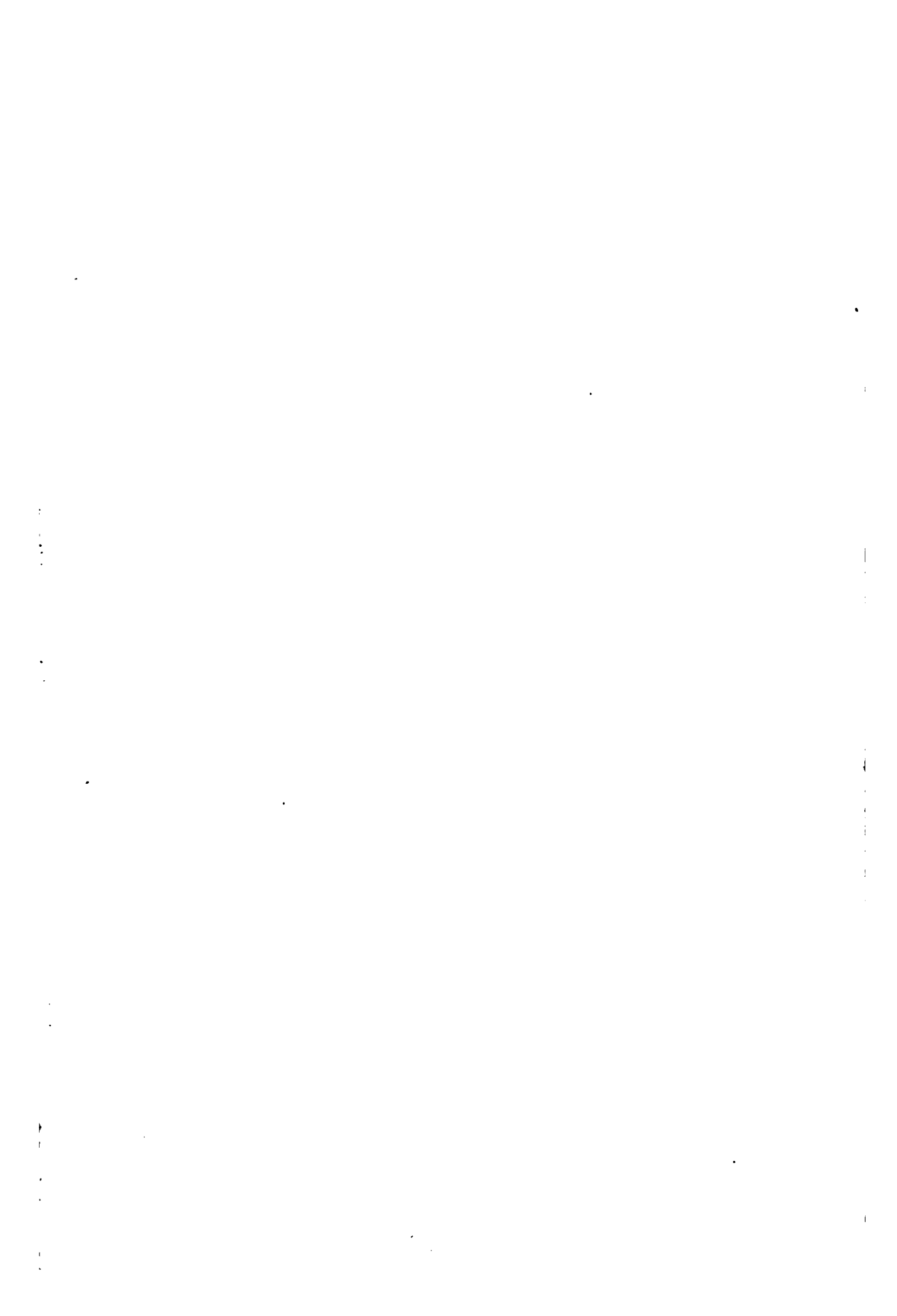
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 उवाच॥इतित्यश्व
 ना॥न्यविशस्त्रयुनावात्सेस॥



देहमिति॥ ४२॥इतिश्रीभागवतेमहापुराणेश्वरमन्त्रेभ्यश्वर्णिनेनाममिशर्तितमोऽध्यायः॥२॥एकविंशोपाद्वयं

A

SANSKRIT READER:

WITH VOCABULARY AND NOTES

BY

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FIRST EDITION, SIXTH ISSUE

BOSTON

GINN AND COMPANY

1912

Entered according to Act of Congress, in the year 1888, by
C. R. LANMAN,
in the Office of the Librarian of Congress, at Washington.

TYPOGRAPHY OF THE TEXT BY
GEBRÜDER UNGER,
SCHÖNEBERGER STRASSE, 17A,
BERLIN, SW.

TYPOGRAPHY OF THE
VOCABULARY AND NOTES BY
J. S. CUSHING & CO.,
BOSTON, MASS.

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TO MY TEACHERS,

WILLIAM DWIGHT WHITNEY

OF YALE COLLEGE,

ALBRECHT WEBER

OF THE UNIVERSITY OF BERLIN,

AND

RUDOLF ROTH

OF THE UNIVERSITY OF TüBINGEN,

IN TOKEN OF THANKS AND AFFECTION.

PREFACE.

THE results of comparative philology are now so generally incorporated into our modern classical grammars, lexicons, and text-books, that even a slight knowledge of Sanskrit, if it be accurate so far as it goes, is of great service to the classical teacher in making his instruction interesting and effective. As independent disciplines, moreover, Sanskrit and comparative philology, and the literatures and religions of India, are constantly gaining in importance, so that, for example, Sanskrit is now taught at all but one of the twenty universities of the German Empire.

The design of this work, then, is twofold. In the first place, it is to serve as an introduction to these subjects for the students of our colleges and universities. The excellent Chrestomathy of BOEHTLINGK has no vocabulary; and few persons can be expected to buy the costly dictionary of WILLIAMS or that of BOEHTLINGK AND ROTH, at the outset, when they are uncertain whether Sanskrit will be of sufficient interest or use to them to warrant their continuing its study. What the beginner needs is an elementary work comprehending both text and vocabulary in a single volume. And accordingly, this Reader is meant to furnish ample material for about fifty weeks' reading, in a course of three hours a week, and, with the text, the appropriate lexical apparatus. The Reader is made as a companion-volume to WHITNEY's *Sanskrit Grammar*, and these two books supply all that is needed for the first year's study.

This Reader is designed, in the second place, to render a knowledge of Sanskrit accessible to the classical teachers of high-schools, academies, and colleges. These teachers, if they pursue this study at all, usually do so without the aid of an instructor. And it is especially *the requirements of unaided private study* that I have taken constant pains to meet. I state this fact thus explicitly, because, both here at Cambridge, and during my connection with the Johns Hopkins University (where the plan for this work was formed), numerous inquiries for such a book have been addressed to me by persons very remote from any of the higher institutions of learning.

If, incidentally, this work should help to correct some of the false notions which are prevalent respecting the relations of Sanskrit to other languages of the Indo-European family, and to save the literature from

undue depreciation and from exaggerated praise, it will have served a worthy object.

So cumbrous or so meagre have been hitherto the appliances for acquiring even a moderate knowledge of Sanskrit, that classical students, when seeking such knowledge as an auxiliary to their special work, have found the labor discouragingly great. These students unquestionably have a legitimate and sufficient reason for undertaking Sanskrit, and I venture to hope that the difficulties of the beginning (see p. xv) have been so materially lessened that they will now find even a modicum of Sanskrit well worth the trouble of attainment.

In making my selections¹ from the various Sanskrit writings, I have had two practical aims in view: first, to provide abundant material for thorough drill in the language of the classical period; and, secondly, to furnish a brief introduction to the works of the Vedic period, Mantra, Brāhmaṇa, and Sūtra. Accordingly I have not sought to give any thing new, but rather that which is best suited for beginners. The easy Nala is the Xenophon's Anabasis of Sanskrit students, and quotations from it appear very often in the grammars. And the first five chapters here given form a complete story. For an elementary reader, the Hitopadeṣa is unrivalled, and to leave it out would have been an inexcusable omission, unless, indeed, its place were taken by the Panchatantra. From this latter work I attempted to prepare some selections; but the text is in so unsatisfactory a condition, that I relinquished the plan. And so, although the Hitopadeṣa has been printed very often, I have given a considerable part² of it here, choosing the fables on the ground of their intrinsic excellence and their interest as originals of well-known occidental stories.³ For similar reasons the six tales from the Kathā-sarit-sāgara were selected. On account of their easy style and simple narrative, they furnish admirable matter for exercise in rapid reading. The selections from "Manu" are so made as to illustrate some of the most important and interesting matters of Hindu custom and belief.⁴

Among the Vedic hymns (or Mantra-material) are, first, some of the easiest⁵; then some taken on account of their poetic⁶ or dramatic⁷ merit, or

¹ These include 68 pages of classical Sanskrit and 37 pages of Vedic Sanskrit. which was appealed to as scriptural authority for the practice of widow-burning. Compare also the notes on 28²⁸, 57², and 65⁹ ff., in all.

² Nineteen fables: there are forty-three in all. pare also the notes on 28²⁸, 57², and 65⁹ ff., with those on 65⁶, 91¹⁶, and 97² respectively.

³ See the introductions to the fables in the Notes.

⁴ Such are selections xxxi. (Rigveda i.1), xxxiii., xxxviii., xxxix., xli., xlv., xlv., and lix.

⁵ Compare the table of contents. The text-selections are intended to be mutually illustrative as far as may be. Thus the passage 64⁶ ff. is given for its interesting bearing on Rigveda x.18.7 (86¹⁷), the verse

⁶ Selection xxxii. is the best.

⁷ Selections xxxv., xxxvii., and lvi. are in dramatic form (see Whitney, page xviii). and are among the most difficult.

their ethical interest¹; and finally some taken because of their historical importance.² For the most part, a repetition of the hymns given by DELBRUECK and by BOEHLINGK in their Chrestomathies has been avoided. The Brāhmana pieces are chosen in such a way as to show the relation of this kind of literature to the hymns or Mantras.³ The selections from the Grihya-sūtras are the two most interesting chapters of Indian private antiquities, the wedding and the burial service. These texts are, to a certain extent, rubrics, and prescribe that numerous specified stanzas of the Rigveda be repeated at these ceremonials. Care has therefore been taken that all the stanzas here cited by their first words should be given in full among the selections from the hymns.⁴

Concerning the text, little need be said. It would have been either folly or idle pretense to make elaborate text-studies for the short extracts of which the Reader is composed.⁵ I have accordingly contented myself, in the main, with reprinting the text of the best editions. Misprints have of course been corrected, and I have endeavored to make the orthography conformable to the best standard⁶ and consistent throughout.⁷ Of some slight emendations, due mention will be made in the Notes. For the Nala, I followed the edition of BUEHLER in his *Third Book of Sanskrit*⁸; for the Hitopadeṣa, the text of BOEHLINGK in the second edition of his Chrestomathy,⁹ and MUELLER; for the Kathā-sarit-sāgara, BROCKHAUS; and for "Manu," LOISELEUR DESLONGCHAMPS. I regret that the results of the studies of BUEHLER, BURNELL, HOPKINS, and JOLLY on the text of "Manu" are not yet available.

¹ Such are the Varuna-hymns, selections from Rigveda x. 9, 14, 16, 17, 18, 53, 154, xliii.-xlv.

² Such are the hymns for the dead and the wedding-hymn; likewise selection xxxvii, and selection xxxvi. (which contains the Sāvitrī). Selection lxii. is the Maitrāyaṇī version of the Hiranya-garbha hymn, Rigveda x. 121, and is given partly in order that those who possess copies of the Rigveda may study the two versions comparatively.

³ Thus the Brāhmana selections lxvi., lxvii., lxviii., and lxxii. stand in connection with the Mantra selections lvi., xlvii., lxii., and xlv. respectively.

⁴ The stanzas required for the wedding ceremonial are given in selections lviii., lvii., and lv. From this the student will see why there are some selections consisting of only one or two stanzas. The burial-stanzas are

from Rigveda x. 9, 14, 16, 17, 18, 53, 154, and 155 (selections xlix. ff.), and i. 97 (selection xxxiv.). This last hymn is mere trash, and would not have been included among the texts, had not Aṣṭvalāyana (at iv.6.18) prescribed that it be used as a burial-hymn; but I could not allow room for the "Sun-hymns" (sāuryāṇi) and the "Blessings" (svasty-ayanāni), which are also mentioned at iv.6.18.

⁵ See A. WEBER, *Indische Studien*, ii. 151.

⁶ Especially in the use of *anusvāra* and of the nasal mutes, of b and of ḡ. I have written oḥ where WHITNEY (see § 227) writes oh.

⁷ But some of the interesting orthographical peculiarities of the Maitrāyaṇī Sanhitā I have allowed to stand.

⁸ See the "Brief List," page xvii.

It is a pleasant duty to acknowledge my thanks to BOEHTLINGK, who, in a way no less generous than unexpected, volunteered to look over all the proofs of the classical part of the text. For the well-established and well-edited Vedic texts, such help was of course not needed.

For the *Rigveda*, AUFRECHT's second edition was made the standard. For the selections from the *Maitrāyaṇī Saṁhitā*, I am indebted to the kindness of its editor,¹ Dr. LEOPOLD VON SCHROEDER, of Dorpat. The extracts from the *Brāhmanas* naturally follow the editions of WEBER and AUFRECHT. The chapters from *Aṣṣwālāyana* are a reprint from STENZLER's edition, with some unimportant typographical licenses.

The vocabulary, it is almost needless to say, is based on the great *Lexicon* of BOEHTLINGK AND ROTH. I should of course deviate from it only with the utmost circumspection; but I trust that I have not followed it slavishly.

As for the extent of the vocabulary, it is designed to be complete for the text given in the Reader, and also, it may be added, for the text in the Appendix to the Grammar.

It is proper to mention here several matters touching the general plan of the vocabulary. It is not a mere list of the actually occurring Sanskrit words with their English equivalents. So far as possible, it aims to do with thoroughness two things :

First, as regards the *forms*, To enable the student to trace every word back to its root, by giving references to WHITNEY's chapters (xvi. and xvii.) on word-formation, and by giving the root itself, and, in the case of secondary and tertiary derivatives, the intermediate forms, even when these do not occur in the text at all. Thus, for the complete explanation of *mithyopacāra* (p. 217), are given, first, *mithyā*, then the older form thereof, *mithuyā*,² then the adjective *mīthu* from which the adverb is derived, and finally the root *mith*, although neither the adverbs nor the adjective nor any verbal form of the root occurs in the text. In like manner, *car + upa* is given solely on account of *upacāra*.

Secondly, as regards the *meanings*, To enable the student to trace every signification back to the radical idea, by giving not only the meaning required for translating a particular passage, but also, if this is a secondary or tertiary or later meaning, the intermediate meanings, and in their logical order of development. Thus the only meanings of the word *pāda*, as it

¹ He gave them to me in manuscript, attention drawn to the peculiar form and before he himself began printing. accent of the adverb and will find the ex-

² By looking out the reference to 1112e planation thereof.
(under *mīthu*), the student will have his

occurs in the text of this Reader, are 'foot' or 'leg,' in ten passages, and 'verse of a three-versed stanza,' in one passage (60¹²). The history and uses of the word may be clearly understood from BOEHTLINGER AND ROTH. The original meaning 'foot' was extended to that of 'leg'; then specialized to the meaning 'limb of a quadruped'; then generalized to the meaning 'quarter' (as, conversely, the English word *quarter* is specialized to the meaning 'fourth part of a quadruped, including a leg,' e.g., in *quarter of beef*); once more it is specialized to the meaning 'quarter of a four-versed stanza,' i.e. 'verse'; and then, at last, the use of the word is illogically extended, and it is made to denote a verse of even a three-versed stanza. To have given the meanings 'foot, leg, verse,' in three words, and perhaps in the order 'verse, leg, foot,' would have sufficed, it is true, for the purpose of making a translation; but such translation demands of the student only the most thoughtless and mechanical labor. On the other hand, by indicating briefly the development and connection of meanings, the attention of the student is directed to the processes which are constantly going on in the life and growth of language; and thus, although Sanskrit is a dead language, the study of Sanskrit may be made a study of life and growth.

The illustration of the transitions of meaning by analogies from the English and other familiar tongues would, it seemed to me, greatly increase the interest and usefulness of the vocabulary. And so, considerable space has been devoted to this matter. Thus under *vyāma* (p. 254, top), 'a stretch-out,' i.e. 'a fathom,' are adduced the closely parallel English *fathom*, from Anglo-Saxon *fæðm*, 'the extended arms,' and also *ῥοπή* and French *toise*, both meaning 'fathom,' and of common origin respectively with *ῥέγω* and Latin *tendere*, 'stretch.'¹

In a book intended partly for persons whose chief interest in Sanskrit is from the side of its relations to the classical languages and to our mother-tongue, etymological comparisons are plainly called for. Accordingly, the kindred words from the Greek, Latin, Anglo-Saxon, and English have been given,² and always along with their meanings. It is hoped that these comparisons, presenting, as they do, many familiar words with which the learner can associate what is new and strange, will prove a useful aid to the memory. Etymology is a subject in which there is large room for reasonable

¹ For other parallels, compare, for example, *ābharāṇa*, *barhis*, *bhavana*, *vaṇṇa*, specialization and metaphor. On this subject in general, compare CURTIUS, *Grundriss der vergleichenden Grammatik der indogermanischen Sprachen*, pp. 111-116, and BRINKMANN, *Die Etymologie eines Wortes*, Bonn, 1878.

² To give them without their meanings and without showing the connection of ideas is, for an elementary book, a useless task. For example, under root *nud + vi*, are adduced the English *di-vert*, *dis-port*, and *s-port*, and a reference to SKEAT's dictionary or to WEBSTER's ideas is, for an elementary book, a useless task.

difference of opinion on matters of detail, and on such matters well-recognized authorities often disagree. I have tried to use the standard works of reference in the light of the best and latest etymological criticism at my command, and to distinguish with care between what is certain and what is mere conjecture. In the revision of the greater part of my manuscript for the press, I had the benefit of KLUGE's valuable dictionary.¹ His acceptance of the current comparisons has often given me assurance, and his sober judgment has often confirmed me in scepticism or silence on doubtful points. In the numerous cases where the undoubtedly allied words are too many to be given in full, I have usually selected those forms which were the simplest or the most interesting, or those whose kinship was clearest.²

These comparisons include only genuinely cognate words, as distinguished from borrowed words; the latter have as a rule been excluded, or, if given, have been characterized as borrowings.³ Thus *ivos*, Latin *sen-ex*, and English *sen-green* are given on page 266, all as genuine cognates of *sana*; the words *senate*, *senator*, *senatorial*, *senescent*, *senile*, *senility*, *senior*, *sire*, *sir*, *seigniorage*, etc., are not mentioned, because they are not genuine English cognates, but only more or less ancient borrowings or more or less direct derivatives from the Latin.⁴ So under the root *ṣp* (p. 276) are given Latin *serpens* and *reptilis*, and it would be superfluous to add the borrowed English *serpent* and *reptile*.

The accents of all words have been regularly marked in the headings of the articles, so far as the accents are known from the occurrence of the words in any accentuated texts of the literature.⁵ But in addition to these words, the verb-forms immediately following the root have been uniformly accented, according to the rules, except in a few doubtful cases; and a number of compounds occurring on the pages of Nala have been accented,

¹ Entitled *Etymologisches Wörterbuch der deutschen Sprache*. Strassburg, Karl J. Trübner. 1883. Royal 8°. Price 10 Mark 50 Pfennige.

² Thus under *sana* (p. 266) might have been given, in addition to Latin *senex*, the words *senior*, *senectus*, *senilis*, *senesco*, *senātor*, *senātus*, etc.; but these are readily suggested by *senex*.

³ Thus the interesting compound *sene-schal* is added under *sana*, not as a genuine English cognate, but as a borrowing through the French from Continental Germanic, where its first member is indeed a genuine cognate.

⁴ Compare note ², above.

⁵ For these accents I have relied on BOEHLINGK's *Sanskrit-Wörterbuch in Kürzterer Fassung* as far as it has appeared, i.e. to the end of bh, and for the rest of the alphabet, on the great thesaurus of BOEHLINGK AND ROTH. There are many words accented in more than one way (e.g., *rājya*, *rājya*, *āsana*, *āsana*, *dāridra*, *dāridra*, *dāiva*, *dāiva*, *bhūti*, *bhūti*, *vṛṣṭi*, *vṛṣṭi*, *veṇu*, *veṇu*); such have generally been left unmarked; but of a few common words like *mānu*, *dvipād*, *paṇḍ*, *pāpā*, and *matī*, the prevailing accent is given, especially, if (as in the case of *bhṛtī* or *pātrī*) the other accent is rare, or (as in the case of *gūḥka*) not authenticated.

according to the rules, in order to make more tangible the difference between homonymous determinatives and possessives.¹

What form should be given to the headings of articles is often a question. For denominative verbs, I have chosen the stem-form (e.g., *mantraya* rather than *mantray*); to this is prefixed the root-sign (v), merely in order to catch the eye; the sign must not be understood as meaning that such stems are in any wise co-ordinate with roots. The stems of the perfect active participle and of the primary comparatives are given as ending in *vāns* and *yāns*, but without any implication that these are theoretically better than the weaker forms. Roots with medial or final *ar* or *r* are given in the latter form, and so are the stems in *ar* or *r*.²

The synopses of conjugational forms which follow each verbal root are based on the collections, still in manuscript, made by Professor WHITNEY.³ These were placed at my disposal by him with the greatest kindness. They include all the verb-forms cited by the St. Petersburg Lexicon and BOEHLING's Abridgment, as occurring in the actual literature, besides very extensive gleanings made independently by Professor WHITNEY from texts represented in the Lexicon,⁴ and from others published since its completion,⁵ or even not yet published.⁶ In the description and classification of the forms, I have followed WHITNEY. It often happens that there are several forms in actual use for the same tense; in such cases, the commonest one has been given, or else the one prescribed by the Hindu Root-book (*dhātu-pāṭha*), or sometimes more than one form. Although in the case of many roots the aorist is confined almost exclusively to the Vedic language, I have nevertheless given the aorist in such cases in order to fill out the conjugational scheme, since this seemed desirable from a pedagogical point of view. For pedagogical reasons, also, the secondary conjugations have been for the most part omitted. Many roots which are conjugated regularly in only one voice show forms of the other voice in the Epos, especially where the metre demands them. It is very difficult to say just how far such forms should be included, and my course in accepting or rejecting them has been, I fear, not wholly consistent.

The Notes, which form the third part of this work, will be issued as soon as is practicable. It is designed that they shall be as brief as possible, but shall render ample assistance in the interpretation of difficult passages and

¹ Compare *bhīmaparākramā* and *bhīmā-parākrama*, p. 206.

² See WHITNEY, §§ 107 and 108, and compare § 370.

³ See *Proceedings of the American Oriental Society* for May, 1882, p. xiii.

⁴ For example, the *Çatapatha* and *Āitareya Brāhmanas*.

⁵ Especially GARBE's edition of *Āpastamba's Çrauta Sūtra*, and von SCHROEDER's *Maitrāyaṇī*.

⁶ The *Jaiminiya Brāhmana*.

the explanation of allusions to the antiquities of India. The plan includes also concise literary introductions to the various selections.

An open acknowledgment of my thanks is due to the printers of the vocabulary, Messrs. J. S. CUSHING & Co. They have performed their part with such intelligence, accuracy, and skill as to merit most cordial recognition.

In conclusion, I desire to make public expression of my gratitude to my honored teacher, Professor WILLIAM DWIGHT WHITNEY, for his constant interest in this undertaking and for his generous aid. I can only hope that the book may do something to further the cause in which he has labored long and devotedly, and that it may help to enlarge the scope of classical teaching, to quicken the interest in the history of our mother-tongue, and to make Sanskrit study among us increasingly fruitful.

C. R. L.

HOLLIS HALL, HARVARD COLLEGE,
CAMBRIDGE, MASSACHUSETTS,
December, 1883.

NOTE TO THE FOURTH ISSUE (1903).

THE references to Whitney's Sanskrit Grammar which are given in Parts II. and III. of this book are, I believe, absolutely correct throughout for the first edition of the Grammar. The second edition of the Grammar did not appear until after the plates for Parts II. and III. of the Reader were made. The section-numbers of the second edition of the Grammar (see Whitney's Preface thereto) are substantially unchanged from those of the first; but there are some slight alterations, notably in the sequence from § 98 to § 108, and again in the sequence from § 708 to § 713 (whereby the references to the section on the important verb *ṣru* are thrown out of gear). Occasionally, too, a statement has been taken from one section and put into another and more appropriate section: thus the euphonic treatment of *bhōs* has been shifted from § 176a to § 174b. Moreover, the subsections are much more thoroughly marked (with a, b, c, etc.) in the second edition. Users of the second or third edition of the Grammar will often have to make a slight allowance for these changes, seeking, for example, 844^a under 844a, 371¹² under 371k, and the like. It seemed hardly worth while to alter the plates to suit these changes; a little practical common sense will usually offset the apparent inaccuracy. Mention of these matters has already been made by me below, in the Postscript, p. 405; but as it seems usually to be overlooked there, I have thought it well to repeat the mention in this more conspicuous place.

C. R. L.

JUNE, 1903.

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INTRODUCTORY SUGGESTIONS.

It is chiefly at the beginning that the difficulties of Sanskrit present themselves. The variety of forms, the strange alphabet, the peculiarities of word and sentence combination, — all these simultaneously confront the student at the very outset. Accordingly, the plan followed with my classes, and for which provision is here made, is to distribute these difficulties over the first few weeks of the course. The common paradigms of nouns and verbs should first be learned. These are given by the Grammar in transliteration. The reading of the first four pages of the *Nala* in Roman letters should then be taken up. The Reader gives these in transliteration on an inset conveniently facing the same text in *nāgarī* letters. The student may thus become familiar with the *form* and *sound* of the vocables, without being embarrassed by the alphabet and the running together of the words. Next, the same familiar text should be read aloud over and over again in *nāgarī* letters. I am convinced that the easiest way to master the alphabet is to read frequently in it words which one already knows. The next step will be the reading of pages five to nine without the help of a transliteration, but with the aid given by the typographical separation of the words, which has been carried out so far as is practicable, though in violation of Indian usage. Finally, from this point on, the reading may be continued without other help for the difficulties of euphonic and graphic combination than is offered by the notes.

After finishing the *Nala*, the student should take up the *Hitopadeṣa*. Selections xvii., xx., and xi. are very easy and are good to begin with. The remaining short ones from vi. to xxi. may then follow in order; and finally the long selections ii. to v.

It is recommended that the student use the stories from the *Kathā-sarit-sāgara* for exercise in rapid reading, as soon as he has acquired a fair vocabulary from what precedes. The passages from “Manu” may be read as they stand.

Of the Vedic selections, the easiest are numbers xxxi. (*Rigveda* i. 1), xxxiii., xxxviii., xxxix., xli., xlv., xlv., and lix.; and it is advisable to read these first and in the order here mentioned. Selection xxxii., as being one of poetic merit and not over-hard, may next be taken up, and after it, the *Varuna*-hymns, selections xliii.-xlv.; then the hymns in dramatic form, selections xxxv., xxxvii., and lvi.

After these, selections xxxvi, xl, xlii, xlvii, xlviii, liv., and lxii. may be rapidly read. There will then remain the selections for the burial-service, xlix.-liii., lvii., lx., lxi., and xxxiv., and those for the wedding, lviii., lvii., and lv. These may properly be read last, in order that they may be fresh in the mind when reading the Sūtras, where constant reference is made to them.

The Brāhmaṇa pieces may be read in the order in which they are printed; but selections lxvi., lxvii., lxviii., and lxxii. ought not to be taken up, unless selections lvi., xlvii., lxii., and xlvi. have previously been studied.

It is very undesirable to attempt to read the Sūtra chapters until one is familiar with the burial and wedding stanzas just mentioned. It is advisable to write out a translation of these chapters, and to insert therein each *mantra* in its proper place, writing out the original of the *mantra* in full, and its translation, the latter also in metre, if possible.

Since the synopses following each verbal root in the vocabulary represent the great mass of all the forms in actual use (rather than those simply prescribed by the grammarians), and so correspond to the "principal parts" of the Latin and Greek verbs, the student should make it his duty to learn the synopsis for each root when he first meets verbal forms of that root in the text.

Attention is called to the explanations and abbreviations (pages 289-294); these should be looked over carefully before using the vocabulary.

A BRIEF LIST OF BOOKS FOR STUDENTS OF SANSKRIT.



THIS list has a purely practical aim,¹ and is restricted to a few of the more important and useful books and² to such as are neither rare nor out of print. It includes (a) a grammar, (b) readers, (c) dictionaries, (d) classical works, books for the study (e) of the R̥gveda and its literature, and (f) of the Atharvaveda, and last (g) some books on antiquities and the history of the literature and the religions of India.

1. **Whitney, William Dwight.** A Sanskrit Grammar, including both the classical language, and the older dialects, of Veda and Brahmana. Leipzig, Breitkopf and Härtel. London, Trübner & Co. 1879. 8°. Price (bound in cloth) 12 shillings.

This may be had in Boston of Ginn and Company. The work exists also in a German translation, which may be had of the Leipzig publishers.

2. **Bühler, Georg.** Third Book of Sanskrit. With a glossary by Vishnu P. Shastri Pandit. Second edition. Bombay. 1877. 12°. 128 pages of text and 97 of glossary. Price 9 annas.

This book can be procured from Trübner & Co. in London (price 3 shillings). It contains the entire Story of Nala (26 chapters), Daśaratha's Death (Rāmāyana, II. 63-64), and four stories from the Panchatantra. For beginners, the typography proves troublesome and the glossary too meagre; but the little volume is inexpensive and contains excellent material for easy and rapid reading, and so is highly to be recommended to those who have finished the classical part of this Reader and wish to continue their Sanskrit. For such students the glossary would be quite sufficient.

3. **Böhtlingk, Otto.** Sanskrit-Chrestomathie. Zweite, gänzlich umgearbeitete Auflage. St. Petersburg. 1877. Large 8°. 372 pages. Price 4 Mark 80 Pfennige.

This work and the two following are publications of the Russian Imperial Academy, and should be ordered through the Academy's agent, Leopold Voos, of Leipzig. The volume contains selections from the Veda (Mantra, Brāhmaṇa, and Sūtra), from the Mahā-bhārata, Rāmāyana, Vishnu-purāṇa, Kathā-sarit-sāgara, Hitopadeśa, "Manu's Laws," and Pāṇini's Grammar, and from various other books; a rich collection of proverbs; the Vedānta-sāra, a philosophical treatise, in text and translation; and the entire drama, Rātnāvali. The Vedic hymns are all translated in the volume mentioned below, no. 15; and the notes show where many of the other selections may be found translated. Like all publications of the Academy, this is sold at an extremely low price. Since the book has no vocabulary, the student will at this point need to get a dictionary.

¹ Hence the prices are included. Both the Mark and the shilling may be reckoned as a quarter of a dollar. The prices given with the titles are publishers' prices. To these prices, except when given in dollars, should be added the duty, which is 25 per cent. The books will cost the American purchaser somewhat more or less according to his facilities for obtaining foreign books.

² With perhaps one exception, no. 18, which can, however, be had of second-hand dealers.

4. **Böhtlingk, Otto.** Sanskrit-Wörterbuch in kürzerer Fassung. St. Petersburg. 1879-. 4°.

To be ordered through Voss (see above). Parts I. to IV. have appeared, and reach to the end of bh; they cover 1167 pages, i.e. nigh two-thirds of the whole, and cost 34 Mark 80 Pfennige. The rest may be expected in the course of 1885. The manuscript is ready as far as varpa. The work is an abridgment of the following.

5. **Böhtlingk, Otto, and Rudolph Roth.** Sanskrit-Wörterbuch. St. Petersburg. 1855-1875. Seven volumes. 4°. Price 177 Mark 90 Pfennige.

To be ordered through Voss (see above). This work, which is often called the "St. Petersburg Lexicon," is by far the most important production of Sanskrit scholarship. To such as wish to make any special study of the language and literature, it is absolutely indispensable.

6. **Williams, Monier.** A Sanskrit-English Dictionary, etymologically and philologically arranged, with special reference to Greek, Latin, Gothic, German, Anglo-Saxon, and other cognate Indo-European languages. London and New York, Macmillan and Co. 1872. 4°. 1186 pages. Price 94 shillings 6d. in England, or \$24 in the United States.

This is the only dictionary of Sanskrit into English which approaches completeness. It is in one compact and handy volume and is very convenient for reading works of the classical period. Unfortunately, the common meanings of a word are not distinguished from those which are seldom or never found. All Sanskrit words are given in transliteration, and the roots and more important words in *nāgari* letters also.

7. **Williams, Monier.** S'akuntalā, a Sanskrit drama in seven acts, by Kālidāsa. Second edition. London and New York, Macmillan and Co. 1876. 8°. 339 pages. Price 21 shillings in England, or \$5.25 in the U.S.

This gives literal English translations of all the metrical passages, explanatory notes, and the Sanskritization of the Prakrit passages, and all on the same page with the text of this, the most famous of the plays.

8. **Kielhorn, Franz, and Georg Bühler.** Panchatantra. Edited with notes. Bombay. 1868. 8°.

The work constitutes numbers IV., III., and I. of the "Bombay Sanskrit Series." Number IV. (comprehending book I.) appeared in a second edition in 1873. The book may be had of Trübner & Co., London. The price of the entire work is 8 shillings; but the first book may be had separately for 3 shillings. The Panchatantra is easy and entertaining reading. It has been admirably translated into German by Benfey: Panchatantra. Leipzig, F. A. Brockhaus. 1859. 2 vols. 8°. Price 24 Mark. The translation is accompanied by a very valuable history of fable-literature.

9. **Delbrück, Berthold.** Vedische Chrestomathie. Mit Anmerkungen und Glossar. Halle, Buchhandlung des Waisenhauses. 1874. 8°. Price 3 Mark.

This contains 47 hymns from the Rigveda. Of these, only five are repeated in this Reader. Both text and glossary are in transliteration. On account of the small price of the book, its mention may prove useful to such as do not wish to buy the two complete editions following (numbers 11 and 12).

10. **Windisch, Ernst.** Zwölf Hymnen des Rigveda. Mit Sāyaṇa's Commentar. Text. Wörterbuch zu Sāyaṇa. Appendices. Leipzig, S. Hirzel. 1883. 8°. Price 5 Mark.

This gives the text, and the comment of the great scholiast, both in *nāgari* letters. The text is printed with the genuine accentuation (as in this Reader). The book serves a useful purpose as introduction to the native Hindu or traditional exegesis of the Veda. The vocabulary does not cover the hymns themselves; but seven of the twelve hymns are translated in the little book mentioned below, no. 15.

11. **Aufrecht, Theodor.** Die Hymnen des Rigveda. Herausgegeben. Zweite Auflage. Bonn, Adolph Marcus. 1877. 2 volumes. 8°. Price 20 Mark.

The entire *saṁhita* text is given in transliteration, and extracts from the *pada* text at the foot of each page. The exceedingly valuable appendix contains lists of the poets, divinities, and metres, and a complete table of first lines of every stanza, with references to the concordant texts of other Vedas.

12. **Müller, F. Max.** The Hymns of the Rigveda, in the Samhita and Pada texts, reprinted from the editio princeps. Second edition. London, Trübner & Co. 1877. 2 volumes. 8°. Price 32 shillings.

This edition gives the two texts complete on parallel pages and in *nāgari* letters. The names of the poets, divinities, and metres are given at the beginning of each hymn.

13. **Grassmann, Hermann.** Wörterbuch zum Rig-veda. Leipzig, F. A. Brockhaus. 1873[-1875]. 8°. Price 30 Mark.

This is not only a dictionary, but also a complete concordance to the Rigveda. It is a work of wonderful industry, method, clearness, and accuracy. Aside from the St. Petersburg Lexicon, this dictionary stands next in importance, for Vedic students, after the Vedic text itself.

14. **Grassmann, Hermann.** Rig-veda. Uebersetzt und mit kritischen und erläuternden Anmerkungen versehen. Leipzig, F. A. Brockhaus. 1876. 1877. 2 volumes. 8°. Price 24 Mark.

This translation is entirely in metre, except for a few corrupt or difficult hymns. The student can almost invariably see just what word Grassmann intended as the rendering of any given word of the text. This work is especially useful as giving a convenient general view of the contents of the Rigveda, and as enabling the student to grasp easily many matters touching the metres, the arrangement, and the textual condition of the original.

15. **Geldner, Karl, und Adolf Kägl.** Siebenzig Lieder des Rigveda. Uebersetzt. Mit Beiträgen von R. Roth. Tübingen. H. Laupp'sche Buchhandlung. 1875. 12°. Price 3 Mark.

Thirty-six of the seventy hymns of which this book gives metrical translations were later incorporated by Böhtlingk into his Chrestomathy (no. 3, above).

16. **Aufrecht, Theodor.** Das Aitareya Brāhmaṇa. Mit Auszügen aus dem Commentare von Sāyaṇācārya und anderen Beilagen herausgegeben. Bonn, Adolph Marcus. 1879. 8°. Price 11 Mark.

This Brāhmaṇa belongs to the Rigveda. The text is in transliteration. The translation of Haug (London, Trübner & Co. 1863) would be of help; but it is inaccurate and hard to get. A good many passages are translated in volumes I., II., and V. of Muir (below, no. 26). Using these as an introduction, and the St. Petersburg Lexicon for help in hard places, an advanced student can make good progress with this text.

17. **Stenzler, Adolf Friedrich.** Indische Hausregeln. Sanskrit und deutsch herausgegeben. I. Aṣṭalāyana. Erstes Heft. Text. Leipzig. 1864. 8°. Price 2 Mark. — Zweites Heft. Uebersetzung. 1865. Price 3 Mark.

Published by the German Oriental Society, in volumes III. and IV. of the Abhandlungen für die Kunde des Morgenlandes. To be ordered through the Society's agent, F. A. Brockhaus, in Leipzig. These are the Grhya-sūtras belonging to the Rigveda.

18. **Roth, R., und Whitney, W. D.** Atharva Veda Saṁhita. Herausgegeben. Erster Band. Text. Berlin, Ferd. Dümmler. 1856. Royal 8°. Price 28 Mark 50 Pfennige.

This is the most important and interesting of the Vedas, after the Rik. It is full of magic incantations and other products of curious superstitions.

19. **Garbe, Richard.** *Vaitāna Sūtra. The Ritual of the Atharvaveda.* Edited with critical notes and indices. London, Trübner & Co. 1878. 8°. Price 5 shillings.
20. **Garbe, Richard.** *Vaitāna Sūtra. Das Ritual des Atharvaveda.* Aus dem Sanskrit übersetzt und mit Anmerkungen versehen. London, Trübner & Co. 1878. 8°. Price 5 shillings.

Since this is the only *Çrauta-sūtra* published with translation, and since it is to be had easily and cheaply, it is recommended as an introduction to the works of this class.

21. **Weber, Albrecht.** *The history of Indian Literature.* Translated from the second German edition by John Mann and Theodor Zachariae. Second edition. London, Trübner & Co. 1878. 8°. Price 10 shillings 6 pence.

This is a systematic treatise covering both the Vedic and the classical Sanskrit literature. It gives abundant and practical bibliographical information. As a guide and as a work of reference it is of the utmost value.

22. **Zimmer, Heinrich.** *Altindisches Leben. Die Cultur der vedischen Arier.* Nach den *Sainhitā* dargestellt. Berlin, Weidmannsche Buchhandlung. 1879. 8°. Price 10 Mark.

Under the different categories — geography, climate, minerals, plants, animals, agriculture, commerce, dress, food, amusements, family relations, art, etc. — the Vedic texts touching these subjects are discussed, and the results deducible from them are put together in a very readable and pleasant way.

23. **Kāgi, Adolf.** *Der Rigveda. Die älteste Literatur der Inder.* Zweite, umgearbeitete und erweiterte, mit vollständigem Sach- und Wortregister versehene Auflage. Leipzig, Otto Schulze. 1881. 12°. Price 4 Mark.

This contains an account of the Vedic writings in general, descriptions of the gods in language agreeing closely with the actual words of the original as cited in the notes, and sketches of some of the more important phases of Vedic life and thought. The numerous notes are highly useful as a guide to the already extensive literature of these subjects, and point out many interesting parallels of custom, belief, and expression to be found in biblical and classical antiquity.

24. **Barth, Auguste.** *The religions of India.* Authorized translation by Rev. J. Wood. London, Trübner & Co. 1882. 8°. Price 16 shillings.

The subject is treated in five chapters corresponding to the five grand phases of religious development in India: the Vedic religion; Brahmanism (ritual, philosophic speculation, decline); Buddhism; Jainism; and Hinduism (the sects and their great deities, Vishnuism and Çivaism, reforming sects, cultus). The copious references to the literature of the subjects in hand add greatly to the value of the work.

25. **Oldenberg, Hermann.** *Buddha; his life, his doctrine, his order.* Translated from the German by William Hoey. London, Williams and Norgate. 1882. 8°. Price 18 shillings.

Oldenberg has recently finished editing (in five volumes) the *Vinaya Pitakam*, one of the most important among the Buddhist sacred books. He has a wide and deep knowledge of the original Pāli sources, and in his use of them he is guided by rare critical acumen and good common-sense. His account of Buddha's life, doctrine, and order contains the best results of his studies and they are presented in an extremely attractive form.

26. **Muir, John.** *Original Sanskrit texts on the origin and history of the people of India, their religions and institutions.* Collected, translated, and illustrated. London, Trübner & Co. 1872-1874. 5 volumes. 8°.

The first four volumes have appeared in a second edition, and the second volume in a third edition. The third volume costs 16 shillings. The price of each of the others is 21 shillings. The first volume discusses the origin of caste. The fifth is devoted to the cosmogony, mythology, religious ideas, life, and manners of the Indians in the Vedic age.

PART I.
THE SANSKRIT TEXT.



I.

॥ अथ नलोपाख्यानम् ॥

बृहदश्व उवाच ।

आसीद् राजा नलो नाम वीरसेनसुतो बली ।

उपपन्नो गुणैर् इष्टै रूपवान् अश्वकोविदः ॥१॥

⁵ अतिष्ठन् मनुजेन्द्राणां मूर्ध्नि देवपतिर् यथा ।

उपर्य उपरि सर्वेषाम् आदित्य इव तेजसा ॥२॥

ब्रह्मण्यो वेदविच् छूरो निषधेषु महीपतिः ।

अश्वप्रियः सत्यवादी महान् अक्षौहिणीपतिः ॥३॥

ईप्सितो नरनारीणाम् उदारः संयतेन्द्रियः ।

¹⁰ रक्षिता धन्विनां श्रेष्ठः साक्षाद् इव मनुः स्वयम् ॥४॥

तथैवासीद् विदर्भेषु भीमो भीमपराक्रमः ।

शूरः सर्वगुणैर् युक्तः प्रजाकामः स चाप्रजः ॥५॥

स प्रजार्थं परं यत्नम् अकरोत् सुसमाहितः ।

तम् अभ्यगच्छद् ब्रह्मर्षिर् दमनो नाम भारत ॥६॥

¹⁵ तं स भीमः प्रजाकामस् तोषयामास धर्मवित् ।

महिष्या सह राजेन्द्र सत्कारेण सुवर्चसम् ॥७॥

तस्मै प्रसन्नो दमनः सभार्याय वरं ददौ ।

कन्यारत्नं कुमारंश्च च भीन उदारान् महायशः ॥८॥

दमयन्तीं दमं दान्तं दमनं च सुवर्चसम् ।

उपपन्नान् गुणैः सर्वैर् भीमान् भीमपराक्रमान् ॥९॥

दमयन्ती तु रूपेण तेजसा यशसा श्रिया ।

६ सौभाग्येन च लोकेषु यशः प्राप सुमध्यमा ॥१०॥

अथ तां वयसि प्राप्ते दासीनां समलंकृतम् ।

शतं शतं सखीनां च पर्युपासच्च ह्यचीम् इव ॥११॥

तच्च स्म राजते भैमी सर्वाभरणभूषिता ।

सखीमध्ये ऽनवद्याङ्गी विद्युत् सौदामनी यथा ॥१२॥

१० अतीव रूपसंपन्ना श्रीर् इवायतलोचना ।

न देवेषु न यक्षेषु तादृग् रूपवती क्वचित् ॥१३॥

मानुषेष्व् अपि चान्येषु दृष्टपूर्वाथ वा श्रुता ।

चित्तप्रमाथिनी बाला देवानाम् अपि सुन्दरी ॥१४॥

नलश्च नरशार्दूलो लोकेष्व् अप्रतिमो भुवि ।

१५ कन्दर्प इव रूपेण मूर्तिमान् अभवत् स्वयम् ॥१५॥

तस्याः समीपे तु नलं प्रशशंसुः कुतूहलात् ।

नैषधस्य समीपे तु दमयन्तीं पुनः पुनः ॥१६॥

तयोर् अदृष्टकामो ऽभूच्च हृत्पतितोः सततं गुणान् ।

अन्योन्यं प्रति कौन्तेय स व्यवर्धत हृच्छयः ॥१७॥

२० अशक्नुवन् नलः कामं तदा धारयितुं हृदा ।

अन्तःपुरसमीपस्थे वन आस्ते रहो गतः ॥१८॥

स ददर्श ततो हंसाञ् जातरूपपरिष्कृतान् ।

वने विचरतां तेषाम् एकं जयाह पक्षिणम् ॥१९॥

- ततो ऽन्तरिक्षगो वाचं व्याजहार नलं तदा ।
 हन्तव्यो ऽस्मि न ते राजन् करिष्यामि तव प्रियम् ॥२०॥
 दमयन्तीसकाशे त्वां कथयिष्यामि नैषध ।
 यथा त्वद् अन्यं पुरुषं न सा मंस्यति कर्हि चित् ॥२१॥
- ५ एवम् उक्तस् ततो हंसम् उत्ससर्ज महीपतिः ।
 ते तु हंसाः समुत्पत्य विदर्भान् अगमन्स् ततः ॥२२॥
 विदर्भनगरीं गत्वा दमयन्त्यास् तदान्तिके ।
 निपेतुस् ते गरुत्मन्तः सा ददर्श च तान् गणान् ॥२३॥
 सा तान् अद्भुतरूपान् वै दृष्ट्वा सखिगणावृता ।
- १० दृष्ट्वा यहीतुं खगमांस् त्वरमाणोपचक्रमे ॥२४॥
 अथ हंसा विससृपुः सर्वतः प्रमदावने ।
 एकैकशस् तदा कन्यास् तान् हंसान् समुपाद्रवन् ॥२५॥
 दमयन्ती तु यं हंसं समुपाधावद् अन्तिके ।
 स मानुषीं गिरं कृत्वा दमयन्तीम् अथाब्रवीत् ॥२६॥
- १५ दमयन्ति नलो नाम निषधेषु महीपतिः ।
 अश्विनोः सदृशो रूपे न समास् तस्य मानुषाः ॥२७॥
 तस्य वै यदि भार्या त्वं भवेथा वरवर्णिनि ।
 सफलं ते भवेज् जन्म रूपं चेदं सुमध्यमे ॥२८॥
 वयं हि देवगन्धर्वमानुषोरग्राक्षसान् ।
- २० दृष्टवन्तो न चास्माभिर् दृष्टपूर्वस् तथाविधः ॥२९॥
 त्वं चापि रत्नं नारीणां नरेषु च नलो वरः ।
 विशिष्टाया विशिष्टेन संगमो गुणवान् भवेत् ॥३०॥
 एवम् उक्त्वा तु हंसेन दमयन्ती विशां पते ।

अब्रवीत् तच्च तं हंसं त्वम् अण् एवं नले वद ॥३१॥
 तथेत् उक्त्वाण्डजः कन्यां विदर्भस्य विशां पते ।
 पुनर् आगम्य निषधान् नले सर्वं न्यवेदयत् ॥३२॥

॥ इति नलोपाख्याने प्रथमः सर्गः ॥१॥

6

बृहदश्व उवाच ।

- दमयन्ती तु तच्च कृत्वा वचो हंसस्य भारत ।
 ततः प्रभृति न स्वस्था नलं प्रति बभूव सा ॥१॥
 ततश्च चिन्तापरा दीना विवर्णवदना कृशा ।
 बभूव दमयन्ती तु निःश्वासपरमा तदा ॥२॥
 १० ऊर्ध्वदृष्टिर् ध्यानपरा बभूवोन्मत्तदर्शना ।
 पाण्डुरवर्णा क्षणेनाथ हृच्छयाविष्टचेतना ॥३॥
 न शय्यासनभोगेषु रतिं विन्दति कर्हि चित् ।
 न नक्तं न दिवा शेते हा हेति रुदती पुनः ॥४॥
 ततो विदर्भपतये दमयन्त्याः सखीजनः ।
 १५ न्यवेदयत् ताम् अस्वस्थां दमयन्तीं नरेश्वरे ॥५॥
 तच्च कृत्वा नृपतिर् भीमो दमयन्तीसखीगणात् ।
 चिन्तयामास तत् कार्यं सुमहत् स्वां सुतां प्रति ॥६॥
 स समीक्ष्य महीपालः स्वां सुतां प्राप्नयौवनाम् ।
 अपश्यद् आत्मना कार्यं दमयन्त्याः स्वयंवरम् ॥७॥
 २० स संनिमन्त्रयामास महीपालान् विशां पतिः ।
 अनुभूयताम् अयं वीराः स्वयंवर इति प्रभो ॥८॥

श्रुत्वा तु पार्थिवाः सर्वे दमयन्त्याः स्वयंवरम् ।
 अभिजग्मुस् ततो भीमं राजानो भीमशासनात् ॥९॥
 हस्त्यश्वरथघोषेण पूरयन्तो वसुंधराम् ।
 विचित्रमाल्याभरणैर् बलैर् दृश्यैः स्वलंकृतैः ॥१०॥

५ तेषां भीमो महाबाहुः पार्थिवानां महात्मनाम् ।
 यथार्हम् अकरोत् पूजां ते ऽवसंस् तच्च पूजिताः ॥११॥
 एतस्मिन् एव काले तु सुराणाम् ऋषिसत्तमौ ।
 अटमानौ महात्मानाव् इन्द्रलोकम् इतो गतौ ॥१२॥
 नारदः पर्वतम् चैव महाप्राज्ञौ महाव्रतौ ।
 १० देवराजस्य भवनं विविशते सुपूजितौ ॥१३॥
 ताव् अर्चयित्वा मघवा ततः कुशलम् अप्ययम् ।
 पप्रच्छानामयं चापि तयोः सर्वगतं विभुः ॥१४॥

नारद उवाच ।

आवयोः कुशलं देव सर्वत्र गतम् ईश्वर ।
 १५ लोके च मघवन् कृत्स्ने नृपाः कुशलिनो विभो ॥१५॥

बृहदश्व उवाच ।

नारदस्य वचः श्रुत्वा पप्रच्छ बलवृचहा ।
 धर्मज्ञाः पृथिवीपालास् त्यक्तजीवितयोधिनः ॥१६॥
 शस्त्रेण निधनं काले ये गच्छन्त्य अपराङ्मुखाः ।
 २० अयं लोको ऽक्षयस् तेषां यथैव मम कामधुक् ॥१७॥
 क्व नु ते क्षत्रियाः शूरा न हि पश्यामि तान् अहम् ।
 आगच्छतो महीपालान् दयितान् अतिथीन् मम ॥१८॥

एवम् उक्तस् तु शक्रेण नारदः प्रत्यभाषत ।

शृणु मे मघवन् येन न दृश्यन्ते महीक्षितः ॥ १९ ॥

विदर्भराज्ञो दुहिता दमयन्तीति विश्रुता ।

रूपेण समतिक्रान्ता पृथिव्यां सर्वयोषितः ॥ २० ॥

5 तस्याः स्वयंवरः शक्र भविता नचिराद् इव ।

तत्र गच्छन्ति राजानो राजपुत्राश् च सर्वशः ॥ २१ ॥

तां रत्नभूतां लोकस्य प्रार्थयन्तो महीक्षितः ।

काङ्क्षन्ति स्म विशेषेण बलवृषनिषूदन ॥ २२ ॥

एतस्मिन् कथ्यमाने तु लोकपालाश् च सायिकाः ।

10 आजग्मुर् देवराजस्य समीपम् अमरोत्तमाः ॥ २३ ॥

ततस् ते श्रुश्रुवुः सर्वे नारदस्य वचो महत् ।

श्रुत्वैव चाब्रुवन् दृष्ट्वा गच्छामो वयम् अण् उत ॥ २४ ॥

ततः सर्वे महाराज सगणाः सहवाहनाः ।

विदर्भान् अभिजग्मुस् ते यतः सर्वे महीक्षितः ॥ २५ ॥

15 नलो ऽपि राजा कौन्तेय श्रुत्वा राज्ञां समागमम् ।

अभ्यगच्छद् अदीनात्मा दमयन्तीम् अनुव्रतः ॥ २६ ॥

अथ देवाः पथि नलं ददृशुर् भूतले स्थितम् ।

साक्षाद् इव स्थितं मूर्त्या मन्मथं रूपसंपदा ॥ २७ ॥

तं दृष्ट्वा लोकपालास् ते भाजमानं यथा रविम् ।

20 तस्थुर् विगतसंकल्पा विस्मिता रूपसंपदा ॥ २८ ॥

ततो ऽन्तरिक्षे विष्टभ्य विमानानि दिवौकसः ।

अब्रुवन् नैषधं राजन् अवतीर्य नभस्तलात् ॥ २९ ॥

भो भो नैषध राजेन्द्र नल सत्यव्रतो भवान् ।

अस्माकं कुरु साहाय्यं दूतो भव नरोत्तम ॥ ३० ॥

॥ इति नलोपाख्याने द्वितीयः सर्गः ॥ २ ॥

बृहदश्व उवाच ।

तेभ्यः प्रतिज्ञाय नलः करिष्ये इति भारत ।

५ अथैतान् परिपप्रच्छ कृताञ्जलिर् उपस्थितः ॥ १ ॥

के वै भवन्तः कण् चासौ यस्याहं दूत ईप्सितः ।

किं च तद् वो मया कार्यं कथयध्वं यथातथम् ॥ २ ॥

एवम् उक्ते नैषधेन मघवान् अभ्यभाषत ।

अमरान् वै निबोधास्मान् दमयन्त्यर्थम् आगतान् ॥ ३ ॥

10 अहम् इन्द्रो ऽयम् अग्निश् च तथैवायम् अपां पतिः ।

शरीरान्तकरो नृणां यमो ऽयम् अपि पार्थिव ॥ ४ ॥

त्वं वै समागतान् अस्मान् दमयन्त्यै निवेदय ।

लोकपाला महेन्द्राद्याः समायान्ति दिदृक्षुः ॥ ५ ॥

प्राप्तुम् इच्छन्ति देवास् त्वां शक्रो ऽग्निर् वरुणो यमः ।

15 तेषाम् अन्यतमं देवं पतित्वे वरयस्व ह ॥ ६ ॥

एवम् उक्तः स शक्रेण नलः प्राञ्जलिर् अब्रवीत् ।

एकार्थं समुपेतं मां न प्रेषयितुम् अर्हथ ॥ ७ ॥

कथं नु जातसंकल्पः स्त्रियम् उत्सहते पुमान् ।

परार्थम् ईदृशं वक्तुं तत् क्षमन्तु महेश्वराः ॥ ८ ॥

20 देवा ऊचुः ।

करिष्ये इति संश्रुत्य पूर्वम् अस्मासु नैषध ।

न करिष्यसि कस्मात् त्वं व्रज नैषध माचिरम् ॥ ९ ॥

बृहदश्व उवाच ।

एवम् उक्तः स देवैस् तेर् नैषधः पुनर् अब्रवीत् ।

सुरक्षितानि वेश्मानि प्रवेष्टुं कथम् उत्सहे ॥ १० ॥

५ प्रवेक्ष्यसीति तं शक्रः पुनर् एवाभ्यभाषत ।

जगाम स तथेत्य उक्त्वा दमयन्त्या निवेशनम् ॥ ११ ॥

ददर्श तच्च वैदर्भीं सखीगणसमावृताम् ।

देदीप्यमानां वपुषा श्रिया च वरवर्णिनीम् ॥ १२ ॥

अतीव सुकुमाराङ्गीं तनुमध्यां सुलोचनाम् ।

10 आक्षिपन्तीम् इव प्रभां शशिनः स्वेन तेजसा ॥ १३ ॥

तस्य दृष्ट्वैव ववृधे कामस् तां चारुहासिनीम् ।

सत्यं चिकीर्षमाणस् तु धारयामास हृच्छयम् ॥ १४ ॥

ततस् ता नैषधं दृष्ट्वा संभ्रान्ताः परमाङ्गनाः ।

आसनेभ्यः समुत्पेतुस् तेजसा तस्य धर्षिताः ॥ १५ ॥

15 प्रशंसुष् च सुप्रीता नलं ता विस्मयान्विताः ।

न चैनम् अभ्यभाषन्त मनोभिस् त्व अभ्यपूजयन् ॥ १६ ॥

अहो रूपम् अहो कान्तिर् अहो धैर्यं महात्मनः ।

को ऽयं देवो ऽथ वा यक्षो गन्धर्वो वा भविष्यति ॥ १७ ॥

न तास् तं शक्नुवन्ति स्म व्याहर्तुम् अपि किं चन ।

20 तेजसा धर्षितास् तस्य लज्जावत्यो वराङ्गनाः ॥ १८ ॥

अथैनं स्मयमानं तु स्मितपूर्वाभिभाषिणी ।

दमयन्ती नलं वीरम् अभ्यभाषत विस्मिता ॥ १९ ॥

कस् त्वं सर्वानवद्याङ्ग मम हृच्छयवर्धन ।

- प्राप्तो ऽस्य अमरवद् वीर ज्ञातुम् इच्छामि ते ऽनघ ॥२०॥
 कथम् आगमनं चेह कथं चासि न लक्षितः ।
 सुरक्षितं हि मे वेश्म राजा चैवोपशासनः ॥२१॥
 एवम् उक्तस् तु वैदर्भ्या नलस् तां प्रत्युवाच ह ।
 ५ नलं मां विद्धि कल्याणि देवदूतम् इहागतम् ॥२२॥
 देवाम् त्वां प्राप्तुम् इच्छन्ति शक्रो ऽग्निर् वरुणो यमः ।
 तेषाम् अन्यतमं देवं पतिं वरय शोभने ॥२३॥
 तेषाम् एव प्रभावेन प्रविष्टो ऽहम् अलक्षितः ।
 प्रविशन्तं न मां कम् चिद् अपश्यन् नाष् अवारयत् ॥२४॥
 १० एतदर्धम् अहं भद्रे प्रेषितः सुरसत्तमैः ।
 एतच् क्षुत्वा शुभे बुद्धिं प्रकुरुष्व यथेच्छसि ॥२५॥
 ॥ इति नलोपाख्याने तृतीयः सर्गः ॥३॥

बृहदश्व उवाच ।

- सा नमस्कृत्य देवेभ्यः प्रहस्य नलमब्रवीत् ।
 १५ प्रणयस्व यथाश्रद्धं राजन्किं करवाणि ते ॥१॥
 अहं चैव हि यच्चान्यन्ममास्ति वसु किं चन ।
 तत्सर्वं तव विश्रब्धं कुरु प्रणयमीश्वर ॥२॥
 हंसानां वचनं यद्गु तन्मां दहति पार्थिव ।
 तत्कृते हि मया वीर राजानः संनिपातिताः ॥३॥
 २० यदि त्वं भजमानां मां प्रत्याख्यास्यसि मानद ।

- विषममिं जलं रज्जुमास्थास्ये तव कारणात् ॥४॥
 एवमुक्तस्तु वेदर्था नलस्तां प्रत्युवाच ह ।
 तिष्ठत्सु लोकपालेषु कथं मानुषमिच्छसि ॥५॥
 येषामहं लोककृतामीश्वराणां महात्मनाम् ।
 ५ न पादरजसा तुल्यो मनस्ते तेषु वर्तताम् ॥६॥
 विप्रियं ह्याचरन्मर्त्यो देवानां मृत्युमृच्छति ।
 चाहि मामनवद्याङ्गि वरयस्व सुरोत्तमान् ॥७॥
 विरजांसि च वासांसि दिव्याश्चिवाः स्रजस्तथा ।
 भूषणानि च मुख्यानि देवान्नाथ तु भुङ्क्ष्व वै ॥८॥
 १० य इमां पृथिवीं कृत्वा संक्षिप्य यसते पुनः ।
 हुताशमीशं देवानां का तं न वरयेत्पतिम् ॥९॥
 यस्य दशभयात्सर्वे भूतयामाः समागताः ।
 धर्ममेवानुरुध्यन्ति का तं न वरयेत्पतिम् ॥१०॥
 धर्मात्मानं महात्मानं दैत्यदानवमर्दनम् ।
 १५ महेन्द्रं सर्वदेवानां का तं न वरयेत्पतिम् ॥११॥
 क्रियतामविशङ्केन मनसा यदि मन्यसे ।
 वरणं लोकपालानां सुहृद्वाक्यमिदं शृणु ॥१२॥
 नैषधेनैवमुक्ता सा दमयन्ती वचो ऽब्रवीत् ।
 समाप्नुताभ्यां नेषाभ्यां शोकजेनाथ वारिणा ॥१३॥
 २० देवेभ्यो ऽहं नमस्कृत्य सर्वेभ्यः पृथिवीपते ।
 वृणे त्वामेव भर्तारं सत्यमेतदब्रवीमि ते ॥१४॥
 तामुवाच ततो राजा वेपमानां कृताञ्जलिम् ।
 दौत्येनागत्य कल्याणि कथं स्वार्थमिहोत्सहे ॥१५॥

- कथं संहं प्रतिश्रुत्य देवतानां विशेषतः ।
 परार्थं यत्नमारभ्य कथं स्वार्थमिहोत्सहे ॥ १६ ॥
 एष धर्मो यदि स्वार्थो ममापि भविता ततः ।
 एवं स्वार्थं करिष्यामि तथा भद्रे विधीयताम् ॥ १७ ॥
 ५ ततो बाष्पाकुलां वाचं दमयन्ती शुचिस्मिता ।
 प्रत्याहरन्ती शनकैर्नलं राजानमब्रवीत् ॥ १८ ॥
 उपायो ऽयं मया दृष्टो निरपायो नरेश्वर ।
 येन दोषो न भविता तव राजन्कथं च न ॥ १९ ॥
 त्वं चैव हि नरश्रेष्ठ देवाश्चेन्द्रपुरोगमाः ।
 १० आयान्तु सहिताः सर्वे मम यच्च स्वयंवरः ॥ २० ॥
 ततो ऽहं लोकपालानां संनिधौ त्वां नरेश्वर ।
 वरयिष्ये नरण्याग्र नैवं दोषो भविष्यति ॥ २१ ॥
 एवमुक्तस्तु वैदर्भ्या नलो राजा विशां पते ।
 आजगाम पुनस्तत्र यच्च देवाः समागताः ॥ २२ ॥
 १५ तमपश्यंस्तथायान्तं लोकपाला महेश्वराः ।
 दृष्ट्वा चैनं ततो ऽपृच्छन्वृत्तान्तं सर्वमेव तम् ॥ २३ ॥
 कश्चिद्दृष्ट्वा त्वया राजन्दमयन्ती शुचिस्मिता ।
 किमब्रवीच्च नः सर्वान्वद भूमिपते ऽनघ ॥ २४ ॥
 नल उवाच ।
 २० भवज्जिरहमादिष्टो दमयन्त्या निवेशनम् ।
 प्रविष्टः सुमहाकक्षं दण्डिभिः स्थविरैर्वृतम् ॥ २५ ॥
 प्रविशन्तं च मां तच्च न कश्चिद्दृष्टवान्नरः ।
 श्रुते तां पार्थिवसुतां भवतामेव तेजसा ॥ २६ ॥

सख्ययास्या मया दृष्टास्ताभिश्चाप्युपलक्षितः ।
 विस्मिताश्चाभवन्सर्वा दृष्ट्वा मां विबुधेश्वराः ॥ २७ ॥
 वर्ण्यमानेषु च मया भवत्सु रुचिरानना ।
 मामेव गतसंकल्पा वृणीते सा सुरोत्तमाः ॥ २८ ॥
 ५ अब्रवीच्चैव मां बाला आयान्तु सहिताः सुराः ।
 त्वया सह नरव्याघ्र मम यच्च स्वयंवरः ॥ २९ ॥
 तेषामहं संनिधौ त्वां वरयिष्यामि नैषध ।
 एवं तव महाबाहो दोषो न भवितेति ह ॥ ३० ॥
 एतावदेव विबुधा यथावृत्तमुदाहृतम् ।
 १० मया शेषे प्रमाणं तु भवन्तस्त्रिदशेश्वराः ॥ ३१ ॥

॥ इति नलोपाख्याने चतुर्थः सर्गः ॥ ४ ॥

बृहदश्व उवाच ।

अथ काले शुभे प्राप्ते तिथौ पुण्ये क्षणे तथा ।
 आजुहाव महीपालाभीमो राजा स्वयंवरे ॥ १ ॥
 १५ तं ध्रुत्वा पृथिवीपालाः सर्वे हृच्छयपीडिताः ।
 त्वरिताः समुपाजग्मुर्दमयन्तीमभीप्सवः ॥ २ ॥
 कनकस्तम्भरुचिरं तोरणेन विराजितम् ।
 विविशुस्ते नृपा रङ्गं महासिंहा इवाचलम् ॥ ३ ॥
 तत्रासनेषु विविधेष्ववासीनाः पृथिवीक्षितः ।
 २० सुरभिस्रग्धराः सर्वे प्रमृष्टमणिकुण्डलाः ॥ ४ ॥
 तत्र स्म पीना दृश्यन्ते बाहवः परिघोपमाः ।

आकारवन्तः सुखदृष्टाः पञ्चशीर्षा इवोरगाः ॥ ५ ॥
 सुक्शेणान्तानि चारुणि सुनासाक्षिभुवाणि च ।
 मुखानि राज्ञां शोभन्ते नक्षत्राणि यथा दिवि ॥ ६ ॥
 दमयन्ती ततो रङ्गं प्रविवेश शुभानना ।

८ मुष्णन्ती प्रभया राज्ञां चक्षूषि च मनांसि च ॥ ७ ॥
 तस्या गात्रेषु पतिता तेषां दृष्टिर्महात्मनाम् ।
 तत्र तत्रैव सक्ताभून् चचाल च पश्यताम् ॥ ८ ॥
 ततः संकीर्त्यमानेषु राज्ञां नामसु भारत ।
 ददर्श भैमी पुरुषान्यञ्च तुल्याकृतीनथ ॥ ९ ॥

१० तान्समीक्ष्य ततः सर्वान्निर्विशेषाकृतीन्स्थितान् ।
 संदेहादथ वैदर्भीं नाभ्यजानाच्चलं नृपम् ॥ १० ॥
 यं यं हि ददृशे तेषां तं तं मेने नलं नृपम् ।
 सा चिन्तयन्ती बुद्ध्या तर्कयामास भाविनी ॥ ११ ॥
 कथं हि देवाज्जानीयां कथं विद्यां नलं नृपम् ॥ १२ ॥

१५ एवं संचिन्तयन्ती सा वैदर्भीं भृशदुःखिता ।
 श्रुतानि देवलिङ्गानि तर्कयामास भारत ॥ १३ ॥
 देवानां यानि लिङ्गानि स्थविरेभ्यः श्रुतानि मे ।
 तानीह तिष्ठतां भूमावेकस्यापि न लक्ष्ये ॥ १४ ॥
 सा विनिश्चित्य बहुधा विचार्य च पुनः पुनः ।

२० शरणं प्रति देवानां प्राप्तकालममन्यत ॥ १५ ॥
 वाचा च मनसा चैव नमस्कारं प्रयुज्य सा ।
 देवेभ्यः प्राञ्जलिर्भूत्वा वेपमानेदमब्रवीत् ॥ १६ ॥
 हंसानां वचनं श्रुत्वा यथा मे नैषधो वृतः ।

- पतित्वे तेन सत्येन देवास्तं प्रदिशन्तु मे ॥१७॥
 वचसा मनसा चैव यथा नाभिचराम्यहम् ।
 तेन सत्येन विबुधास्तमेव प्रदिशन्तु मे ॥१८॥
 यथा देवैः स मे भर्ता विहितो निषधाधिपः ।
 ७ तेन सत्येन मे देवास्तमेव प्रदिशन्तु मे ॥१९॥
 यथेदं व्रतमारब्धं नलस्याराधने मया ।
 तेन सत्येन मे देवास्तमेव प्रदिशन्तु मे ॥२०॥
 स्वं चैव रूपं कुर्वन्तु लोकपाला महेश्वराः ।
 यथाहमभिजानीयां पुण्यश्लोकं नराधिपम् ॥२१॥
 १० निशम्य दमयन्यास्तत्करुणं परिदेवितम् ।
 यथोक्तं चक्रिरे देवाः सामर्थ्यं लिङ्गधारणे ॥२२॥
 सापश्यद्विबुधान्सर्वानस्वेदान्तस्तद्व्यलोचनान् ।
 इषितस्रयजोहीनान्स्थितानस्पृशतः क्षितिम् ॥२३॥
 छायाद्वितीयो म्लानस्रयजःस्वेदसमन्वितः ।
 १५ भूमिष्ठो नैषधश्चैव निमेषेण च सूचितः ॥२४॥
 सा समीक्ष्य तु तान्देवान्पुण्यश्लोकं च भारत ।
 नैषधं वरयामास भैमी धर्मेण पाण्डव ॥२५॥
 विलज्जमाना वस्त्रान्ते जयाहायतलोचना ।
 स्कन्धदेशे ऽसृजत्तस्य स्रजं परमशोभनाम् ॥२६॥
 २० वरयामास चैवैनं पतित्वे वरवर्णिनी ।
 ततो हा हेति सहसा मुक्तः शब्दो नराधिपैः ॥२७॥
 देवैर्महर्षिभिस्तप साधु साध्विति भारत ।
 विस्मितैरीरितः शब्दः प्रशंसद्भिर्नलं नृपम् ॥२८॥

दमयन्तीं तु कीर्य्य वीरसेनसुतो नृपः ।

आश्वासयद्वारोहां प्रहृष्टेनान्तरात्मना ॥२९॥

यत्त्वं भजसि कल्याणि पुमांसं देवसंनिधौ ।

तस्मान्मां विद्धि भर्तारमेवं ते वचने रतम् ॥३०॥

5 यावच्च मे धरिष्यन्ति प्राणा देहे शुचिस्मिते ।

तावच्चयि भविष्यामि सत्यमेतद्वीमि ते ॥३१॥

दमयन्तीं तथा वाग्भिरभिनन्द्य कृताञ्जलिः ।

..... ॥३२॥

तौ परस्परतः प्रीतौ दृष्ट्वा त्वमिपुरोगमान् ।

10 तानेव शरणं देवाञ्जग्मतुर्मनसा तदा ॥३३॥

वृते तु नैषधे भैम्या लोकपाला महीजसः ।

प्रहृष्टमनसः सर्वे नलायादौ वरान्ददुः ॥३४॥

प्रत्यक्षदर्शनं यज्ञे गतिं चानुत्तमां शुभाम् ।

नैषधाय ददौ शक्रः प्रीयमाणः शचीपतिः ॥३५॥

15 अग्निरात्मभवं प्रादाद्यच्च वाञ्छति नैषधः ।

लोकानात्मप्रभाञ्चैव ददौ तस्मै हुताशनः ॥३६॥

यमस्त्वन्नरसं प्रादाद्धर्मे च परमां स्थितिम् ।

अपां पतिरपां भावं यच्च वाञ्छति नैषधः ॥३७॥

स्रजश्चोत्तमगन्धाढ्याः सर्वे च मिथुनं ददुः ।

20 वरानेवं प्रदायास्य देवास्ते चिदिवं गताः ॥३८॥

पार्थिवाश्चानुभूयास्य विवाहं विस्मयान्विताः ।

दमयन्त्याश्च मुदिताः प्रतिजग्मुर्यथागतम् ॥३९॥

गतेषु पार्थिवेन्द्रेषु भीमः प्रीतो महामनाः ।

- विवाहं कारयामास दमयन्त्या नलस्य च ॥४०॥
 उष्य तत्र यथाकामं नैषधो द्विपदां वरः ।
 भीमेन समनुज्ञातो जगाम नगरं स्वकम् ॥४१॥
 अतीव मुदितो राजा भ्राजमानोऽश्रुमानिव ।
 ५ अरञ्जयत्प्रजा वीरो धर्मेण परिपालयन् ॥४२॥
 ईजे चाप्यश्वमेधेन ययातिरिव नाहुषः ।
 अन्यैश्च बहुभिर्धीमान्कृतुभिश्चाप्तदक्षिणैः ॥४३॥
 पुनश्च रमणीयेषु वनेषूपवनेषु च ।
 दमयन्त्या सह नलो विजहारामरोपमः ॥४४॥
 १० जनयामास च नलो दमयन्त्यां महामनाः ।
 इन्द्रसेनं सुतं चापि इन्द्रसेनां च कन्यकाम् ॥४५॥
 एवं स यजमानश्च विहरंश्च नराधिपः ।
 ररक्ष वसुसंपूर्णां वसुधां वसुधाधिपः ॥४६॥

॥ इति नलोपाख्याने पञ्चमः सर्गः ॥५॥

श्रुतो हितोपदेशो ऽयं पाटवं संस्कृतोक्तिषु ।
 वाचां सर्वेषु वैचित्र्यं नीतिविद्यां ददाति च ॥
 अजरामरवत्प्राज्ञो विद्यामर्थं च चिन्तयेत् ।
 गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥

सर्वद्रव्येषु विद्यैव द्रव्यमाहुरनुत्तमम् ।
 अहार्यत्वादनर्घ्यत्वादक्षयत्वाच्च सर्वदा ॥
 विद्या शस्त्रं च शास्त्रं च द्वे विद्ये प्रतिपत्तये ।
 आद्या हास्याय वृद्धत्वे द्वितीयाद्रियते सदा ॥
 ५ यन्नवे भाजने लग्नः संस्कारो नान्यथा भवेत् ।
 कथाछलेन बालानां नीतिस्तदिह कथ्यते ॥
 मित्रलाभः सुहृद्भेदो वियहः संधिरेव च ।
 पञ्चतन्त्राक्षयान्यस्माद्ग्न्यादाकृष्य लिख्यते ॥

अस्ति भागीरथीतीरे पाटलिपुत्रनामधेयं नगरम् । तत्र स-
 १० र्वस्वामिगुणोपेतः सुदर्शनो नाम नरपतिरासीत् । स भूपतिरे-
 कदा केनापि पठ्यमानं श्लोकद्वयं श्रुत्वा ।
 अनेकसंशयोच्छेदि परोक्षार्थस्य दर्शकम् ।
 सर्वस्य लोचनं शास्त्रं यस्य नास्त्यन्ध एव सः ॥
 यौवनं धनसंपत्तिः प्रभुत्वमविवेकता ।
 १५ एकैकमप्यनर्थाय किं पुनस्तु चतुष्टयम् ॥
 इत्याकर्ण्य आत्मनः पुत्राणामनधिगतशस्त्राणां नित्यमुन्मार्गगा-
 मिनां शास्त्राननुष्ठानेनोद्विगमनाः स राजा चिन्तयामास ।
 को ऽर्थः पुत्रेण जातेन यो न विद्वान्न धार्मिकः ।
 काणेन चक्षुषा किं वा चक्षुःपीडैव केवलम् ॥
 २० अजातमृतमूर्खाणां वरमाद्यौ न चान्तिमः ।
 सकृद्दुःखकरावाद्यावन्तिमस्तु पदे पदे ॥
 किं च । स जातो येन जातेन याति वंशः समुन्नतिम् ।

परिवर्तिनि संसारे मृतः को वा न जायते ॥
 अपरं च । वरमेको गुणी पुत्रो न च मूर्खैश्चैरपि ।
 एकश्चन्द्रस्तमो हन्ति न च तारागणैरपि ॥
 यस्य तस्य प्रसूतो ऽपि गुणवान्पूज्यते नरः ।
 धनुर्विश्विभुङ्को ऽपि निर्गुणः किं करिष्यति ॥
 हा हा पुत्रक नाधीत सुगतैतासु राक्षिषु ।
 तेन त्वं विदुषां मध्ये पङ्के गौरिव सीदसि ॥
 तत्कथमिदानीमेते मम पुत्रा गुणवन्तः क्रियन्ताम् । यक्षो-
 ष्यते । यदभावि न तद्भावि भावि चेन्न तदन्यथा ।
 10 इति चिन्ताविषमो ऽयमगदः किं न पीयते ॥
 एतत्कार्याक्षमाणां केषां चिदालस्यवचनम् ।
 न देवमिति संचिन्त्य त्यजेदुद्योगमात्मनः ।
 अनुद्योगेन कस्तेलं तिलेभ्यः प्राप्नुमर्हति ॥
 अन्यच्च । उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीर्
 15 दैवेन देयमिति कापुरुषा वदन्ति ।
 दैवं निहत्य कुरु पौरुषमात्मशक्त्या
 यत्ने कृते यदि न सिध्यति को ऽत्र दोषः ॥
 यथा ह्येकेन चक्रेण रथस्य न गतिर्भवेत् ।
 एवं पुरुषकारेण विना दैवं न सिध्यति ॥
 20 तथा च । पूर्वजन्मकृतं कर्म तद्देवमिति कथ्यते ।
 तस्मात्पुरुषकारेण यत्नं कुर्यादतन्द्रितः ॥
 उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः ।
 न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

मूर्खो ऽपि शोभते तावत्सभायां वस्त्रवेष्टितः ।

तावच्च शोभते मूर्खो यावत्किं चित्र भाषते ॥

एतच्चिन्तयित्वा स राजा पण्डितसभां कारितवान् । राजोवाच ।

भो भोः पण्डिताः । श्रूयताम् । अस्ति कश्चिदेवंभूतो विद्वान्यो

६ मम पुत्राणां नित्यमुन्मार्गगामिनामनधिगतशस्त्राणामि-

दानीं नीतिशास्त्रोपदेशेन पुनर्जन्म कारयितुं समर्थः ।

यतः । काचः काञ्चनसंसर्गाद्धत्ते मारकतीं द्युतिम् ।

तथा सत्सन्निधानेन मूर्खो याति प्रवीणताम् ॥

उक्तं च । हीयते हि मतिस्त्रात हीनैः सह समागमात् ।

१० समैश्च समतामेति विशिष्टैश्च विशिष्टताम् ॥

अचान्तरे विष्णुशर्मनामा महापण्डितः सकलनीतिशास्त्रतत्त्व-

ज्ञो बृहस्पतिरिवाब्रवीत् । देव । महाकुलसंभूता एते राजपुत्राः ।

तन्मया नीतिं ग्राहयितुं शक्यन्ते ।

यतः । नाद्रव्ये निहिता का चिन्क्रिया फलवती भवेत् ।

१५ न व्यापारशतेनापि श्रुकवत्पाठ्यते वकः ॥

अन्यच्च । अस्मिंस्तु निर्गुणं गोचे नापत्यमुपजायते ।

आकरे पद्मरागाणां जन्म काचमण्ये कुतः ॥

अतो ऽहं षण्मासाभ्यन्तरे तव पुत्रास्तीतिशास्त्राभिज्ञान्करि-

ष्यामि । राजा सविनयं पुनरुवाच ।

२०. कोटो ऽपि मुमनःसङ्गादारोहति सतां शिरः ।

अश्मापि याति देवत्वं महद्भिः सुप्रतिष्ठितः ॥

तदेतेषामस्मत्पुत्राणां नीतिशास्त्रोपदेशाय भवन्तः प्रमाणम् ।

इत्युक्त्वा तस्य विष्णुशर्मणो बहुमानपुरःसरं पुत्रान्समर्पित-

वान् । अथ प्रासादपृष्ठे सुखोपविष्टानां राजपुत्राणां पुरस्ता-
त्पस्तावक्रमेण स परिश्रुतो ऽब्रवीत् ।

काव्यशास्त्रविनोदेन कालो गच्छति धीमताम् ।

व्यसनेन तु मूर्खाणां निद्रया कलहेन वा ॥

५ तद्भवतां विनोदाय काककूर्मादीनां विचित्रां कथां कथयामि ।
राजपुत्रैरुक्तम् । आर्य । कथ्यताम् । विष्णुशर्मोवाच । शृणुत
यूयम् । संप्रति मित्रलाभः प्रस्तूयते ।

III.

अहमेकदा दक्षिणारण्ये चरन्नपश्यम् । एको वृद्धव्याघ्रः स्ना-
तः कुशहस्तः सरस्तीरि ब्रूते । भो भोः पान्थाः । इदं सुवर्णकङ्क-
१० णं गृह्यताम् । तद्वचनमाकर्ण्य भयात्को ऽपि तत्पार्श्वे न भज-
ते । ततो लोभाकृष्टेन केन चित्पान्थेनालोचितम् । भाग्येनै-
तत्संभवति । किं त्वस्मिन्नात्मसंदेहे प्रवृत्तिर्न विधेया । यतः ।

अनिष्टादिष्टलाभे ऽपि न गतिर्जायते शुभा ।

यथास्ति विषसंसर्गो ऽमृतं तदपि मृत्यवे ॥

१५ किं तु सर्वचार्थार्जने प्रवृत्तिः संदेह एव । तथा चोक्तम् ।

न संशयमनारुह्य नरो भद्राणि पश्यति ।

संशयं पुनरारुह्य यदि जीवति पश्यति ॥

तन्निरूपयामि तावत् । प्रकाशं ब्रूते । कुच तव कङ्कणम् ।

व्याघ्रो हस्तं प्रसार्य दर्शयति । पान्थो ऽवदत् । कथं मारात्मके

२० त्वयि विश्वासः । व्याघ्र उवाच । शृणु रे पान्थ । प्रागेव यौ-

वनदशायामतिदुर्वृत्त आसम् । अनेकगोब्राह्मणमनुष्यवधान्मे
पुत्रा अनेकशो मृता दाराश्च । सांप्रतं निर्विशो ऽस्मि । ततः के-
नापि धार्मिकेणाहमुपदिष्टः । दानधर्ममाचरतु भवानिति । त-
दुपदेशादिदानीमहं ज्ञानशीलो दाता वृद्धो गलितनखदन्तो
६ दयावांश्च कथं न विश्वासभूमिः । उक्तं च ।

इज्याध्ययनदानानि तपः सत्यं क्षमा दमः ।

अलोभ इति मार्गो ऽयं धर्मस्याष्टविधः स्मृतः ॥

तच्च पूर्वश्चतुर्वर्गो दम्भार्थमपि सेष्यते ।

उत्तरश्च चतुर्वर्गो नामहात्मसु विद्यते ॥

10 मम चैतावालं लोभविग्रहो येन स्वहस्तगतमपि सुवर्णकङ्कणं
यस्मै कस्मै चिदातुमिच्छामि । तथापि व्याघ्रो मानुषं खादतीति
लोकप्रवादो दुर्निवारः । यतः ।

गतानुगतिको लोकः कुट्टनीमुपदेशिनीम् ।

प्रमाणयति नो धर्मे यथा गोघ्नमपि द्विजम् ॥

15 मया च धर्मशास्त्राण्यधीतानि । शृणु ।

मरुस्थल्यां यथा वृष्टिः क्षुधार्ते भोजनं तथा ।

दरिद्रे दीयते दानं सफलं पाण्डुनन्दन ॥

प्राणा यथात्मनो ऽभीष्टा भूतानामपि ते तथा ।

आत्मीयस्येन सर्वत्र दयां कुर्वन्ति साधवः ॥

20 अपरं च । प्रत्याख्याने च दाने च सुखदुःखे प्रियाप्रिये ।

आत्मीयस्येन पुरुषः प्रमाणमधिगच्छति ॥

अन्यच्च । मातृवत्परदारांश्च परद्रव्याणि लोष्टवत् ।

आत्मवत्सर्वभूतानि यः पश्यति स पश्यति ॥

सं च दुर्गतः। तेन तत्तुभ्यं दातुं सयत्नो ऽहम् । तथा चोक्तम् ।

दरिद्राभ्र कौन्तेय मा प्रयच्छेऽप्यरे धनम् ।

व्याधितस्यौषधं पथ्यं नीरुजस्तु किमौषधैः ॥

अन्यच्च । दातव्यमिति यद्दानं दीयते ऽनुपकारिणे ।

५ देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥

तद्वत् सरसि स्नात्वा सुवर्णकङ्कणमिदं प्रतिगृहाण । ततो जात-

विश्वासो यावदसौ सरः स्नातुं प्रविष्टस्तावदेव महापङ्के निम-

ग्नः पलायितुमक्षमः । पङ्के पतितं दृष्ट्वा व्याघ्रो ऽवदत् । अ-

हह । महापङ्के पतितो ऽसि । अतस्त्वामुत्थापयामि । इत्युक्त्वा

१० शनैः शनैरुपगम्य तेन व्याघ्रेण धृतः स पान्थो ऽचिन्तयत् ।

न धर्मशास्त्रं पठतीति कारणं

न चापि वेदाध्ययनं दुरात्मनः ।

स्वभाव एवात्र तथातिरिच्यते

यथा प्रकृत्या मधुरं गवां पयः ॥

१५ किं च । अवशेन्द्रियचित्तानां हस्तिस्नानमिव क्रिया ।

दुर्भगाभरणप्रायो ज्ञानं भारः क्रियां विना ॥

तत्र मया भद्रं कृतं यदत्र मारात्मके विश्वासः कृतः । तथा सु-

क्तम् । नखिनां च नदीनां च शृङ्गिणां शस्त्रपाणिनाम् ।

विश्वासो नैव कर्तव्यः स्त्रीषु राजकुलेषु च ॥

२० अपरं च । सर्वस्य हि परीक्ष्यन्ते स्वभावा नेतरे गुणाः ।

अतीत्य हि गुणान्सर्वान्स्वभावो मूर्ध्नि वर्तते ॥

अन्यच्च । स हि गगणविहारी कल्मषध्वंसकारी

दशशतकरधारी ज्योतिषां मध्यचारी ।

विधुरपि विधियोगाद्भस्यते राहुणासौ
 लिखितमपि ललाटे प्रोज्झितुं कः समर्थः ॥
 इति चिन्तयन्नेव तेनासौ व्याघ्रेण व्यापादितः खादितश्च ।

IV.

अस्ति मगधदेशे चम्पकवती नामारण्यानी । तस्यां चिरा-
 5 न्हता खेहेन मृगकाकी निवसतः । स च मृगः स्वेच्छया भ्रा-
 म्यन्युष्टाङ्गः केन चित्सृगालेनावलोकितः । तं दृष्ट्वा सृगालो
 ऽचिन्तयत् । आः । कथमेतन्मांसं सुललितं भक्षयामि । भ-
 वतु । विश्वासं तावदुत्पादयामि । इत्यालोच्योपसृत्याब्रवीत् ।
 मिष । कुशलं ते । मृगेणोक्तम् । कस्त्वम् । जम्बुको ब्रूते । छु-
 10 द्रबुद्धिनामा जम्बुको ऽहम् । अचारण्ये मिषबन्धुहीनो मृतव-
 देकाकी निवसामि । इदानीं भवन्तं मिषमासाद्य पुनः सब-
 न्धुर्जीवलोकं प्रविष्टो ऽस्मि । अधुना मया तवानुचरेण सर्व-
 था भवितव्यम् । मृगेणोक्तम् । एवमस्तु । ततो ऽस्तं गते स-
 वितरि भगवति मरीचिमालिनि मृगस्य वासभूमिं प्रति मृ-
 15 गजम्बुको गतौ । तत्र चम्पकवृक्षशाखायां सुबुद्धिनामा काको
 मृगस्य चिरमिषं निवसति । तौ दृष्ट्वा काको ऽवदत् । सखे
 चिचाङ्ग । को ऽयं द्वितीयः । मृगो ब्रूते । जम्बुको ऽयमस्-
 तस्थमिच्छन्नागतः । काको ब्रूते । मिष । अकस्मादागन्तुना
 सह विश्वासो नैव युक्तः । तन्न भद्रमाचरितम् । तथा चोक्तम् ।
 20 अज्ञातकुलशीलस्य वासो देयो न कस्य चित् ।
 मार्जारस्य हि दोषेण हतो गृध्रो जरद्भवः ॥

इत्याकार्यं स जम्बुकः सकोपमाह । मृगस्य प्रथमदर्शनदिने भवानप्यज्ञातकुलशील एवासीत् । तन्नवता सह कथमद्य यावदेतस्य स्नेहानुवृत्तिरुत्तरोत्तरं वर्धते ।

यच्च विद्वज्जनो नास्ति श्लाघ्यस्तच्चाल्पधीरपि ।

५ निरस्तपादपे देश एरण्डो ऽपि दुमायते ॥

अन्यद्वाअयं निजः परो वेति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

यथा चायं मृगो मम बन्धुस्तथा भवानपि । मृगो ऽब्रवीत् ।

किमनेनोत्तरोत्तरेण । सर्वैरेकच विश्वम्भालापैः सुखमनुभवद्भिः

10 स्थीयताम् । यतः ।

न कश्चित्स्य चिन्मित्रं न कश्चित्स्य चिद्रिपुः ।

व्यवहारेण मित्राणि जायन्ते रिपवस्तथा ॥

काकेनोक्तम् । एवमस्तु । अथ प्रातः सर्वे यथाभिमतदेशं गताः । एकदा निभृतं सृगालो ब्रूते । सखे मृग । एतस्मिन्नेव व-

15 नैकदेशे सस्यपूर्णं क्षेत्रमस्ति । तदहं त्वां तच्च नीत्वा दर्शयामि ।

तथा कृते सति मृगः प्रत्यहं तच्च गत्वा सस्यं खादति । अथ

क्षेत्रपतिना तद्दृष्ट्वा पाशास्तच्च नियोजिताः । अनन्तरं पुनरा-

गतो मृगस्तच्च चरन्पाशैर्बद्धो ऽचिन्तयत् । को मामितः का-

लपाशादिव व्याधपाशान्नातुं मित्रादन्यः समर्थः । अचान्तरे

20 जम्बुकस्तच्चागत्योपस्थितो ऽचिन्तयत् । फलितं तावदस्माकं

कपटप्रबन्धेन । मनोरथसिद्धिरपि बाहुल्यान्मे भविष्यति । ए-

तस्योक्तृत्यमानस्य मांसासृगनुलिप्तान्यस्थीनि मयावश्यं प्रा-

प्तव्यानि । स च मृगस्तं दृष्ट्वाहसितो ब्रूते । सखे । छिन्धि ता-

वन्मम बन्धनम् । सत्वरं चायस्व माम् । यतः ।

आपत्सु मित्रं जानीयाद्युद्धे शूरमृगे शुचिम् ।

भार्यां क्षीणेषु वित्तेषु व्यसनेषु च बान्धवान् ॥

अपरं च । उत्सवे व्यसने चैव दुर्भिक्षे शत्रुसंकटे ।

5 राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः ॥

जम्बुकः पाशं मुहुर्मुहुर्विलोक्याचिन्तयत् । दृढबन्धनबद्धो ऽस्ति
तावदयं मृगः । ब्रूते च । स्नायुनिर्मिताः पाशाः । तदद्य भट्टा-
रकवारे कथमेतान्दनैः स्पृशामि । मित्र । यदि नान्यथा मन्य-
से तदा प्रभाते यत्त्वयोच्यते तन्मया कर्तव्यम् । इत्युक्त्वा तत्स-
10 मीप आत्मानमाच्छाद्य स्थितः सः । अनन्तरं स काकः प्रदोष-
काले मृगमनागतमवलोक्येतस्ततो ऽन्विष्य तथाविधं दृष्ट्वा-
वाच । सखे । किमेतत् । मृगेणोक्तम् । अवधीरितसुहृद्वाक्यस्य
फलमेतत् । तथा चोक्तम् ।

सुहृदां हितकामानां यः शृणोति न भाषितम् ।

15 विपत्संनिहिता तस्य स नरः शत्रुनन्दनः ॥

काको ब्रूते । स सृगालः क्व । मृगेणोक्तम् । मन्मांसार्थी तिष्ठत्य-
चैव । काको ब्रूते । मित्र । उक्तमेव मया पूर्वम् ।

अपराधो न मे ऽस्तीति नैतद्विश्वासकारणम् ।

विद्यते हि नृशंसेभ्यो भयं गुणवतामपि ॥

20 परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम् ।

वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम् ॥

दीर्घं निःश्वस्य । अरे वज्रक । किं त्वया पापकर्मणा कृतम् ।
यतः ।

संलापितानां मधुरैर्वचोभिर्मिथ्योपचरिष्व वशीकृतानाम् ।

आशावतां अहंतां च लोके किमर्थिनां वञ्चयितव्यमस्ति ॥

अन्यच्च । उपकारिणि विश्रब्धे शुद्धमनस्यः समाचरति पापम् ।

तं जनमसत्यसंधं भगवति वसुधे कथं वहसि ॥

५ दुर्जनेन समं सख्यं प्रीतिं चापि न कारयेत् ।

उष्णो दहति चाङ्गारः शीतः कृष्णायते करम् ॥

अथ वा स्थितिरियं दुर्जनानाम् ।

प्राक्पादयोः पतति खादति पृष्ठमांसं

कर्णे कलं किमपि रीतिं शनैर्विचिषम् ।

१० छिद्रं निरूप्य सहसा प्रविश्यशङ्कः

सर्वं खलस्य चरितं मशकः करोति ॥

तथा च । दुर्जनः प्रियवादी च नैतद्विश्वासकारणम् ।

मधु तिष्ठति जिह्वाये हृदये तु हलाहलम् ॥

अथ प्रभाते स श्लेषपतिर्लगुडहस्तस्तं प्रदेशमागच्छन्काकेनाव-

१५ लोकितः । तमालोक्य काकेनोक्तम् । सखे मृग । त्वमात्मानं

मृतवत्संदर्श्य वातेनोदरं पूरयित्वा पादान्स्तब्धीकृत्य तिष्ठ । य-

दाहं शब्दं करोमि तदा त्वं सत्वरमुत्थाय पलायिष्यसि । मृग-

स्तथैव काकवचनेन स्थितः । ततः श्लेषपतिना हर्षोत्फुल्ललो-

चनेनावलोकितः । तथाविधं मृगमवलोक्यासौ आः स्वयंमृ-

२० तो ऽयमित्युक्त्वा मृगं बन्धनान्मोचयित्वा पाशान्संवरितुं सय-

न्तो बभूव । ततः कियदूरे ऽन्तरिते श्लेषपतौ स मृगः काकस्य

शब्दं श्रुत्वा ससंभ्रमः समुत्थाय पलायितः । तमुद्दिश्य तेन श्ले-

षपतिना प्रकोपात्क्षिप्रलगुडेन सृगालो व्यापादितः । तथा

चोक्तम् । चिभिर्वैस्त्रिभिर्मासैस्त्रिभिः पक्षैस्त्रिभिर्दिनैः ।

अत्युपपुण्यपापानामिहैव फलमश्नुते ॥

अतो ऽहं ब्रवीमि ।

भक्ष्यभक्षकयोः प्रीतिर्विपक्षेरेव कारणम् ।

५ सृगालात्पाशबद्धो ऽसौ मृगः काकेन रक्षितः ॥

V.

अस्ति भागीरथीतीरे गृध्रकूटनाम्नि पर्वते महान्पर्कटीवृक्षः ।
तस्य कोटरे दैवदुर्विपाकान्नलितनयनो जरज्रवो नाम गृध्रः प्र-
तिवसति । अथ कृपया तज्जीवनाय तद्बृक्षवासिनः पक्षिणः
स्वाहारार्त्तिकं चिक्किं चिहदति । तेनासौ जीवति । अथ कदा
10 चिह्नीर्धकर्णेनामा मार्जारः पक्षिशवकान्भक्षयितुं तत्रागतः ।
ततस्तमायान्तं दृष्ट्वा पक्षिशवकैर्भयार्तैः कोलाहलः कृतः ।
तच्छ्रुत्वा जरज्रवेनोक्तम् । को ऽयमायाति । दीर्धकर्णो गृध्रम-
वलोक्य सभयमाह । हा हतो ऽस्मि । अधुनातिसंनिधानेन
पलायनमप्यशक्यम् । तद्यथा भवितव्यं तथा भवतु । एतत्समी-
15 पमुपगच्छामि । इत्यालोच्योपसृत्याब्रवीत् । आर्य । त्वामभि-
वन्दे । गृध्रो ऽवदत् । कस्त्वम् । सो ऽब्रवीत् । मार्जारो ऽहम् ।
गृध्रो ब्रूते । तहूरमपसर । नो चेद्वन्तव्यो ऽसि मया । मार्जा-
रो ऽवदत् । श्रूयतां तावदस्मद्वचनम् । ततो यद्यहं वध्यस्तदा
हन्तव्यः । यतः ।

20 जातिमात्रेण कश्चित्किं वध्यते पूज्यते क्व चित् ।

व्यवहारं परिज्ञाय वध्यः पूज्यो ऽथ वा भवेत् ॥

गृध्रो ब्रूते । ब्रूहि । कीदृग्ध्यापारवान् । सो ऽवदत् । अहमप्य-
गङ्गातीरे नित्यस्नायी निरामिषाशी ब्रह्मचर्येण चान्द्रायणव्र-
तमाचरंस्तिष्ठामि । युष्मांश्च धर्मज्ञानरतान्विश्वासभूमयः प-
क्षिणः सर्वे सर्वदा ममाये स्तुवन्ति । अतो भवद्भ्यो विद्याव-
5 योवृद्धेभ्यो धर्मं श्रोतुमिहागतः । भवन्तश्चेतादृशा धर्मज्ञा य-
न्ममतिथिं हन्तुमुद्यताः । गृहस्थस्य धर्मश्चैष समुदीरितः ।

अरावपुचितं कार्यमातिथ्यं गृहमागते ।

छेत्तुमप्यागते छायां नोपसंहरते दुमः ॥

किं च । यद्यन्नं नास्ति तदा प्रीतिवचसाप्यतिथिः पूज्यः । यतः ।

10 तृणानि भूमिरुदकं वाक्चतुर्थीं च सूनृता ।

एतान्यपि सतां गेहे नोच्छिद्यन्ते कदा चन ॥

अन्यच्च । बालो वा यदि वा वृद्धो युवा वा गृहमागतः ।

तस्य पूजा विधातव्या सर्वत्राभ्यागतो गुरुः ॥

अन्यच्च । निर्गुणेष्वपि सत्त्वेषु दयां कुर्वन्ति साधवः ।

15 न हि संहरते ज्योत्स्नां चन्द्रश्चाण्डालवेश्मनि ॥

अन्यच्च । अतिथिर्यस्य भस्माशो गृहात्प्रतिनिवर्तते ।

स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय गच्छति ॥

अन्यच्च । उत्तमस्यापि वर्णस्य नीचो ऽपि गृहमागतः ।

पूजनीयो यथायोम्यं सर्वदेवमयो ऽतिथिः ॥

20 गृध्रो ऽवदत् । मार्जारा हि मांसरुचयो भवन्ति पक्षिणावका-
शाच्च निवसन्ति । तेनैवं ब्रवीमि । मार्जारो ऽप्येवं श्रुत्वा भू-
मिं स्पृष्ट्वा कर्णौ स्पृशति ब्रूते च । मया धर्मशास्त्रं श्रुत्वा वी-
तरागेणेदं दुष्करं व्रतं चान्द्रायणमध्यवसायितम् । यतः पर-

स्परं विवदमानानामपि धर्मशास्त्राणामहिंसा परमो धर्म इ-
त्येकमत्यम् । यतः ।

सर्वहिंसानिवृत्ताश्च नराः सर्वसहाश्च ये ।

सर्वस्याश्रयभूताश्च ते नराः स्वर्गगामिणः ॥

५ अन्यच्च । एक एव सुहृद्भर्मो निधने ऽप्यनुयाति यः ।

शरीरेण समं नाशं सर्वमन्यच्चि गच्छति ॥

किं च । यो ऽस्ति यस्य यदा मांसमुभयोः पश्यतान्तरम् ।

एकस्य क्षणिकी प्रीतिरन्यः प्राणैर्विमुच्यते ॥

अपि च । मर्त्यमिति यदुःखं पुरुषस्योपजायते ।

१० शक्यस्तेनानुमानेन परो ऽपि परिरक्षितुम् ॥ शृणु

पुनः । स्वच्छन्दवनजातेन शकेनापि प्रपूर्यते ।

अस्य दग्धोदरस्यार्थं कः कुर्यात्पातकं महत् ॥

एवं विश्वास्य स मार्जारस्तरुकोटरे स्थितः । ततो दिनेषु ग-
च्छत्सु पक्षिशवकानाक्रम्य कोटरमानीय प्रत्यहं खादति । अथ

१५ येषामपत्यानि खादितानि तैः शोकार्तेर्विलपन्निरितस्ततो जि-
ज्ञासा समाख्या । तत्परिज्ञाय मार्जारः कोटरान्निःसृत्य पला-
यितः । पश्चात्पतच्चिभिरितस्ततो निरूपयन्नित्तच्च तरुकोटरे शा-
वकास्थीनि प्राप्नानि । अनन्तरं चानेनैव शवकाः खादिता
इति निश्चित्य मिलित्वा तैः पक्षिभिः स गृध्रो व्यापादितः ।

२० अतो ऽहं ब्रवीमि ।

अज्ञातकुलशीलस्य वासो देयो न कस्य चित् ।

मार्जारस्य हि दोषेण हतो गृध्रो जरद्भवः ॥

VI.

अस्ति वाराणस्यां कर्पूरपटो नाम रजकः । स चैकदा निर्भरं प्रसुप्तः । तदनन्तरं द्रव्याणि हर्तुं तद्गृहं चौरः प्रविष्टः । तस्य प्राङ्मुखे गर्दभो बद्धस्तिष्ठति कुङ्कुरश्चोपविष्टः । तं चौरमवलोक्य गर्दभः श्वानमाह । तव तावदयं व्यापारः । तत्किमिति त्वमुच्चैः शब्दं कृत्वा स्वामिनं न जागरयसि । कुङ्कुरो ब्रूते । मामा । नियोगस्यास्य चर्चा किं त्वया कर्तव्या । त्वमेव जानासि यथाहमेतस्याहर्निशं गृहरक्षां करोमि । यतो ऽयं चिरान्निवृत्तो ममोपयोगं न जानाति तेनाधुना ममाहारदाने ऽपि मन्दादरः । विना विधुरदर्शनं स्वामिनो ऽनुजीविषु मन्दादरा भवन्ति । गर्दभो ब्रूते । शृणु रे बर्बर ।

याचते कार्यकाले यः स किंभृत्यः स किंसुहृत् । कुङ्कुरो ब्रूते । भृत्यान्संभावयेद्यस्तु कार्यकाले स किंप्रभुः ॥ किं च । आश्रितानां भृतौ स्वामिसेवायां धर्मसेवने ।

पुत्रस्योत्पादने चैव न सन्ति प्रतिहस्तकाः ॥

ततो गर्दभः सकोपमाह । आः । पापीयांस्त्वं यः स्वामिकार्योपेक्षां करोषि । भवतु । यथा स्वामी जागर्ति तथा मया कर्तव्यम् । यतः । पृष्ठतः सेवयेदर्थं जठरेण हुताशनम् ।

स्वामिनं सर्वभावेन परलोकममायया ॥

इत्युक्त्वा स अतीव चीत्कारं कृतवान् । ततः स रजकस्तेन चीत्कारेण प्रबुद्धो निद्राविमर्दकोपादुत्थाय गर्दभं लगुडेन ताडयामास । अतो ऽहं ब्रवीमि ।

पराधिकारचर्चां यः कुर्यात्स्वामिहितेच्छया ।

स विधीदति चीत्कारात्ताडितो गर्दभो यथा ॥

VII.

अस्त्युत्तरापथे ऽर्बुदशिखरनाम्नि पर्वते महाविक्रमो नाम सिंहः । तस्य पर्वतकन्दरमधिशयानस्य केसरायं मूषिकः कश्चिच्छिनत्ति । स सिंहः केसरायं लूनं बुद्ध्वा कुपितो विवरान्तर्गतं
 5 मूषिकमलभमानो ऽचिन्तयत् । किं विधेयमत्र । भवतु । एवं श्रूयते । क्षुद्रशुभवेद्यस्तु विक्रमान्न स नम्यते ।

तं निहन्तुं पुरस्कार्यः सहशस्तस्य सैनिकः ॥

इत्यालोच्य तेन यामं गत्वा दधिकर्णेनामा बिडालो मांसाद्याहारेण संतोष्य प्रयत्नादानीय स्वकन्दरे धृतः । ततस्तद्गया-
 10 न्मूषिको बहिर्न निःसरति । तेनासौ सिंहो ऽक्षतकेसरः सुखं स्वपिति । मूषिकशब्दं यदा यदा शृणोति तदा तदा सविशेषं तं बिडालं मांसाहारदानेन संवर्धयति । अथैकदा स मूषिकः क्षुधा पीडितो बहिः संचरंस्तेन मार्जारेण प्राप्तो व्यापादितः
 स्वादितश्च । अनन्तरं स सिंहो यदा कदा चिदपि मूषिकशब्दं
 15 न शुश्राव तदोपयोगाभावात्तस्य बिडालस्याहारदाने मन्दादरो बभूव । अतो ऽहं ब्रवीमि ।

निरपेक्षो न कर्तव्यो भृत्यैः स्वामी कदा चन ।

निरपेक्षं प्रभुं कृत्वा भृत्यः स्यादधिकर्णवत् ॥

VIII. IX.

कस्मिंश्चित्तरौ वायसदंपती निवसतः । तयोश्चापत्यानि त-

रुक्मोटरावस्थितकृष्णसर्पेण खादितानि। ततः पुनर्गर्भवती वा-
यसी ब्रूते । स्वामिन् । त्यज्यतामयं तरुः । अथ यावत्कृष्णस-
र्पस्तावदावयोः संततिः कदा चिदपि न भविष्यति । यतः ।

दुष्टा भार्या शठं मित्रं भृत्यश्चोत्तरदायकः ।

८ ससर्पे च गृहे वासो मृत्युरेव न संशयः ॥

वायसो ब्रूते । प्रिये । न भेतव्यम् । वारं वारं मयैतस्य महा-
पराधः सोढः । इदानीं पुनर्न क्षन्तव्यः । वायस्याह । कथमनेन
बलवता कृष्णसर्पेण सार्धं भवान्विग्रहीतुं समर्थः । वायसो ब्रू-
ते । अलमनया चिन्तया । यतः ।

10 यस्य बुद्धिर्बलं तस्य निर्बुद्धेस्तु कुतो बलम् ।

वने सिंहो बलोन्मत्तः शशकेन निपातितः ॥

वायस्याह । कथमेतत् । वायसः कथयति । अस्ति मन्दरना-
भि पर्वते दुर्दान्तो नाम सिंहः । स च सर्वदा पशूनां वधं
विदधान एवास्ते । ततः सर्वेः पशुभिर्मेलकं कृत्वा स सिं-
15 हो विज्ञप्तः । देव । किमर्थं सर्वपशुवधः क्रियते । वयमेव
भवदाहारार्थं प्रत्यहमेकैकं पशुमुपढौकयामः । सिंहेनोक्तम् ।
यद्येतदभिमतं भवतां तर्हि भवतु । ततः प्रभृति प्रत्यहमेकैकं
पशुमुपकल्पितं भक्षयन्नास्ते । अथ कदा चित्कस्यापि वृ-
द्धशशकस्य वासरः प्राप्तः । ततः सो ऽचिन्तयत् ।

20 चासहेतोर्विनीतिस्तु क्रियते जीविताशया ।

पञ्चत्वं चेन्नमिच्छामि किं सिंहानुनयेन मे ॥

तन्मन्दं मन्दमुपगच्छामि । ततः सिंहो ऽपि क्षुधा पीडितः
कोपात्तमुवाच । कुतस्त्वं विलम्ब्यागतो ऽसि । शशको ऽब्र-

वीत् । नाहमपराद्धः । पथि सिंहान्तरेण बलाद्भृतस्तस्याये
 पुनरागमनाय शपथं कृत्वा स्वामिनं निवेदयितुमचागतो
 ऽस्मि । सिंहः सकोपमाह । सत्वरं गत्वा मां दर्शय । कासौ
 दुरात्मा तिष्ठति । ततः शशकस्तं गृहीत्वा गम्भीरकूपसमीपं
 5 गतः । अचागत्य पश्यतु स्वामीत्युक्त्वा तस्मिन्कूपजले त-
 स्थैव प्रतिबिम्बं दर्शितवान् । ततो ऽसौ दर्पाध्मातस्तस्यो-
 पर्यात्मानं निक्षिप्य पञ्चत्वं गतः । अतो ऽहं ब्रवीमि । यस्य
 बुद्धिर्बलं तस्येत्यादि ।

वायसी ब्रूते । श्रुतं मया । कर्तव्यतां ब्रूहि । वायसो ऽवदत् ।
 10 प्रिये । आसन्ने सरसि राजपुत्रः सततमागत्य स्नाति । तस्मिन्म-
 स्तरे तदङ्गादवतारितं कनकसूत्रं चञ्चुः धृतानीयास्मिन्कोटे
 धरिष्यसि । अथ कनकसूत्रानुसरणप्रवृत्तौ राजपुरुषैः कोटे नि-
 रूप्यमाणे कृष्णसर्पो द्रष्टव्यो व्यापादयितव्यश्च । अथ कदा चि-
 त्वातुं प्रविष्टे राजपुत्रे वायस्या तदनुष्ठितम् । तथानुष्ठिते तद्बु-
 15 द्धम् । अतो ऽहं ब्रवीमि ।

उपायेन हि तत्कुर्याद्यन्न शक्यं पराक्रमैः ।

काक्या कनकसूत्रेण कृष्णसर्पो निपातितः ॥

X.

अस्ति नर्मदातीरे पर्वतोपत्यकायां विशालः शाल्मलीतरुः ।
 तत्र निर्मितनीडकोडे पक्षिणः सुखेन वर्षास्वपि निवसन्ति ।
 20 अथ नीलपटैरिव जलधरपटलैरावृते नभस्तले धारासरैर्महती

वृष्टिर्बभूव । ततो वानरांस्तरुतले ऽवस्थिताञ्छीतार्तान्कम्प-
मानानवलोक्य पक्षिभिरुक्तम् । भो भो वानराः । श्रूयताम् ।

अस्माभिर्निर्मिता नीडाश्चञ्चुमाचादतैस्तृणैः ।

हस्तपादादिसंयुक्ता यूयं किमवसीदथ ॥

१ तच्छ्रुत्वा वानरैर्जातामर्षैरालोचितम् । अहो । निर्वातनीडग-
र्भावस्थिताः सुखिनः पक्षिणो ऽस्मान्निन्दन्ति । तन्नवतु । ताव-
द्दृष्टेरुपशमः । अनन्तरं शान्ते पानीयवर्षे तैर्वानरैर्वृक्षमारुह्य
सर्वे नीडा भयाः । तेषां पक्षिणामण्डानि चाधः पतितानि ।
अतो ऽहं ब्रवीमि ।

१० विद्वानेवोपदेष्टव्यो नाविद्वांस्तु कदा चन ।

वानरानुपदिश्याज्ञान्स्थानभ्रंशं ययुः खगाः ॥

XI.

अस्ति हस्तिनापुरे कर्पूरविलासो नाम रजकः । तस्य गर्द-
भो ऽतिभारवाहनाद्बुर्बलो मुमूर्षुरिवाभवत् । ततस्तेन रज-
केनासौ व्याघ्रचर्मणा प्रच्छादयत्यसमीपे सस्यक्षेत्रे मोचितः ।
१५ ततो दूरादवलोक्य व्याघ्रबुद्ध्या क्षेत्रपतयः सत्वरं पलायन्ते । स
च सुखेन सस्यं चरति । अथैकदा केनापि सस्यरक्षकेण धूसर-
कचलकृततनुपाणेन धनुष्कारणं सज्जीकृत्यावनतकायेनैकान्ते
स्थितम् । तं च दूरे दृष्ट्वा गर्दभः पुष्टाङ्गो गर्दभीयमिति मत्वा
शब्दं कुर्वाणस्तदभिमुखं धावितः । ततस्तेन सस्यरक्षकेण गर्द-
२० भो ऽयमिति ज्ञात्वा लीलयैव व्यापादितः । अतो ऽहं ब्रवीमि ।

सुचिरं हि चरन्मौनं श्रेयः पश्यत्यबुद्धिमान् ।
 द्वीपिचर्मपरिच्छन्नो वाग्दोषान्नर्दभो हतः ॥

XII.

कदा चिद्वर्षास्वपि वृष्टेरभावात्तृषार्तो गजयूथो यूथपतिमा-
 ह । नाथ । को ऽप्युपायो ऽस्माकं जीवनाय नास्ति । अस्य च
 ५ क्षुद्रजन्तूनां निमज्जनस्थानम् । वयं च निमज्जनाभावादन्था
 इव क्व यामः किं वा कुर्मः । ततो हस्तिराजो नातिदूरं गत्वा
 निर्मलं हृदं दर्शितवान् । ततस्तत्तीरावस्थिताः शशका गजयू-
 थपादाहतिभिर्वहवश्चूर्णिताः । अनन्तरं शिलीमुखो नाम श-
 शकः सर्वानाहूय चिन्तयामास । अनेन गजयूथेन पिपासा-
 १० कुलितेन प्रत्यहमेवाचागन्तव्यम् । अतो विनङ्क्ष्यत्यस्मत्कुलम् ।
 अथ विजयो नाम वृद्धशशको ऽवदत् । मा विषीदत । प्रती-
 कारो मया कर्तव्यः । इति प्रतिज्ञाय चलितः । गच्छता च
 तेनालोचितम् । कथं मया गजयूथपनिकटे गत्वा वक्तव्यम् ।
 यतः । स्पृशन्नपि गजो हन्ति जिघ्रन्नपि भुजंगमः ।

१५ हसन्नपि नृपो हन्ति मानयन्नपि दुर्जनः ॥
 अतो ऽहं पर्वतशिखरमारुह्य यूथनाथमभिवादयामि । तथा-
 नुष्ठिते सति यूथनाथ उवाच । कस्त्वम् । कुतः समायातः । स
 ब्रूते । दूतो ऽहं भगवता चन्द्रेण प्रेषितः । यूथपतिराह । का-
 र्यमुच्यताम् । विजयो वदति । शृणु गजेन्द्र ।

२० उद्यतेष्वपि शस्त्रेषु दूतो वदति नान्यथा ।

सदैवावध्यभावेन यथार्थस्य हि वाचकः ॥

तदहं तदाज्ञया ब्रवीमि । शृणु । यदेते शशकाश्चन्द्रसरोरक्षका-
 स्त्वया निःसारितास्तत्र युक्तं कृतम् । यतो रक्षकास्ते शशका
 मदीया अत एव लोके मे शशाङ्क इति प्रसिद्धिः । एवमुक्तव-
 ति दूते स यूथपतिर्भयादिदमाह । इदमज्ञानतः कृतम् । पुनर्न
 ५ गमिष्यामि । दूत उवाच । तदत्र सरसि भगवन्तं चन्द्रमसं प्रको-
 पात्कम्पमानं प्रणम्य प्रसाद्य च गच्छ । ततस्तेन रात्रौ नीत्वा तत्र
 जले चञ्चलं चन्द्रप्रतिबिम्बं दर्शयित्वा स यूथपतिः प्रणामं का-
 रितः । देव । अज्ञानादेवानेनापराधः कृतस्तत्क्षम्यतामित्युक्त्वा
 तेन शशकेन स यूथपतिः प्रस्थापितः । अतो ऽहं ब्रवीमि ।

10 व्यपदेशेन महतां सिद्धिः संजायते परा ।

शशिनो व्यपदेशेन वसन्ति शशकाः सुखम् ॥

XIII.

अस्ति सृगालः कश्चित्स्वेच्छया नगरोपान्ते भ्रमन्नीलसंधा-
 नभाण्डे निपतितः । पश्चात्तत उत्थातुमसमर्थः प्रातरात्मानं मृ-
 तवत्संदर्श्य स्थितः । अथ नीलीभाण्डस्वामिनासावुत्थाप्य दूरे
 15 नीत्वा परित्यक्तः । ततो ऽसौ वनं गत्वात्मानं नीलवर्णमवलो-
 क्यचिन्तयत् । अहमिदानीमुत्तमवर्णः । तदात्मनः किमुत्कर्षं
 न साधयामि । इत्यालोच्य सृगालानाहूय तेनोक्तम् । अहं भ-
 गवत्या वनदेवतया स्वहस्तेनारण्यराज्ये सर्वौषधिरसेनाभिषि-
 20 क्तः । पश्यत मम वर्णम् । तदद्वारभ्यास्मदाज्ञयास्मिन्नरण्ये
 व्यवहारः कार्यः । सृगालाश्च तं विशिष्टवर्णमवलोक्य साष्टा-
 ङ्गपातं प्रणम्योचुः । यथाज्ञापयति देवः । ततो ऽनेन क्रमेण

सर्वेष्वरण्यवासिष्वाधिपत्यं तस्य बभूव । ततस्तेन सिंहव्याघ्रा-
दीनुत्तमपरिजनाभ्राण्य सृगालानवलोक्य लज्जमानेनावज्ञया
दूरीकृताः स्वज्ञातयः । ततो विषयान्सृगालानवलोक्य वृद्धसृ-
गालेन केन चित्रतिज्ञातम् । मा विषीदत । एवं चेदनेनानी-
५ तिज्ञेन वयं मर्मज्ञाः परिभूताः तद्यथायं नश्यति । तन्मया
विधेयम् । यतो ऽमी व्याघ्रादयो वर्णमात्रविप्रलब्धाः सृगा-
लज्जज्ञात्वा राजानममुं मन्यन्ते तद्यथायं परिचीयते तथा
कुरुत । तच्च चैवमनुहेयं यथा वदामि । यदा सर्वे संध्यासमये
तत्सन्निधाने महारावमेकदा करिष्यथ ततस्तं शब्दमाकर्ण्य स्व-
१० भावात्तेनापि शब्दः कर्तव्यः । यतः ।

यः स्वभावो हि यस्य स्यात्तस्यासौ दुरतिक्रमः ।

अथा यदि क्रियते भोगी तत्किं नास्मात्पुपानहम् ॥

ततः शब्दाद्विज्ञाय व्याघ्रेण हन्तव्यः । तथानुष्ठिते सति तद्वृ-
त्तम् । तथा चोक्तम् ।

१५ छिद्रं मर्मं च वीर्यं च विजानाति निजो रिपुः ।

दहत्यन्तर्गतश्चैव शुष्कवृक्षमिवानलः ॥

अतो ऽहं ब्रवीमि ।

आत्मपक्षं परित्यज्य परपक्षे च यो रतः ।

स परैर्हन्यते मूढो नीलवर्णसृगालवत् ॥

XIV. XV. XVI.

२० अस्ति मगधदेशे फुल्लोत्पलाभिधानं सरः । तच्च चिरात्संक-
टाविकटनामानौ हंसौ निवसतः । तयोर्मिथं कषुपीवनामा

कूर्मः प्रतिवसति । अथैकदा धीवरैरागत्य तथोक्तं यदद्यास्मा-
भिरपोषित्वा प्रातः कूर्ममत्स्यादयो व्यापादयितव्याः । तदाक-
र्ण्य कूर्मो हंसावाह । सुहृदौ । श्रुतो ऽयं धीवरालापः । अधुना
किं मया कर्तव्यम् । हंसावाहतुः । ज्ञायतां तावत् । पश्चाद्य-
दुचितं तत्कर्तव्यम् । कूर्मो ब्रूते । मैवं यतो दृष्टव्यतिकरो ऽह-
मपि । तथा चोक्तम् ।

अनागतविधाता च प्रत्युत्पन्नमतिश्च यः ।

द्वावेतौ सुखमेधेते यज्ञविधौ विनश्यति ॥

तावाहतुः । कथमेतत् । कूर्मः कथयति । पुरैतस्मिन्नेव सर-
स्येवंविधेष्वेव धीवरेषूपस्थितेषु मत्स्यचयेणालोचितम् ।
तत्रानागतविधाता नामैको मत्स्यः । तेनोक्तम् । अहं ताव-
ज्जलाशयान्तरं गच्छामि । इत्युक्त्वा स हृदान्तरं गतः । अ-
परेण प्रत्युत्पन्नमतिनाम्ना मत्स्येनाभिहितम् । भाविन्यर्थे प्र-
माणाभावात्कुच मया गन्तव्यम् । तदुत्पन्ने कार्ये यथाकार्य-
मनुष्ठेयम् । ततो यज्ञविषयेणोक्तम् ।

यदभावि न तज्जावि भावि चेन्न तदन्यथा ।

इति चिन्ताविषमो ऽयमगदः किं न पीयते ॥

ततः प्रातर्जालेन बद्धः प्रत्युत्पन्नमतिर्मृतवदात्मानं संदर्श्य
स्थितः । ततो जालादपसारितः स्थलादुत्प्लुत्य गम्भीरं नीरं
प्रविष्टः । यज्ञविषयश्च धीवरैः प्राप्तो व्यापादितः । अतो ऽहं
ब्रवीमि । अनागतविधातेत्यादि ।

तद्यथाहमन्यहृदं प्राप्नोमि तदद्य विधीयताम् । हंसावाहतुः ।
जलाशयान्तरे प्राप्ते तव कुशलम् । स्थले गच्छतस्ते को वि-

धिः । कूर्मो ब्रूते । यथाहं भवद्भिः सहाकाशवर्त्मना यामि स
उपायो विधीयताम् । हंसौ ब्रूतः । कथमुपायः संभवति । क-
च्छपो वदति । युवाभ्यां चञ्चुधृतं काष्ठमेकं मया मुखेनावल-
क्षितव्यम् । अतो भवतोः पक्षबलेन मयापि सुखं गन्तव्यम् ।

५ हंसौ ब्रूतः । संभवत्येष उपायः । किं तु ।

उपायं चिन्तयेत्प्राज्ञस्तथापायं च चिन्तयेत् ।

पश्यतो बकमूर्खस्य नकुलैर्भक्षिता बकाः ॥

कूर्मः पृच्छति । कथमेतत् । तौ कथयतः । अस्युत्तरापथे
गृध्रकूटो नाम पर्वतः । तत्रैव रेवातीरे न्यपोधपादपे बका
10 निवसन्ति । तस्य वटस्याधस्ताद्विवरे सर्पस्तिष्ठति । स च
बकानां बालापत्यानि खादति । ततः शोकार्तानां बकानां
प्रलापं श्रुत्वा केन चिद्बृहबकेनोक्तम् । भोः । एवं कुस्त
यूयम् । मत्स्यानानीय नकुलविवरादारभ्य सर्पविवरं या-
वत्पङ्क्तिर्मेणैकैकशो मत्स्यान्धत् । ततस्तदाहारवर्त्मना नकु-
15 लैरागत्य सर्पो द्रष्टव्यः स्वभाववेषाद्यापादयितव्यश्च । तथा-
नुष्ठिते सति तद्वृत्तम् । अथ नकुलैर्वृक्षोपरि पक्षिशवका-
नां रावः श्रुतः । पश्चात्तैर्वृक्षमारुह्य शवकाः सर्वे एव खा-
दिताः । अत आवां ब्रूवः । उपायं चिन्तयेदित्यादि ।

आवाभ्यां नीयमानं त्वां दृष्ट्वा लोकैः किं चिद्वक्तव्यमेव । त-
20 दाकर्ण्य यदि त्वमुत्तरं ददासि तदा तव मरणं भविष्यति । त-
त्सर्वथाचैव स्वीयताम् । कूर्मो वदति । किमहमज्ञः । न कि-
मपि मया वक्तव्यम् । तत एवमनुष्ठिते सत्याकाशे नीयमानं
तं कूर्ममालोक्य सर्वे गोरक्षकाः पश्चाद्भावन्ति वदन्ति च ।

अहो महदाश्चर्यम् । पक्षिभ्यां कूर्मः समुद्यते । तत्र कश्चिदाह । य-
द्ययं कूर्मः पतति तदाचैव पक्षा खादितव्यः । को ऽपि निगदति ।
गृहं नेतव्यः । कश्चिद्वदति । सरसः समीपे पक्षा भक्षितव्यः ।
तत्परुषवचनमाकर्ण्य स कूर्मः क्रोधाद्विस्मृतसंस्कारे ऽवदत् ।
5 युष्माभिर्भस्म भक्षितव्यम् । इति वदन्नेव काष्ठात्पतितो गोर-
क्षकैर्योपादितः । अतो ऽहं ब्रवीमि ।

मुहदां हितकामानां न करोतीह यो वचः ।

स कूर्म इव दुर्बुद्धिः काष्ठाद्गृहो विनश्यति ॥

XVII.

अस्ति गौतमारण्ये महातपा नाम मुनिः । तेनाश्रमसंनि-
10 धाने मूषिकशावकः काकमुखाद्गृहो दृष्टः । ततो दयालुना
तेन मुनिना नीवारकणैः स संवर्धितः । तं च मूषिकं खादि-
तुमनुधावन्विडालो मुनिना दृष्टः । पञ्चाक्षपःप्रभावात्तेन मुनि-
ना मूषिको बलिष्ठो विडालः कृतः । स विडालः कुकुरादिभेति ।
ततो ऽसौ कुकुरः कृतः । कुकुरस्य व्याघ्रान्महद्भयम् । तदनन्तरं स
15 व्याघ्रः कृतः । अथ व्याघ्रमपि तं मूषिकनिर्विशेषं पश्यति मु-
निः । अतः सर्वे तत्रस्था जनास्तं व्याघ्रं दृष्ट्वा वदन्ति । अनेन
मुनिना मूषिको ऽयं व्याघ्रतां नीतः । एतच्छ्रुत्वा स व्याघ्रः स-
व्यथो ऽचिन्तयत् । यावदनेन मुनिना जीवितव्यं तावदिदं मम
स्वरूपास्थानमकीर्तिकारं न पलायिष्यते । इति समालोच्य मु-
20 निं हन्तुं समुद्यतः । ततो मुनिना तस्य चिकीर्षितं ज्ञात्वा पु-
नर्मूषिको भवेत्युक्ता मूषिक एव कृतः । अतो ऽहं ब्रवीमि ।

नीचः स्नाध्यपदं प्राप्य स्वामिनं लोप्नुमिच्छति ।
मूषिको व्याघ्रतां प्राप्य मुनिं हन्तुं गतो यथा ॥

XVIII.

अस्ति मालवविषये पद्मगर्भाभिधानं सरः । तत्रैको वृद्ध-
बकः सामर्थ्यहीनस्तथोद्विगमिवात्मानं दर्शयित्वा स्थितः । स
५ च केन चित्कुलीरेण दूरादेव पृष्टः । किमिति भवानाहारपरि-
त्यागेन तिष्ठति । बकेनोक्तम् । मत्स्या मम जीवनहेतवः ।
ते चाचावश्यमेव कैवर्तैर्यापादयितव्या इति नगरोपान्ते पर्या-
लोचना मयाकर्णिता । तदितो वर्तनाभावादस्मन्मरणमुपस्थि-
तम् । इति ज्ञात्वाहमाहारे ऽपि मन्दादरः कृतः । तच्छ्रुत्वा स-
१० र्वैर्मत्स्यैरालोचितम् । इह समये तावदुपकारक एवायमुपल-
क्ष्यते ऽस्माकम् । तदयमेव यथाकर्तव्यं पृच्छ्यताम् । तथा
चोक्तम् ।

उपकर्षारिणा संधिर्न मित्रेणापकारिणा ।

उपकारापकारौ हि लक्ष्यं लक्षणमेतयोः ॥

१५ मत्स्या ऊचुः । भो बक । अस्माकं कुच रक्षणोपायः । बको ब्रू-
ते । अस्ति रक्षणहेतुर्जलाशयान्तरम् । तत्राहमेकैकशो युष्मान्न-
यामि । मत्स्यैरपि भयादुक्तम् । एवमस्तु । ततो ऽसौ दुष्टबक-
स्तान्मत्स्यानेकैकान्नीत्वा कस्मिंश्चिद्देशे स्नादित्वा पुनरागत्य व-
दति । ते मया जलाशयान्तरे स्थापिताः । अनन्तरं कुलीरस्त-
२० मुवाच । भो बक । मामपि तत्र नय । ततो बको ऽप्यपूर्वकु-
लीरमांसाशीं सादरं तं नीत्वा स्थले धृतवान् । कुलीरो ऽपि

मत्स्यकङ्कालाकीर्णां भूमिं दृष्ट्वाचिन्तयत् । हा हतो ऽस्मि म-
न्दभाग्यः । भवतु । इदानीं समयोचितं व्यवहरामि । यतः ।

तावक्रयास्तु भेतव्यं यावन्नयमनागतम् ।

आगतं तु भयं दृष्ट्वा प्रहर्तव्यमभीतवत् ॥

५ अपरं च । अयुचे हि यदा पश्येन्न किं चिद्धितमात्मनः ।

युध्यमानस्तदा प्राज्ञो म्रियते रिपुणा सह ॥

इत्यालोच्य स कुलीरस्तस्य बकस्य ग्रीवां चिच्छेद । स बकः
पञ्चत्वं गतः । अतो ऽहं ब्रवीमि ।

भक्षयित्वा बहून्मत्स्यानुत्तमाधममध्यमान् ।

१० अतिलौल्याङ्कः कश्चिन्मृतः कर्कटकग्रहात् ॥

XIX.

अस्ति देवीकोट्टनगरे देवशर्मा नाम ब्राह्मणः । तेन विष्णु-
वत्संक्रान्तौ सक्तुपूर्णशरावः प्राप्तः । ततस्तमादायासौ भा-
रःपूर्णकुम्भकारमण्डपिकैकदेशे शय्यानिक्षिप्तदेहः सन्नाचाव-
चिन्तयत् । यद्यहमिमं सक्तुशरावं विक्रीय दश कपर्देकान्प्रा-
१५ षोमि तदा तैरिह समये शरावांस्ततो घटादीनुपक्रीय विक्री-
यानेकधा वृद्धैर्धनैः पुनः पुनः पूगवस्त्रादिकमुपक्रीय लक्षसं-
ख्यानि धनान्युत्पाद्य विवाहचतुष्टयं करोमि । ततस्तासु पत्नीषु
याधिकरूपवती तस्यामधिकानुरागं करोमि । अनन्तरं जाते-
र्यास्तत्सपत्न्यो यदा द्वंद्वं कुर्वन्ति तदा कोपाकुलो ऽहं ताः
२० पत्नीर्लगुडेनेत्थं ताडयामि । इत्यभिधायोत्थाय तेन लगुडः
क्षिप्तः । अतः सक्तुशरावश्चूर्णितो भारणानि च बहूनि भग्ना-

नि । ततो भारडभङ्गश्चेनागतकुम्भकारेण तद्दृष्ट्वा स ब्राह्म-
णस्तिरस्कृतो मण्डपिकागर्भाद्बहिष्कृतः । अतो ऽहं ब्रवीमि ।

अनागतवर्ती चिन्तां कृत्वा यस्तु प्रहथति ।

स तिरस्कारमाप्नोति भयभाण्डो द्विजो यथा ॥

- from another / XX. *look up: select* *alone by the*
- 6 अस्ति गौतमारण्ये प्रस्तुतयज्ञः कश्चिद्ब्राह्मणः स च य-
ज्ञार्थं यामानुराच्छागमुपक्रीय स्कन्धे कृत्वा गच्छन्धूर्तेन येणा-
वलोकितः ३ । ततस्ते धूर्तो यद्येष छागः केनाप्युपायेन प्राप्य-
8 खाद्यते तदा मतिप्रकर्षो भवतीत्यालोच्य प्रान्तरे वृक्षवयतले
9 ब्राह्मणस्य वर्त्मन्युपविश्य स्थिताः । तत्रैकेन धूर्तेन स ब्राह्मणो
10 गच्छन्नभिहितः । भो ब्राह्मण । किमिति त्वया कुक्कुरः स्क-
न्धेनोद्यते । ब्राह्मणो ब्रूते । नायं श्वा । यज्ञच्छागो ऽयं । अन-
न्तरं पुनर्द्वितीयेन क्रोशमाणावस्थितेन तदेवोक्तम् । तदाकार्यं
ब्राह्मणस्तं छागं भूमौ निधाय मुहुर्मुहुर्निरीक्ष्य पुनः स्कन्धे कृ-
त्वा दोलायमानमतिश्चलितः । तदनन्तरं पुनर्गच्छन्स ब्राह्मण-
15 स्तृतीयेन धूर्तेनोक्तः । भो ब्राह्मण । किमिति कुक्कुरं स्कन्धेन
भवान्वहति । तदाकार्यं निश्चितमेवायं कुक्कुर इति मत्वा
छागं त्यक्त्वा स्नात्वा स्वगृहं गयी । स छागो तैर्धूर्तेनीत्वा भ-
क्षितः । अतो ऽहं ब्रवीमि ।

आत्मीपम्येन यो वेत्ति दुर्जनं सत्यवादिनम् ।

20 स तथा वञ्च्यते धूर्तेर्ब्राह्मणच्छागतो यथा ॥

XXI.

अस्युज्जयिन्यां माठरो नाम ब्राह्मणः । तस्य ब्राह्मणी बालापत्यस्य रक्षार्थं ब्राह्मणमवस्थाप्य ज्ञातुं गता । अथ ब्राह्मणस्य कृते राज्ञः आहं दातुमाह्वानमागतम् । तच्छ्रुत्वा ब्राह्मणः सहजदारिद्र्यादचिन्तयत् । यदि सत्वरं न गच्छामि तदान्यः कश्चिच्छ्रावं यहीषति । उक्तं च ।

आदानस्य प्रदानस्य कर्तव्यस्य च कर्मणः ।

क्षिप्रमक्रियमाणस्य कालः पिबति तद्रसम् ॥

किं तु बालकस्यापि रक्षको नास्ति । तन्किं करोमि । यातु । चिरकालपालितमिमं पुत्रनिर्विशेषं नकुलं बालकरक्षार्थमवस्थाप्य गच्छामि । तथा कृत्वा स तत्र गतः । ततस्तेन नकुलेन बालकसमीपमागच्छता कृष्णसर्पो दृष्टो व्यापादितश्च । अथासौ नकुलो ब्राह्मणमायान्तमवलोक्य रक्तविलिप्तमुखपादः सत्वरमुपागम्य तस्य चरणयोर्लुलोठ । ततो ऽसौ ब्राह्मणस्तं तथाविधं दृष्ट्वा मम पुत्रो ऽनेन भक्षित इत्यवधार्य व्यापादितवान् । अनन्तरं यावदसावुपसृत्य पश्यति ब्राह्मणस्तावद्बालकः सुस्थः सर्पश्च व्यापादितस्तिष्ठति । ततस्तमुपकारकमेव नकुलं निरूप्य विभावितकृत्यः संतप्रचेताः स परं विषादमगमत् । अतो ऽहं ब्रवीमि ।

यो ऽर्थतस्त्वमविज्ञाय क्रोधस्यैव वशं गतः ।

स तथा तप्यते मूढो ब्राह्मणो नकुलाद्यथा ॥

॥ अथ कथासरित्सागरः ॥

XXII.

- अचान्तरे स राजापि पुष्पकः सत्यसंगरः ।
 विवेश विन्ध्यकान्तारं विरक्तः स्वेषु बन्धुषु ॥
 भ्रमन्वाप तत्रासौ बाहुयुद्धैकतत्परौ ।
 ५ पुरुषौ द्वौ ततस्तौ स पृष्टवान्कौ युवामिति ॥
 मयासुरमुतावावां तदीयं चास्ति नौ धनम् ।
 इदं भाजनमेषा च यष्टिरेते च पादुके ॥
 तन्निमित्तेन युद्धं नौ यो बली स हरेदिति ।
 एतत्तद्वचनं श्रुत्वा हसन्प्रोवाच पुष्पकः ॥
 10 कियदेतच्चनं पुंसस्ततस्तौ समवोचताम् ।
 पादुके परिधायैते खेचरत्वमवाप्यते ॥
 यष्ट्या यस्त्रिष्यते किं चित्सत्यं संपद्यते हि तत् ।
 भाजने यो य आहारश्चिन्त्यते स स तिष्ठति ॥
 तच्छ्रुत्वा पुष्पको ऽवादीत्किं युद्धेनास्त्वयं पणः ।
 15 धावन्बलाधिको यः स्यात्स एवेतद्धरेदिति ॥
 एवमस्त्विति तौ मूढौ धावितौ सो ऽपि पादुके ।
 अध्यास्योदपतद्भोम गृहीत्वा यष्टिभाजने ॥
 अथ दूरं क्षणान्नत्वा ददर्श नगरीं शुभाम् ।
 आकर्षिकाण्यां तस्यां च नभसो ऽवततार सः ॥

XXIII.

- अर्थैः संचयवानर्थान्नाप्नोति कियदद्भुतम् ।
 मया पुनर्विनैवार्थं लक्ष्मीरासादिता पुरा ॥
 गर्भस्थस्यैव मे पूर्वं पिता पञ्चत्वमागतः ।
 मन्मातुश्च तदा पापैर्गोचरैः सकलं हृतम् ॥
 5 ततः सा तन्नयान्नत्वा रक्षन्ती गर्भमात्मनः ।
 तस्थौ कुमारदत्तस्य पितृमित्रस्य वेश्मनि ॥
 तत्र तस्याश्च जातो ऽहं साध्व्या वृत्तिनिबन्धनम् ।
 ततश्चावर्धयत्सा मां कृच्छ्रकर्माणि कुर्वती ॥
 उपाध्यायमथाभ्यर्थ्य तया किं चन दीनया ।
 10 क्रमेण शिक्षितश्चाहं लिपिं गणितमेव च ॥
 वणिक्पुत्रो ऽसि तत्पुत्रं वाणिज्यं कुरु सांप्रतम् ।
 विशाखिलाख्यो देशे ऽस्मिन्वणिकचास्ति महाधनः ॥
 दरिद्राणां कुलीनानां भारण्डमूल्यं ददाति सः ।
 गच्छ याचस्व तं मूल्यमिति माताब्रवीच्च माम् ॥
 15 ततो ऽहमगमं तस्य सकाशं सो ऽपि तत्क्षणम् ।
 इत्यवोचत्क्रुधा कं चिद्वणिकपुत्रं विशाखिलः ॥
 मूषको दृश्यते यो ऽयं गतप्राणो ऽत्र भूतले ।
 एतेनापि हि पण्येन कुशलो धनमर्जयेत् ॥
 दत्तास्तव पुनः पाप दीनारा बहवो मया ।
 20 दूरे तिष्ठतु तद्वृद्धिस्तवया ते ऽपि न रक्षिताः ॥
 तच्छ्रुत्वा सहसैवाहं तमवोचं विशाखिलम् ।
 गृहीतो ऽयं मया त्वत्तो भारण्डमूल्याय मूषकः ॥

- इत्युक्त्वा मूषकं हस्ते गृहीत्वा संपुटे च तम् ।
 लिखित्वास्य गतो ऽभूवमहं सो ऽप्यहसद्वणिक् ॥
 चणकाञ्जलियुग्मेन मूल्येन स च मूषकः ।
 मार्जारस्य कृते दत्तः कस्य चिद्वणिजो मया ॥
 ६ कृत्वा तांश्चणकान्पिष्टान्गृहीत्वा जलकुम्भिकाम् ।
 अतिष्ठं चत्वरे गत्वा छायायां नगराद्वहिः ॥
 तत्र श्रान्तागतायाम्भः शीतलं चणकांश्च तान् ।
 काष्ठभारिकसंघाय सप्रश्रयमदामहम् ॥
 एकैकः काष्ठिकः प्रीत्या काष्ठे द्वे द्वे ददौ मम ।
 १० विक्रीतवानहं तानि नीत्वा काष्ठानि चापणे ॥
 ततः स्तोकेन मूल्येन क्रीत्वा तांश्चणकांस्ततः ।
 तथैव काष्ठिकेभ्यो ऽहमन्येद्युः काष्ठमाहरम् ॥
 एवं प्रतिदिनं कृत्वा प्राप्य मूल्यं क्रमान्मया ।
 काष्ठिकेभ्यो ऽखिलं दारु क्रीतं तेभ्यो दिनचरम् ॥
 १५ अकस्मादथ संजाते काष्ठच्छेदे ऽतिवृष्टिभिः ।
 मया तद्दारु विक्रीतं पणानां बहुभिः शतैः ॥
 तेनैव विपणीं कृत्वा धनेन निजकौशलात् ।
 कुर्वन्वाणिज्यं क्रमशः संपन्नो ऽस्मि महाधनः ॥
 सौवर्णो मूषकः कृत्वा मया तस्मै समर्पितः ।
 २० विशाखिलाय सो ऽपि स्वां कन्यां मलयमदात्ततः ॥
 अत एव च लोके ऽहं प्रसिद्धो मूषकाख्यया ।
 एवं लक्ष्मीरियं प्राप्ता निर्धनेन सता मया ॥

XXIV.

- तथा च पूर्वं राजाभूतपस्वी करुणापरः ।
 दाता धीरः शिविर्नाम सर्वसत्त्वाभयप्रदः ॥
 तं वञ्चयितुमिन्द्रो ऽथ कृत्वा श्येनवपुः स्वयम् ।
 मायाकपोतवपुषं धर्ममन्वपतद्दुतम् ॥
 6 कपोतः स भयाग्नत्वा शिवेरकूर्मशिष्ययत् ।
 मनुष्यवाचा श्येनो ऽथ स तं राजानमब्रवीत् ॥
 राजभक्ष्यमिदं मुञ्च कपोतं द्युधितस्य मे ।
 अन्यथा मां मृतं विद्धि कस्ते धर्मस्ततो भवेत् ॥
 ततः शिविरुवाचैनमेष मे शरणागतः ।
 10 अत्याज्यस्तहृदाम्यन्यन्मांसमेतत्समं तव ॥
 श्येनो जगाद यद्येवमात्ममांसं प्रयच्छ मे ।
 तथेति तत्प्रदृष्टः सन्स राजा प्रत्यपद्यत ॥
 यथा यथा च मांसं स्वमुक्त्यारोपयन्पुः ।
 तथा तथा तुलायां स कपोतो ऽभ्यधिको ऽभवत् ॥
 15 ततः शरीरं सकलं तुलां राजाध्यरोपयत् ।
 साधु साधु समं त्वेतद्विद्या वागुदभूततः ॥
 इन्द्रधर्मो ततस्त्यक्त्वा रूपं श्येनकपोतयोः ।
 तुष्टावक्षतदेहं तं राजानं चक्रतुः शिविम् ॥
 दत्त्वा चासौ वरानन्यांस्तावन्तर्धानमीयतुः ॥

XXV.

- 20 पुराभूतमो नाम चिकालज्ञो महामुनिः ।

- अहल्येति च तस्यासीन्नार्या रूपजिताप्सराः ॥
 एकदा रूपलुब्धस्तामिन्द्रः प्रार्थितवान्हः ।
 प्रभूणां हि विभूत्यन्धा धावत्यविषये मतिः ॥
 सानुमेने च तं मूढा वृषस्यन्ती शचीपतिम् ।
 5 तच्च प्रभावतो बुद्ध्वा तषागान्नीतमो मुनिः ॥
 मार्जाररूपं चक्रे च भयादिन्द्रो ऽपि तत्क्षणम् ।
 कः स्थितो ऽचेति सो ऽपृच्छदहल्यामथ गौतमः ॥
 एसो ठिञ्चो खु मज्जाञ्चो इत्यपभ्रष्टवक्रया ।
 गिरा सत्यानुरोधिन्या सा तं प्रत्यब्रवीत्पतिम् ॥
 10 सत्यं त्वज्जार इत्युक्त्वा विहसन्स ततो मुनिः ।
 सत्यानुरोधकूपान्तं शापं तस्यामपातयत् ॥
 पापशीले शिलाभावं भूरिकालमवाप्नुहि ।
 आ वनान्तरसंचारिराघवालोकनादिति ॥
 दत्तशापो यथाकामं तपसे स मुनिर्ययौ ।
 15 अहल्यापि शिलाभावं दारुणं प्रत्यपद्यत ॥

XXVI.

- ततः कदा चिदध्यास्त वसन्तसमयोत्सवे ।
 देवीकृतं तदुद्यानं स राजा सातवाहनः ॥
 विहरन्स चिरं तत्र महेन्द्र इव नन्दने ।
 वापीजले ऽवतीर्णो ऽभूत्क्रीडितुं कामिनीसखः ॥
 20 असिञ्चत्तत्र दयिताः सहेलं करवारिभिः ।
 असिच्यत स ताभिश्च वशाभिरिव वारणः ॥

- अथैका तस्य महिषी राज्ञः स्तनभरालसा ।
 शिरीषमुकुमाराङ्गी क्रीडन्ती अममभ्यगात् ॥
 सा जलैरभिषिञ्चन्तं राजानमसहा सती ।
 अब्रवीन्मोदकैर्देव परिताडय मामिति ॥
 ५ तच्छ्रुत्वा मोदकाब्जाजो द्रुतमानाययत्तदा ।
 ततो विहस्य सा राज्ञी पुनरेवमभाषत ॥
 राजन्वसरः को ऽपि मोदकानां जलान्तरे ।
 उदकैः सिञ्च मा त्वं मामित्युक्तं हि मया तव ॥
 संधिमात्रं न जानासि माशब्दोदकशब्दयोः ।
 10 न च प्रकरणं वेत्सि मूर्खस्त्वं कथमीदृशः ॥
 इत्युक्तः स तया राज्ञ्या शब्दशास्त्रविदा नृपः ।
 परिवारे हसत्यन्तर्लज्जाक्रान्तो भटित्यभूत् ॥
 परित्यक्तजलक्रीडो वीतदर्पश्च तत्क्षणम् ।
 जातावमानो निर्लक्ष्यः प्राविशन्निजमन्दिरम् ॥
 15 ततश्चिन्तापरो मुख्यन्नाहारादिपराङ्मुखः ।
 चिन्तयन् इव पृष्टो ऽपि नैव किं चिदभाषत ॥
 पाण्डित्यं शरणं वा मे मृत्युर्वेति विचिन्तयन् ।
 शयनीयपरित्यक्तगात्रः संतापवानभूत् ॥
 अकस्मादथ राज्ञस्तां दृष्ट्वावस्थां तथाविधाम् ।
 20 किमेतदिति संभ्रान्तः सर्वः परिजनो ऽभवत् ॥
 ततो ऽहं शर्ववर्मा च ज्ञातवन्तौ क्रमेण ताम् ।
 अचान्तरे च स प्रायः पर्येहीयत वासरः ॥
 प्रातरावामगच्छाव वासवेश्म महीपतेः ॥

- तत्र सर्वस्य रुद्धे ऽपि प्रवेशे कथमप्यहम् ।
 प्राविशं मम पश्चाच्च शर्ववर्मा लघुक्रमम् ॥
 उपविश्याथ निकटे विद्मः स मया नृपः ।
 अकारणं कथं देव वर्तसे विमना इति ॥
 5 तच्छ्रुत्वापि तथैवासीत् तूष्णीं सातवाहनः ।
 शर्ववर्मा ततश्चेदमद्भुतं वाक्यमब्रवीत् ॥
 श्रुतिमन्तं मां कुर्विति प्रागुक्तं देव मे त्वया ।
 तेनाहं कृतवानद्य स्वप्नमाणवकं निशि ॥
 स्वप्ने ततो मया दृष्टं नभसश्च्युतमद्भुजम् ।
 10 तच्च दिव्येन केनापि कुमारेण विकासितम् ॥
 ततश्च निर्गता तस्माद्दिव्या स्त्री धवलाचरा ।
 तव देव मुखं सा च प्रविष्टा समनन्तरम् ॥
 इयदृष्ट्वा प्रबुद्धो ऽस्मि सा च मन्ये सरस्वती ।
 देवस्य वदने साक्षात्संप्रविष्टा न संशयः ॥
 15 एवं निवेदितस्वप्ने शर्ववर्मेणि तत्क्षणम् ।
 मामस्तमौनः साकूतमवदात्सातवाहनः ॥
 शिक्ष्यमाणः प्रयत्नेन कालेन कियता पुमान् ।
 अधिगच्छति पारिडत्यमेतन्मे कथ्यतां त्वया ॥
 मम तेन विना ह्येषा लक्ष्मीर्न प्रतिभासते ।
 20 विभवैः किं नु मूर्खस्य काष्ठस्याभरणैरिव ॥
 ततो ऽहमवदं राजन्वर्षैर्द्वादशभिः सदा ।
 ज्ञायते सर्वविद्यानां मुखं व्याकरणं नरैः ॥
 अहं तु शिक्षयामि त्वां वर्षषट्केन तद्विभो ।

श्रुतैतत्सहसा सेष्यं शर्ववर्मा किलावदत् ॥
 सुखोचितो जनः क्लेशं कथं कुर्यादियच्चिरम् ।
 तदहं मासषट्केन देव त्वां शिक्षयामि तत् ॥
 श्रुत्वैतदसंभाष्यं तमवोचमहं रुषा ।

६ षड्भिर्मासैस्त्वया देवः शिक्षितश्चेत्ततो मया ॥
 संस्कृतं प्राकृतं तद्वद्देशभाषा च सर्वदा ।
 भाषाषयमिदं त्यक्तं यन्मनुष्येषु संभवेत् ॥
 शर्ववर्मा ततो ऽवादीन चेदेवं करोम्यहम् ।
 द्वादशाब्दान्वहाम्येष शिरसा तव पादुके ॥

10 इत्युक्त्वा निर्गते तस्मिन्नहमप्यगमं गृहम् ।
 राजाप्युभयतः सिद्धिं मत्वा शस्तो बभूव सः ॥
 शर्ववर्मा च वीहस्तः प्रतिज्ञां तां सुदुस्तराम् ।
 पश्यन्सानुशयः सर्वं स्वभार्यायै शशंस तत् ॥
 सापि तं दुःखितावोचात्संकटे ऽस्मिंस्तव प्रभो ।

15 विना स्वामिकुमारेण गतिरन्या न दृश्यते ॥
 तथेति निश्चयं कृत्वा पश्चिमे ग्रहरे निशि ।
 शर्ववर्मा निराहारस्तत्रैव प्रस्थितो ऽभवत् ॥
 सो ऽपि वातैकभक्षः सन्कृतमौनः सुनिश्चयः ।
 प्राप स्वामिकुमारस्य शर्ववर्मोन्निकं क्रमात् ॥

20 शरीरनिरपेक्षेण तपसा तत्र तोषितः ।
 प्रसादमकरोत्तस्य कार्तिकेयो यथेप्सितम् ॥
 आगत्य शर्ववर्माय कुमारवरसिद्धिमान् ।
 चिन्तितोपस्थिता राज्ञे सर्वा विद्याः प्रदत्तवान् ॥

प्रादुरासंश्च तास्तस्य सातवाहनभूपतेः ।
तत्क्षणं किं न कुर्याच्च प्रसादः पारमेश्वरः ॥

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- एवं गुणाढ्यवचसा साय सप्तकथामयी ।
स्वभाषया कथा दिव्या कथिता काणभूतिना ॥
5 तथैव च गुणाढ्येन पेशाया भाषया तया ।
निबद्धा सप्तभिर्वर्षैर्यन्थलक्ष्माणि सप्त सा ॥
मैतां विद्याधरा हार्षुरिति तामात्मशोणितैः ।
अटव्यां मथभावाच्च लिलेख स महाकविः ॥
तथा च श्रोतुमायातैः सिद्धविद्याधरादिभिः ।
10 निरन्तरमभूत्तच्च सवितानमिवास्त्रम् ॥
गुणाढ्येन निबद्धां च तां दृष्ट्वैव महाकथाम् ।
जगाम मुक्तशपः सन्काणभूतिर्निजां गतिम् ॥
पिशाचा ये ऽपि तत्रासन्नन्ये तत्सहचारिणः ।
ते ऽपि प्रापुर्दिवं सर्वे दिव्यामाकर्ण्य तां कथाम् ॥
15 प्रतिष्ठां प्रापणीयैषा पृथिव्यां मे बृहत्कथा ।
अयमर्थो ऽपि मे देव्या शापान्तोक्तावुदीरितः ॥
तत्कथं प्रापयाम्येनां कस्मै तावत्समर्पये ।
इत्येवाचिन्तयत्तच्च स गुणाढ्यो महाकविः ॥
अथैको गुणदेवास्थो नन्दिदेवाभिधः परः ।
20 तमूचतुरुपाध्यायं शिष्यावनुगतावुभौ ॥

- तत्काव्यस्यार्पणस्थानमेकः श्रीसातवाहनः ।
 रसिको हि बहेत्काव्यं पुष्पामोदमिवानिलः ॥
 एवमस्त्विति तौ शिष्यावन्निकं तस्य भूपतेः ।
 ग्राहिणोत्पुस्तकं दत्त्वा गुणाढ्यो गुणशालिनौ ॥
 ६ स्वयं च गत्वा तत्रैव प्रतिष्ठाने पुराद्वहिः ।
 कृतसंकेत उद्याने तस्थौ देवीविनिर्मिते ॥
 तच्छिष्याभ्यां च गत्वा तत्सातवाहनभूपतेः ।
 गुणाढ्यकृतिरेवेति दर्शितं काव्यपुस्तकम् ॥
 पिशाचभाषां तां श्रुत्वा तौ च दृष्ट्वा तदाकृती ।
 10 विद्यामदेन सासूर्यं स राजैवमभाषत ॥
 प्रमाणं सप्त लक्षाणि पैशाचं नीरसं वचः ।
 शोषितेनाक्षरन्यासो धिक्पिशाचकथामिमाम् ॥
 ततः पुस्तकमादाय गत्वा ताभ्यां यथागतम् ।
 शिष्याभ्यां तद्गुणाढ्याय यथावृत्तमकथ्यत ॥
 15 गुणाढ्यो ऽपि तदाकर्ण्य सद्यः खेदवशो ऽभवत् ।
 तत्त्वज्ञेन कृतावज्ञः को नामान्तर्न तप्यते ॥
 सशिष्यश्च ततो गत्वा नातिदूरं शिलोच्चयम् ।
 विविक्तरम्यभूभागमग्निकुण्डं व्यधात्पुरः ॥
 तत्रायौ पञ्चमेकैकं शिष्याभ्यां साश्रु वीक्षितः ।
 20 वाचयित्वा स चिक्षेप श्रावयन्मृगपक्षिणः ॥
 नरवाहनदत्तस्य चरितं शिष्ययोः कृते ।
 यन्थलक्षं कथामेकां वर्जयित्वा तदीप्सिताम् ॥
 तस्मिंश्च तां कथां दिव्यां पठत्यपि दहत्यपि ।

- परित्यक्तनृणाहाराः शृण्वन्तः साश्रुलोचनाः ॥
 आसन्नभ्येत्य तत्रैव निश्चला बद्धमण्डलाः ।
 निश्चिलाः खलु सारङ्गवराहमहिषादयः ॥
 अचान्तरे स राजाभूदस्वस्थः सातवाहनः ।
 ६ दोषं चास्यावदन्वैद्याः शुष्कमांसोपभोगजम् ॥
 आक्षिप्तास्तन्निमित्तं च सूपकारा बभाषिरे ।
 अस्माकमीदृशं मांसं ददते लुब्धका इति ॥
 पृष्ट्वा लुब्धका ऊचुर्नातिदूरे गिरावितः ।
 पठित्वा पन्नमेकैकं को ऽप्यगौ क्षिपति द्विजः ॥
 10 तत्समेत्य निराहाराः शृण्वन्ति प्राणिनो ऽस्थिलाः ।
 नान्यतो यान्ति तेनैषां शुष्कं मांसमिदं क्षुधा ॥
 इति व्याधवचः श्रुत्वा कृत्वा तानेव चायतः ।
 स्वयं स कौतुकाद्राजा गुणाढ्यस्यानितिकं ययौ ॥
 ददर्श तं समाकीर्णं जटाभिर्वनवासतः ।
 15 प्रशान्तशेषशपायिधूमिकाभिरिवाभितः ॥
 अथैनं प्रत्यभिज्ञाय सबाष्पमृगमध्यगम् ।
 नमस्कृत्य च पप्रच्छ तं वृत्तान्तं महीपतिः ॥
 सो ऽपि स्वं पुष्पदन्तस्य राज्ञे शपादिचेष्टितम् ।
 ज्ञानी कथावतारं तमाचस्थौ भूतभाषया ॥
 20 ततो गणावतारं तं मत्वा पादानतो नृपः ।
 ययाचे तां कथां तस्माद्दिष्टां हरमुखोन्नताम् ॥
 अथोवाच स तं भूपं गुणाढ्यः सातवाहनम् ।
 राजन्वड्यन्यलक्ष्याणि मया दग्धानि षड्वधाः ॥

- लक्ष्मेकमिदं त्वस्ति कथैका सैव गृह्यताम् ।
 मच्छिथौ तव चाचैतौ व्याख्यातारौ भविष्यतः ॥
 इत्युक्त्वा नृपमामन्य त्यक्त्वा योगेन तां तनुम् ।
 गुणाढ्यः शपनिर्मुक्तः प्राप दिव्यं निजं पदम् ॥
 ५ अथ तां गुणाढ्यदत्तामादाय कथां बृहत्कथां नाम्ना ।
 नृपतिरगाब्जिनगरं नरवाहनदत्तचरितमयीम् ॥
 गुणदेवनन्दिदेवौ तत्र च तौ तत्कथाकवेः शिष्यौ ।
 क्षितिकनकवस्त्रवाहनभवनधनैः संविभेजे सः ॥
 ताभ्यां सह च कथां तामाश्रास्य स सातवाहनस्तस्याः ।
 10 तन्नाश्रयावतारं वक्तुं चक्रे कथापीठम् ॥
 सा च चिचरसनिर्भरा कथा विस्मृतामरकथा कुतूहलात् ।
 तद्विधाय नगरे निरन्तरां स्थातिमत्र भुवनचये गता ॥
 ॥ इति कथासरित्सागरे ऽष्टमस्तरङ्गः ॥

XXVIII.

॥ अथ मानवधर्मशास्त्रम् ॥

- 15 आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
 अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥५॥ ॥अध्या० १॥
 ततः स्वयंभूर्भगवानव्यक्तो व्यञ्जयन्निदम् ।
 महाभूतादि वृक्षौजाः प्रादुरासीत्तमोनुदः ॥६॥
 यो ऽसावतीन्द्रिययाह्यः सूक्ष्मो ऽव्यक्तः सनातनः ।
 20 सर्वभूतमयो ऽचिन्त्यः स एव स्वयमुद्बभौ ॥७॥

- सो ऽभिध्याय शरीरात्स्वात्सिसृक्षुर्विविधाः प्रजाः ।
 अप एव ससर्जादौ तासु बीजमवासृजत् ॥८॥
 तदण्डमभवच्चैमं सहस्रांशुसमप्रभम् ।
 तस्मिञ्जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥९॥
- ६ आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
 ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥१०॥
 यत्तत्कारणमथ्यक्तं नित्यं सदसदात्मकम् ।
 तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते ॥११॥
 तस्मिन्नण्डे स भगवानुषित्वा परिवात्सरम् ।
- १० स्वयमेवात्मनो ध्यानात्तदण्डमकरोद्विधा ॥१२॥
 ताभ्यां स शकलाभ्यां च दिवं भूमिं च निर्ममे ।
 मध्ये व्योम दिशश्चाष्टावपां स्थानं च शाश्वतम् ॥१३॥
 अग्निवायुरविभ्यस्तु चयं ब्रह्म सनातनम् ।
 दुदोह यज्ञसिद्धयर्थमृम्यजुःसामलक्षणम् ॥१४॥
- १५ लोकानां तु विवृद्ध्यर्थं मुखबाहूरुपादतः ।
 ब्राह्मणं क्षत्रियं वैश्यं शूद्रं च निरवर्तयत् ॥१५॥
 अहोरात्रे विभजते सूर्यो मानुषदैविके ।
 रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः ॥१६॥
 पित्र्ये रात्र्यहनी मासः प्रविभागस्तु पक्षयोः ।
- २० कर्मचेष्टास्वहः कृष्णः शुक्लः स्वप्नाय शर्वरी ॥१६॥
 दैवे रात्र्यहनी वर्षे प्रविभागस्तयोः पुनः ।
 अहस्तचोदगयनं रात्रिः स्यादक्षिणायनम् ॥१७॥
 ब्राह्मस्य तु क्षपाहस्य यत्प्रमाणं समासतः ।

एकैकशो युगानां तु क्रमशस्तन्निबोधत ॥६८॥
 चत्वार्याहुः सहस्राणि वर्षाणां तु कृतं युगम् ।
 तस्य तावच्छती संध्या संध्यांश्च तथाविधः ॥६९॥
 इतरेषु ससंध्येषु ससंध्यांशेषु च चिषु ।

५ एकापायेन वर्तन्ते सहस्राणि शतानि च ॥७०॥
 यदेतत्परिसंख्यातमादावेव चतुर्युगम् ।
 एतद्वादशसाहस्रं देवानां युगमुच्यते ॥७१॥
 दैविकानां युगानां तु सहस्रं परिसंख्यया ।
 ब्राह्ममेकमहर्ज्ञेयं तावती रात्रिरेव च ॥७२॥

१० भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः ।
 बुद्धिमात्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः ॥९६॥
 ब्राह्मणेषु च विद्वांसो विद्वत्सु कृतबुद्धयः ।
 कृतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः ॥९७॥
 वेदो ऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।

१५ आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥९८॥ ॥अध्या० २॥
 श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन् हि मानवः ।
 इह कीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥९९॥
 श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः ।
 ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निर्वभौ ॥१००॥

२० यो ऽवमन्येत ते मूले हेतुशास्त्राश्रयाद्विजः ।
 स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥१०१॥
 वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
 एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥१०२॥

- वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्द्विजन्मनाम् ।
 कार्यः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥२६॥
 गार्भेर्होमैर्जातकर्मचौडमौञ्जीनिबन्धनैः ।
 वैजिकं गार्भिकं चैनो द्विजानामपमृज्यते ॥२७॥
 ५ स्वाध्यायेन व्रतैर्होमैस्त्रैविद्येनेज्यया सुतैः ।
 महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः ॥२८॥
 प्राङ्गाभिवर्धनात्पुंसो जातकर्म विधीयते ।
 मन्त्रवत्प्राशनं चास्य हिरण्यमधुसर्पिषाम् ॥२९॥
 नामधेयं दशम्यां तु द्वादश्यां वास्य कारयेत् ।
 १० पुण्ये तिथौ मुहूर्ते वा नक्षत्रे वा गुणान्विते ॥३०॥
 मङ्गल्यं ब्राह्मणस्य स्यात्क्षत्रियस्य बलान्वितम् ।
 वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम् ॥३१॥
 शर्मवद्ब्राह्मणस्य स्याद्राज्ञो रक्षासमन्वितम् ।
 वैश्यस्य पुष्टिसंयुक्तं शूद्रस्य प्रैषसंयुतम् ॥३२॥
 १५ स्त्रीणां सुखोद्यमकूरं विस्पष्टार्थं मनोहरम् ।
 मङ्गल्यं दीर्घवर्णान्तमाशीर्वादाभिधानवत् ॥३३॥
 चतुर्थे मासि कर्तव्यं शिशोर्निष्क्रमणं गृहात् ।
 षष्ठे ऽन्नप्राशनं मासि यद्वेष्टं मङ्गलं कुले ॥३४॥
 चूडाकर्म द्विजातीनां सर्वेषामेव धर्मतः ।
 २० प्रथमे ऽष्टे तृतीये वा कर्तव्यं श्रुतिचोदनात् ॥३५॥
 गर्भाष्टमे ऽष्टे कुर्वीत ब्राह्मणस्योपनायनम् ।
 गर्भादेकादशे राज्ञो गर्भाच्च द्वादशे विशः ॥३६॥
 प्रतिगृह्येप्सितं दशमुपस्थाय च भास्करम् ।

प्रदक्षिणं परीत्यायिं चरेन्नैक्षं यथाविधि ॥४८॥

भवत्पूर्वं चरेन्नैक्षमुपनीतो द्विजोत्तमः ।

भवन्मध्यं तु राजन्यो वैश्यस्तु भवदुत्तरम् ॥४९॥

व्यत्यस्तपाणिना कार्यमुपसंयहणं गुरोः ।

६ सव्येन सव्यः स्पृष्टव्यो दक्षिणेन च दक्षिणः ॥५०॥

अध्येष्यमाणं तु गुरुर्नित्यकालमतन्द्रितः ।

अधीष्व भो इति ब्रूयाद्विरामो ऽस्त्विति चारमेत् ॥५१॥

ब्रह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा ।

सवत्यनोक्तं पूर्वं परस्ताच्च विशीर्यते ॥५२॥

१० अकारं चाप्युकारं च मकारं च प्रजापतिः ।

वेदचयान्निरदुहहूभुवः स्वरितीति च ॥५३॥

चिभ्य एव तु वेदेभ्यः पादं पादमदूदुहत् ।

तदित्यृचो ऽस्याः सावित्र्याः परमेष्ठी प्रजापतिः ॥५४॥

एतदक्षरमेतां च जपन्व्याहतिपूर्विकाम् ।

१५ संध्ययोर्वेदविद्विप्रो वेदपुण्येन युज्यते ॥५५॥

ऊर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयति ।

प्रत्युत्थानाभिवादाभ्यां पुनस्ताम्रतिपद्यते ॥५६॥

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।

चत्वारि तस्य वर्धन्ते आयुर्विद्या यशो बलम् ॥५७॥

२० अभिवादात्परं विप्रो ज्यायांसमभिवादयन् ।

असौ नामाहमस्मीति स्वं नाम परिकीर्तयेत् ॥५८॥

नामधेयस्य ये के चिदभिवादं न जानते ।

ताम्राज्ञो ऽहमिति ब्रूयात्स्त्रियः सर्वास्तथैव च ॥५९॥

- भोःशब्दं कीर्तयेदन्ते स्वस्य नाम्नो ऽभिवादने ।
 नाम्नां स्वरूपभावो हि भोभावः ऋषिभिः स्मृतः ॥१२४॥
 आयुष्मान्भव सौम्येति वाच्यो विप्रो ऽभिवादने ।
 अकारश्चास्य नाम्नो ऽन्ते वाच्यः पूर्वाक्षरः स्मृतः ॥१२५॥
- ५ यो न वेत्त्यभिवादस्य विप्रः प्रत्यभिवादनम् ।
 नाभिवाद्यः स विदुषा यथा शूद्रस्तथैव सः ॥१२६॥
 ब्राह्मणं कुशलं पृच्छेत्क्षत्रवन्धुमनामयम् ।
 वैश्यं क्षेमं समागम्य शूद्रमारोम्यमेव च ॥१२७॥
 अवाच्यो दीक्षितो नाम्ना यवीयानपि यो भवेत् ।
- १० भोभवत्पूर्वकं तेनमभिभाषेत धर्मवित् ॥१२८॥
 परपत्नी तु या स्त्री स्यादसंबन्धा च योनिताः ।
 तां ब्रूयाद्भवतीत्येवं सुभगे भगिनीति च ॥१२९॥
 मातुलांश्च पितृष्यांश्च शशुरानृत्विजो गुरुन् ।
 असावहमिति ब्रूयात्प्रत्युत्थाय यवीयसः ॥१३०॥
- १५ ब्राह्मस्य जन्मनः कर्तो स्वधर्मस्य च शासिता ।
 बालो ऽपि विप्रो वृद्धस्य पिता भवति धर्मतः ॥१५०॥
 अथापयामास पितृञ्छिशुराङ्गिरसः कविः ।
 पुत्रका इति होवाच ज्ञानेन परिगृह्य तान् ॥१५१॥
 ते तमर्थमपृच्छन्त देवानागतमन्यवः ।
- २० देवाश्चैतान्समेत्योचुर्यायं वः शिशुरुक्तवान् ॥१५२॥
 अज्ञो भवति वै बालः पिता भवति मन्त्रदः ।
 अज्ञं हि बालमित्याहुः पितेत्येव तु मन्त्रदम् ॥१५३॥
 ऋदिर्बंशदाष्टिकं चर्ष्यं गुरौ चैवेदिकं व्रतम् ।

तदर्धिकं पादिकं वा यहणान्तिकमेव वा ॥१॥ ॥अध्या० ३॥

वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम् ।

अविभुतब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥२॥

तं प्रतीतं स्वधर्मेण ब्रह्मदायहरं पितुः ।

५ सग्विणं तल्प आसीनमर्हयेत्प्रथमं गवा ॥३॥

गुरुणानुमतः ज्ञात्वा समावृत्तो यथाविधि ।

उद्धहेत द्विजो भार्यां सवर्णां लक्षणान्विताम् ॥४॥

सर्वान्यरित्यजेदर्थान्स्वाध्यायस्य विरोधिनः ।

यथा तथाध्यापयंस्तु सा ह्यस्य कृतकृत्यता ॥१७॥ अध्या० ४॥

१० कूप्रकेशनखश्मश्रुदान्तः शुक्लाक्षरः शुचिः ।

स्वाध्याये चैव युक्तः स्यान्नित्यमात्महितेषु च ॥३५॥

वैणवीं धारयेद्यष्टिं सोदकं च कमण्डलुम् ।

यज्ञोपवीतं वेदं च शुभे रौक्मे च कुराडले ॥३६॥

नेक्षेतोद्यन्तमादित्यं नास्तं यान्तं कदा चन ।

१५ नोपसृष्टं न वारिस्थं न मध्यं नभसो गतम् ॥३७॥

न लङ्घयेद्वात्सतन्तीं न प्रधावेच्च वर्षति ।

न चोदके निरीक्षेत स्वं रूपमिति धारणा ॥३८॥

मृदं गां दैवतं विप्रं घृतं मधु चतुष्पथम् ।

प्रदक्षिणानि कुर्वीत प्रज्ञातांश्च वनस्पतीन् ॥३९॥

२० वायुमिविप्रमादित्यमपः पश्यंस्तथैव गाः ।

न कदा चन कुर्वीत विण्मूचस्य विसर्जनम् ॥४०॥

मूचोच्चारसमुत्सर्गं दिवा कुर्यादुदङ्मुखः ।

दक्षिणाभिमुखो रात्रौ संध्ययोश्च यथा दिवा ॥४०॥

न वारयेन्नां धयन्तीं न चाचक्षीत कस्य चित् ।
 न दिवीन्द्रायुधं दृष्ट्वा कस्य चिद्दर्शयेद्बुधः ॥५९॥
 सामध्वनावृम्यजुषी नाधीयीत कदा चन ।
 वेदस्याधीत्य वायन्तमारण्यकमधीत्य च ॥१२३॥

५ ऋग्वेदो देवदेवत्यो यजुर्वेदस्तु मानुषः ।
 सामवेदः स्मृतः पित्र्यस्तस्मात्तस्याश्रुचिर्ध्वनिः ॥१२४॥

नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।
 शनैरावर्तमानस्तु कर्तुर्मूलानि कृन्तति ॥१७२॥
 यदि नात्मनि पुत्रेषु न चेतुषु न प्रपुत्रेषु ।

१० न त्वेव तु कृतो ऽधर्मः कर्तुर्भवति निष्फलः ॥१७३॥

धर्मं शनैः संचिनुयाद्वल्मीकमिव पुत्तिकाः ।
 परलोकसहायार्थं सर्वभूतान्यपीडयन् ॥२३८॥
 नामुच हि सहायार्थं पिता माता च तिष्ठतः ।
 न पुत्रदारं न ज्ञातिर्धर्मस्तिष्ठति केवलः ॥२३९॥

१५ एकः प्रजायते जन्तुरेक एव प्रलीयते ।

एको ऽनुभुङ्क्ते सुकृतमेक एव च दुष्कृतम् ॥२४०॥
 मृतं शरीरमुत्सृज्य काष्ठलोष्टसमं क्षितौ ।
 विमुक्ता बान्धवा यान्ति धर्मस्तमनुगच्छति ॥२४१॥
 तस्माद्धर्मं सहायार्थं नित्यं संचिनुयाच्छनैः ।

२० धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥२४२॥

प्राणस्यान्नामिदं सर्वं प्रजापतिरकल्पयत् ।
 स्थावरं जङ्गमं चैव सर्वं प्राणस्य भोजनम् ॥२८॥ अध्या० ५॥
 चराणामन्नमचरा दंष्ट्रिणामप्यदंष्ट्रिणः ।

अहस्ताश्च सहस्तानां शूराणां चैव भीरवः ॥२९॥

कुर्याद्भुतपशुं सङ्गे कुर्यात्पिष्टपशुं तथा ।

न त्वेव तु वृथा हन्तुं पशुमिच्छेत्कदा चन ॥३७॥

यावन्ति पशुरोमाणि तावत्कृत्वो ह मारणम् ।

5 वृथापशुघ्नः प्राप्नोति प्रेत्य जन्मनि जन्मनि ॥३८॥

मां स भक्षयितामुच यस्य मांसमिहादम्यहम् ।

एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः ॥५५॥

नास्ति स्त्रीणां पृथग्यज्ञो न व्रतं नाप्युपोषितम् ।

पतिं शुश्रूषते येन तेन स्वर्गे महीयते ॥५५५॥

10 पाण्याहस्य साध्वी स्त्री जीवतो वा मृतस्य वा ।

पतिलोकमभीप्सन्ती नाचरेत्किं चिदप्रियम् ॥५५६॥

कामं तु क्षपयेद्देहं पुष्पमूलफलैः शुभैः ।

न तु नामापि गृह्णीयात्पत्यौ प्रेते परस्य तु ॥५५७॥

आसीता मरणात्क्षान्ता नियता ब्रह्मचारिणी ।

15 यो धर्म एकपत्नीनां काङ्क्षन्ती तमनुत्तमम् ॥५५८॥

एवं गृहाश्रमे स्थित्वा विधिवत्स्नातको द्विजः ।

वने वसेत्तु नियतो यथावद्विजितेन्द्रियः ॥९॥ ॥अध्या०६॥

वसीत चर्म चीरं वा सायं स्नायात्प्रगे तथा ।

जटाश्च विभृयान्नित्यं श्मश्रुलोमनखानि च ॥६॥

20 यीष्णे पञ्चतपास्तु स्याद्वर्षास्वभावकाशिकः ।

आर्द्रवासास्तु हेमन्ते क्रमशो वर्धयन्स्तपः ॥२३॥

वनेषु तु विहत्यैवं तृतीयं भागमायुषः ।

चतुर्थमायुषो भागं त्यक्त्वा सङ्गान्परिव्रजेत् ॥३३॥

- आश्रमादाश्रमं गत्वा हुतहोमो जितेन्द्रियः ।
 भिक्षाबलिपरिश्रान्तः प्रव्रजन्नेत्य वर्धते ॥ ३४ ॥
 ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।
 एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः ॥ ६७ ॥
 ६ एकैकं ह्रासयेत्पिण्डं कृष्णे शुक्ले च वर्धयेत् ।
 उपस्पृशंस्त्रिषवणमेतच्चान्द्रायणं स्मृतम् ॥ २१६ ॥ अध्या० ११ ॥
 एतमेव विधिं कृत्स्नमाचरेद्यवमध्यमे ।
 शुक्लपक्षादि नियतश्चरंश्चान्द्रायणं व्रतम् ॥ २१७ ॥
 शुभाशुभफलं कर्म मनोवाग्देहसंभवम् ।
 १० कर्मजा गतयो नृणामुत्तमाधममध्यमाः ॥ ३ ॥ अध्या० १२ ॥
 तस्येह चिविधस्यापि अधिष्ठानस्य देहिनः ।
 दशलक्षणयुक्तस्य मनो विद्यात्प्रवर्तकम् ॥ ४ ॥
 परद्रव्येष्वभिध्यानं मनसानिष्टचिन्तनम् ।
 वितथाभिनिवेशश्च चिविधं कर्म मानसम् ॥ ५ ॥
 ११ पारुष्यमनृतं चैव पैशुन्यं चापि सर्वशः ।
 असंबद्धप्रलापश्च वाङ्मयं स्याच्चतुर्विधम् ॥ ६ ॥
 अदत्तानामुपादानं हिंसा चैवाविधानतः ।
 परदारोपसेवा च शरीरं चिविधं स्मृतम् ॥ ७ ॥
 मानसं मनसैवायमुपभुङ्क्ते शुभाशुभम् ।
 १२ वाचा वाचा कृतं कर्म कायेनैव च कायिकम् ॥ ८ ॥
 शरीरजैः कर्मदोषैर्याति स्थावरतां नरः ।
 वाचिकैः पक्षिमृगतां मानसैरन्यजातिताम् ॥ ९ ॥
 यद्याचरति धर्मं स प्रायशो ऽधर्ममल्पशः ।

तैरेव चावृत्तो भूतैः स्वर्गे सुखमुपाप्नुते ॥२०॥

यदि तु प्रायशो ऽधर्मे सेवते धर्ममल्पशः ।

तैर्भूतैः स परित्यक्तो यामीः प्राप्नोति यातनाः ॥२१॥

यामीस्ता यातनाः प्राप्य स जीवो वीतकल्मषः ।

5 तान्येव पञ्च भूतानि पुनरभ्येति भागशः ॥२२॥

एता हृष्टास्य जीवस्य गतीः स्वेनैव चेतसा ।

धर्मतो ऽधर्मतश्चैव धर्मे दध्यात्सदा मनः ॥२३॥

सत्त्वं रजस्तमश्चैव चीन्विद्यादात्मनो गुणान् ।

यैर्थाप्येमान्स्थितो भावान्महान्सर्वानशेषतः ॥२४॥

10 यत्कर्म कृत्वा कुर्विष्य करिष्यंश्चैव लज्जते ।

तज्ज्ञेयं विदुषा सर्वं तामसं गुणलक्षणम् ॥३५॥

येनास्मिन्कर्मणा लोके ख्यातिमिच्छति पुष्कलाम् ।

न च शोचत्यसंपत्तौ तद्विज्ञेयं तु राजसम् ॥३६॥

यात्सर्वेणेच्छति ज्ञातं यन्न लज्जति चाचरन् ।

15 येन तुष्यति चात्मास्य तत्सत्त्वगुणलक्षणम् ॥३७॥

तमसो लक्षणं कामो रजसस्त्वर्थ उच्यते ।

सत्त्वस्य लक्षणं धर्मः श्रेष्ठमेषां यथाक्रमम् ॥३८॥

येन यांस्तु गुणेनैषां संसारान्प्रतिपद्यते ।

तान्समासेन वक्ष्यामि सर्वस्यास्य यथाक्रमम् ॥३९॥

20 देवत्वं सात्त्विका यान्ति मनुष्यत्वं च राजसाः ।

तिर्यक्त्वं तामसा नित्यमित्येषा चिविधा गतिः ॥४०॥

चिविधा चिविधैषां तु विज्ञेया गौणिकी गतिः ॥

अधमा मध्यमाम्या च कर्मविद्याविशेषतः ॥४१॥

- स्थावराः कृमिकीटाश्च मत्स्याः सर्पाः सकच्छपाः ।
 पशवश्च मृगाश्चैव जघन्या तामसी गतिः ॥४२॥
 हस्तिनश्च तुरंगाश्च शूद्रा म्लेच्छाश्च गर्हिताः ।
 सिंहा व्याघ्रा वराहाश्च मध्यमा तामसी गतिः ॥४३॥
 ५ चारणाश्च सुपर्णाश्च पुरुषाश्चैव दाम्भिकाः ।
 रक्षांसि च पिशाचाश्च तामसीषूतमा गतिः ॥४४॥
 भस्त्रा मल्ला नटाश्चैव पुरुषाः शस्त्रवृत्तयः ।
 द्यूतपानप्रसक्ताश्च जघन्या राजसी गतिः ॥४५॥
 राजानः क्षत्रियाश्चैव राज्ञां चैव पुरोहिताः ।
 १० वाद्ययुद्धप्रधानाश्च मध्यमा राजसी गतिः ॥४६॥
 गन्धर्वा गुह्यका यक्षा विबुधानुचराश्च ये ।
 तथैवाप्सरसः सर्वा राजसीषूतमा गतिः ॥४७॥
 तापसा यतयो विप्रा ये च वैमानिका गणाः ।
 नक्षत्राणि च दैत्याश्च प्रथमा सात्त्विकी गतिः ॥४८॥
 १५ यज्जान ऋषयो देवा वेदा ज्योतीर्षि वात्सराः ।
 पितरश्चैव साध्याश्च द्वितीया सात्त्विकी गतिः ॥४९॥
 ब्रह्मा विश्वसृजो धर्मो महानथ्यक्त एव च ।
 उक्तमां सात्त्विकीमेतां गतिमाहुर्मनीषिणः ॥५०॥
 अमृतसूकरखरोष्ट्राणां गोऽजाविमृगपक्षिणाम् ।
 २० चण्डालपुल्कस्तानां च ब्रह्महा योनिमृच्छति ॥५१॥
 हिंसा भवन्ति क्रव्यादाः कृमयो ऽभक्ष्यभक्षिणः ।
 परस्परदिनः स्तेनाः प्रेता ऽन्यस्त्रीनिषेविणः ॥५२॥
 धान्यं हत्वा भवत्यासुः कांस्यं हंसो जलं श्रवः ।

- मधु दंशः पयः काको रसं आ नकुलो घृतम् ॥ ६२ ॥
 छुच्छुन्दरिः शुभान्गान्धान्यक्षशकं तु बर्हिणः ।
 आविकृतानं विविधमकृतानं तु शल्यकः ॥ ६५ ॥
 स्त्रियो ऽप्येतेन कल्पेन हत्वा दोषमवाप्नुयुः ।
 ५ एतेषामेव जन्तूनां भार्यात्वमुपयान्ति ताः ॥ ६९ ॥
 वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणां च संयमः ।
 अहिंसा गुरुसेवा च निःश्रेयसकरं परम् ॥ ८३ ॥
 प्रवृत्तं कर्म संसेष्य देवानामेति साम्यताम् ।
 निवृत्तं सेवमानस्तु भूतान्यत्येति पञ्च वै ॥ ९० ॥
 १० या वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः ।
 सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः ॥ ९५ ॥
 उत्पद्यन्ते च्यवन्ते च यान्यतो ऽन्यानि कानि चित् ।
 तान्यर्वाङ्गालिकतया निष्फलान्यनृतानि च ॥ ९६ ॥
 अज्ञेभ्यो यन्थिनः श्रेष्ठा यन्थिभ्यो धारिणो वराः ।
 १५ धारिभ्यो ज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसायिनः ॥ १०३ ॥

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एकोना विंशतिर्नार्यः क्रीडां कर्तुं वने गताः ।
 विंशतिर्गृहमायाताः शेषो व्याघ्रेण भक्षितः ॥
 समादिशत्पिता पुत्रं लिख लेखं ममाज्ञया ।
 न तेन लिखितो लेखः पितुराज्ञा न खण्डिता ॥

XXXI. RIGVEDA I. 1.

- अ॒ग्निमी॒ळे पु॒रोहि॑तं य॒ज्ञस्य॑ दे॒वमृ॑त्विज॑म् ।
 हो॒तारं॑ रत्न॒धात॑मम् ॥ १ ॥
 अ॒ग्निः पू॒र्वेभि॑र्ऋ॒षिभि॑री॒ड्यो नू॑तनै॒रुत॑ ।
 स दे॒वो ए॒ह व॑क्षति ॥ २ ॥
 ५ अ॒ग्निना॑ र॒ग्निम॑न्नव॒त्पोष॑मे॒व दि॒वे दि॒वे ।
 य॒शसं॑ वी॒रव॑त्तमम् ॥ ३ ॥
 अ॒ग्ने यं॑ य॒ज्ञम॑ध्व॒रं वि॑श्वतः प॒रिभू॑सि ।
 स इ॒हेवे॑षु गच्छति ॥ ४ ॥
 अ॒ग्निर्हो॑ता क॒विक्र॑तुः स॒त्यश्चि॑षश्च॒वस्त॑मः ।
 १० दे॒वो दे॒वेभि॑रा ग॒मत् ॥ ५ ॥
 यद॒ङ्ग दा॑गु॒षे त्व॑म॒ग्रे भ॑द्रं क॒रिष्य॑सि ।
 तवे॒त्तत्स॒त्यम॑ङ्गि॒रः ॥ ६ ॥
 उप॑ त्वा॒ग्रे दि॒वे दि॒वे दो॑षावस्त॒र्धिया व॑यम् ।
 नमो॑ भ॒रन्त॑ ए॒मसि॑ ॥ ७ ॥
 १५ रा॒ज॒न्तम॑ध्व॒राणां॑ गो॒पामृ॑तस्य दी॒र्दि॒विम् ।
 वर्ध॑मानं॒ स्वे द॑मे ॥ ८ ॥
 स नः॑ पि॒तेव॑ सु॒नवे॑ ऽयं॒ सूप॑ाय॒नो भ॑व ।
 स॒र्वस्वा॑ नः स्व॒स्तये॑ ॥ ९ ॥

XXXII. RIGVEDA I. 32

- इन्द्रस्य नु वीर्याणि प्र वोचं यानि चकार प्रथमानि वज्री ।
 अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्यर्वतानाम् ॥ १ ॥
 अहन्नहिं पर्वते शिश्नियाणं त्वष्टासौ वज्रं स्वयं ततश्च ।
 वाश्वा इव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥ २ ॥
- 5 वृषायमाणो ऽवृणीत सोमं चिकदुकेष्वपिबत्सुतस्य ।
 आ सायकं मघवादत्त वज्रमहन्नेन प्रथमजामहीनाम् ॥ ३ ॥
 यदिन्द्राह्नथमजामहीनामान्मायिनाममिनाः प्रोत मायाः ।
 आत्सूर्यं जनयन्धामुषासं तादीत्ना शशुं न किला विवित्से ॥ ४ ॥
 अहन्वृचं वृचतरं व्यसमिन्द्रो वज्रेण महता वधेन ।
- 10 स्कन्धासीव कुलिशेना विवृक्णाहिः शयत उपपृक्पृक्पृष्ण्याः ॥ ५ ॥
 अयोधेव दुर्मद आ हि जुह्वे महावीरं तुविबाधमृजीषम् ।
 नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्द्रशशुः ॥ ६ ॥
 अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान ।
 वृष्णो वध्निः प्रतिमानं बुभूषन्पुरुषा वृषो अशयश्चस्तः ॥ ७ ॥
- 15 नदं न भिन्नममुया शयानं मनो रुहाणा अति यन्यापः ।
 याश्चिबृचो महिना पर्यतिष्ठत्तासामहिः पात्सुतः शीर्बभूव ॥ ८ ॥
 नीचावया अभववृचपुचेन्द्रो अस्या अव वधर्जभार ।
 उत्तरा सूरधरः पुत्र आसीद्वानुः शये सहवत्सा न धेनुः ॥ ९ ॥
 अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् ।
- 20 वृचस्य निण्यं वि चरन्यापो दीर्घं तम आशयदिन्द्रशशुः ॥ १० ॥
 दासपत्नीरहिगोपा अतिष्ठन्निरुद्धा आपः पणिनेव गावः ।

अ॒पां बि॒ल॒म॒पि॒हि॒तं॒ यदा॒सी॒षृ॒चं॒ ज॒घ॒न्वाँ॒ अ॒प॒ त॒व॒वार॑ ॥११॥
 अ॒ग्न्यो॒ वारो॑ अ॒भ॒व॒स्त॒दि॒न्द्र॒ सृ॒के॒ य॒त्वा॒ प्र॒त्य॒ह॒न्दे॒व॒ एकः॑ ।
 अ॒ज॒यो॒ गा॒ अ॒ज॒यः॒ श्रू॒ सो॒म॒म॒वा॒सृ॒जः॒ स॒र्त॒वे॒ स॒प्त॒ सि॒न्धू॒न् ॥१२॥
 ना॒सै॒ वि॒द्यु॒न्न॒ त॒न्य॒तुः॒ सि॒षे॒ध॒ न॒ यां॒ मि॒ह॒म॒कि॒र॒ष्ट्रा॒दु॒निं॒ च॒ ।
 ५ इ॒न्द्र॒श्च॒ य॒द्यु॒यु॒धा॒ते॒ अ॒हि॒श्रो॒ता॒प॒री॒भ्यो॑ म॒घ॒वा॒ वि॒ जि॒ग्ये॑ ॥१३॥
 अ॒हे॒र्या॒तारं॑ क॒र्म॒प॒श्य॒ इ॒न्द्र॒ ह॒दि॒ य॒ज्ञे॑ ज॒घ्नु॒षो॒ भी॒र॒ण॒च्छ॒त् ।
 न॒व॒ च॒ य॒न्त्र॒व॒तिं॒ च॒ स॒र्व॒न्तीः॒ श्ये॒नो॒ न॒ भी॒तो॒ अ॒त॒रो॒ र॒जांसि॑ ॥१४॥
 इ॒न्द्रो॒ या॒तो॒ ऽव॑सि॒तस्य॒ राजा॑ श॒म॒स्य॒ च॒ श्रृ॒ङ्गि॒णो॒ व॒ज्र॑बाहुः ।
 से॒दु॒ राजा॑ क्ष॒यति॒ च॒र्षे॒णी॒नाम॒रा॒न्न॒ ने॒मिः॒ परि॒ता॒ ब॒भू॒व ॥१५॥

XXXIII. RIGVEDA I. 50.

10 उ॒दु॒ त्यं॒ जा॒त॒वे॒द॒सं॒ दे॒वं॒ व॒ह॒न्ति॒ के॒त॒वः॑ ।
 ह॒शे॒ वि॒श्व॒ाय॒ सूर्य॑म् ॥१॥
 अ॒प॒ त्ये॒ ता॒य॒वो॑ यथा॒ नक्ष॑त्रा॒ य॒न्य॒क्तु॒भिः॑ ।
 सू॒रा॒य॒ वि॒श्व॒च॒क्ष॒से॑ ॥२॥
 अ॒ह॒श्म॒स्य॒ के॒त॒वो॒ वि॒ र॒श्म॒यो॒ ज॒नो॑ अ॒नु॒ ।
 15 भा॒ज॒न्तो॒ अ॒ग्न॒यो॒ यथा॑ ॥३॥
 त॒र॒णि॒र्वि॒श्व॒दर्श॑तो॒ ज्योति॑ष्कृ॒द॒सि॒ सूर्य॑ ।
 वि॒श्व॒मा॒ भा॒सि॒ रो॒च॒न॒म् ॥४॥
 प्र॒त्य॒ङ्दे॒वानां॑ वि॒शः॒ प्र॒त्य॒ङ्कु॒दैषि॑ मा॒नु॒षान् ।
 प्र॒त्य॒ङ्मि॒श्रं॒ स्व॒र्ह॑शे ॥५॥
 20 ये॒ना॒ पा॒व॒क॒ च॒क्ष॑सा॒ भुर॒ण्य॒न्तं॒ ज॒नो॑ अ॒नु॒ ।

त्वं वरुण पश्यसि ॥ ६ ॥
 वि द्यामेधि रजस्पृध्वहा मिमानो अक्षुभिः ।
 पश्यज्जन्मानि सूर्य ॥ ७ ॥
 सप्त त्वा हरितो रथे वहन्ति देव सूर्य ।
 ६ शोचिष्केशं विचक्षण ॥ ८ ॥
 अयुक्त सप्त शुन्ध्युवः सूर्ये रथस्य नध्यः ।
 ताभिर्याति स्वयुक्तिभिः ॥ ९ ॥

XXXIV. RIGVEDA I. 97.

अप नः शोशुचदघमये शुशुग्धा रयिम् ।
 अप नः शोशुचदघम् ॥ १ ॥
 १० सुक्षेत्रिया सुगातुया वसूया च यजामहे ।
 अप नः शोशुचदघम् ॥ २ ॥
 प्र यज्ञन्दिष्ठ एषां प्रासाकासश्च सूरयः ।
 अप नः शोशुचदघम् ॥ ३ ॥
 प्र यज्ञे अये सूरयो जायेमहि प्र ते वयम् ।
 १५ अप नः शोशुचदघम् ॥ ४ ॥
 प्र यदयेः सहस्वतो विश्वतो यन्ति भानवः ।
 अप नः शोशुचदघम् ॥ ५ ॥
 त्वं हि विश्वतोमुख विश्वतः परिभूरसि ।
 अप नः शोशुचदघम् ॥ ६ ॥
 २० द्विषो नो विश्वतोमुखाति नावेव पारय ।

अप नः शोभुचदघम् ॥७॥

स नः सिन्धुमिव नावयाति पथा स्वस्तये ।

अप नः शोभुचदघम् ॥८॥

XXXV. RIGVEDA I. 165.

- कया शुभा सर्वयसः सनीळाः समान्या मरुतः सं मिमिक्षुः ।
 ६ कया मती कुत एतास एते ऽर्चन्ति शुष्मं वृषणो वसूया ॥१॥
 कस्य ब्रह्माणि जुजुषुर्युवानः को अध्वरे मरुत आ ववर्त ।
 श्येनो इव ध्रजतो अन्तरिक्षे केन महा मनसा रीरमाम ॥२॥
 कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्यते किं त इत्था ।
 सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यज्ञे असे ॥३॥
 १० ब्रह्माणि मे मतयः शं सुतासः शुष्मं इयति प्रभृतो मे अद्रिः ।
 आ शासते प्रति हर्यन्युक्थेमा हरी वहतस्ता नो अच्छ ॥४॥
 अतो वयमन्तमेभिर्युजानाः स्वस्त्रेभिस्तन्वः शुभमानाः ।
 महोभिरेता उप युज्महे न्विन्द्र स्वधामनु हि नो बभूथ ॥५॥
 ११ स्या वो मरुतः स्वधासीद्यन्मामेकं समधत्ताहिहत्ये ।
 १५ अहं ह्युपस्तविषस्तुविष्मान्विश्वस्य शशोरनमं वधज्ञैः ॥६॥
 भूरि चकर्ष युज्येभिरसे समानेभिर्वृषभ पौंस्येभिः ।
 भूरीणि हि कृणवामा शविष्ठेन्द्र क्रत्वा मरुतो यद्वशाम ॥७॥
 वधीं वृचं मरुत इन्द्रियेण स्वेन भामेन तविषो बभूवान् ।
 अहमेता मनवे विश्वश्चन्द्राः सुगा अपश्चकर वज्रबाहुः ॥८॥
 २० अनुत्तमा ते मघवन्नकिर्नु न त्वावीं अस्ति देवता विदानः ।

- न जायमानो नशते न जातो यानि करिष्या कृणुहि प्रवृद्ध ॥९८॥
 एकस्य चिन्मे विभ्वस्त्वोजो या नु दधृष्वान्कृण्वै मनीषा ।
 अहं ह्युयो मरुतो विदानो यानि च्यवमिन्द्र इदीश एषाम् ॥९९॥
 अमन्दन्मा मरुत स्तोमो अच यन्मे नरः श्रुत्यं ब्रह्म चक्र ।
 ६ इन्द्राय वृष्णे सुमंस्त्राय मह्यं सख्ये सखायस्तन्वे तनूभिः ॥१००॥
 एवेदेते प्रति मा रोचमाना अनेद्यः श्रव एषो दधानाः ।
 संचक्ष्या मरुतश्चन्द्रवर्णा अच्छान्त मे हृदयाथा च नूनम् ॥१०१॥
 को न्वच मरुतो मामहे वः प्र यातन सखीरच्छा सखायः ।
 मन्मानि चिषा अपिवातयन्त एषां भूत नवेदा म श्रुतानाम् ॥१०२॥
 १० आ यहुवस्याहुवसे न कारुरसाञ्चक्रे मान्यस्य मेधा ।
 ओ षु वर्त्ते मरुतो विप्रमच्छेमां ब्रह्माणि जरिता वो अर्चत ॥१०३॥
 एष व स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
 एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जोरदानुम् ॥१०४॥

XXXVI. RIGVEDA III. 62.

- तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
 १५ धियो यो नः प्रचोदयात् ॥१०॥
 देवस्य सवितुर्वयं वाजयन्तः पुरंध्या ।
 भर्गस्य रातिमीमहे ॥११॥
 देवं नरः सवितारं विप्रा यज्ञैः सुवृक्तिभिः ।
 नमस्यन्ति धियोषिताः ॥१२॥

XXXVII. RIGVEDA IV. 42.

- मम॑ वि॒ता रा॒ष्ट्रं क्ष॒चिय॑स्य वि॒श्वायो॑र्वि॒श्वे अ॒मृता॑ यथा नः ।
 क्रतुं॑ सचन्ते वरु॑णस्य दे॒वा राजा॑मि कृ॒ष्टेरु॑प॒मस्य॑ व॒त्रे ॥ १ ॥
 अ॒हं राजा॑ वरु॑णो म॒ह्यं ता॒न्यसु॑र्याणि प्रथ॒मा धा॑रयन्त ।
 क्रतुं॑ सचन्ते वरु॑णस्य दे॒वा राजा॑मि कृ॒ष्टेरु॑प॒मस्य॑ व॒त्रे ॥ २ ॥
 ५ अ॒हमिन्द्रो॑ वरु॑णस्ते म॒हित्वो॑र्वी॒ गभी॑रे रज॒सी सु॑मेकै ।
 त्वष्टे॑व वि॒श्वा भुव॑नानि वि॒द्वान्समै॑रयं रोद॒सी धा॑रयं च ॥ ३ ॥
 अ॒हम॒पो अ॒पिन्वमु॑क्षमाणा धा॒रयं॑ दि॒वं स॒दन॑ च॒तस्य॑ ।
 च॒तेन॑ पु॒त्रो अ॒दि॒तेर्च॒तावो॑त चि॒धातुं॑ प्रथय॒द्वि भू॑म ॥ ४ ॥
 मां नरः॑ स्व॒श्वा वा॒जय॑न्तो मां वृ॒ताः स॒मरणे॑ हवन्ते ।
 १० कृ॒णोम्या॒जिं म॒घवा॒हमिन्द्र॑ इ॒र्यमि॑ रे॒णुम॒भिभू॑त्यो॒जाः ॥ ५ ॥
 अ॒हं ता वि॒श्वा च॒करं॑ नकि॒र्मा दे॒व्यं स॒हो व॑रते अ॒प्रती॑तम् ।
 यन्मा॑ सोमा॒सो म॒मद॑न्यदु॒क्थो॒भे भ॑येते रज॒सी अ॒पारे॑ ॥ ६ ॥
 वि॒दुष्टे॑ वि॒श्वा भुव॑नानि तस्य ता प्र ब्र॒वीषि॑ वरु॑णाय वेधः ।
 त्वं वृ॒चाणि॑ शृ॒ण्विषे॑ जघ॒न्वान्तं॑ वृ॒ताँ अ॒रिणा॑ इन्द्र॒ सिन्धू॑न् ॥ ७ ॥

XXXVIII. RIGVEDA IV. 52.

- १५ प्रति॑ या सून॒री जनी॑ श्रु॒च्छन्ती॑ परि स्व॒सुः ।
 दि॒वो अ॒दर्शि॑ दुहि॒ता ॥ १ ॥
 अ॒श्वेव॑ चि॒चारु॑षी मा॒ता गवा॑मृताव॒री ।
 स॒खाभू॑द॒श्विनो॑रु॒षाः ॥ २ ॥
 उ॒त स॒खास्य॑श्विनो॒रुत॑ मा॒ता गवा॑मसि ।

उ॒तोषो॑ वस्व॑ ई॒शिषे ॥३॥
 या॒वय॑ष्ट्वेष॑सं त्वा चि॒क्कि॒त्वित्सू॑नृतावरि ।
 प्रति॒ स्तोमै॑रभु॒त्सहि ॥४॥
 प्रति॒ भद्रा॑ अ॒हक्ष॑त॒ गवा॑ं सर्गा॒ न र॒श्मयः॑ ।
 ६ ओषा॑ अ॒ग्रा उ॒रु ज॒यः ॥५॥
 आप॒मुषी॑ वि॒भाव॑रि॒ व्याव॑ज्योति॒षा तमः॑ ।
 उषो॑ अ॒नु स्व॒धाम॑व ॥६॥
 आ द्यां॑ त॒नोषि॑ र॒श्मिभि॑रान्तरि॒क्षमु॑रु प्रि॒यम् ।
 उषः॑ शु॒क्रेण॑ शोचि॒षा ॥७॥

XXXIX. RIGVEDA V. 24.

10 अये॒ त्वं नो॑ अ॒न्तम॑ उ॒त चा॒ता शि॒वो भ॑वा वरु॒ध्यः ॥१॥
 वसु॑र॒ग्निर्वसु॑श्च॒वा अ॒च्छा न॑क्षि द्युम॒त्तमं॑ र॒यिं दाः॑ ॥२॥
 स नो॑ बोधि॒ शुधी॑ ह॒वमु॑रु॒षा णो॑ अ॒घाय॑तः स॒मस्मात् ॥३॥
 तं त्वा॑ शोचि॒ष्ट दी॑दिवः सु॒न्नाय॑ नू॒नमी॑महे स॒खिभ्यः॑ ॥४॥

XL. RIGVEDA V. 40.

स्व॒र्भानो॑रध॒ यदि॑न्द्र मा॒या अ॒वो दि॒वो वर्त॑माना अ॒वाह॑न् ।
 15 गू॒ळ्हं सूर्य॑ तम॒साप॑व्रतेन तुरी॒येण॑ ब्रह्म॒णावि॑न्द्र॒दधिः॑ ॥६॥
 मा मा॒मिमं॑ तव॒ सन्त॑मच इ॒रस्या॑ दु॒ग्धो भि॑यसा॒ नि गा॑रीत ।
 त्वं मि॒षो असि॑ स॒त्यरा॑धास्तौ मे॒हाव॑तं वरु॒णश्च॑ राजा ॥७॥
 या॒व्णो ब्र॒ह्मा यु॑यु॒जानः॑ संप॒र्यन्की॑रिणा दे॒वान्मम॑सोप॒शिष्य॑न् ॥

अचिः सूर्यस्य दिवि चक्षुराधास्वर्भानोरप माया अघुक्षत ॥८॥

XLI. RIGVEDA VII. 55.

अमीवहा वास्तोष्पते विश्वा रूपाण्याविशन् ।

सखा सुशेवं एधि नः ॥ १ ॥

यदर्जुन सारमेय दत्तः पिशङ्गु यच्छसे ।

५ वीव भाजन्त च्छृष्टय उप स्रक्नेषु वप्सतो नि षु स्वप ॥ २ ॥

स्तेनं राय सारमेय तस्करं वा पुनःसर ।

स्तोतृनिन्द्रस्य रायसि किमस्मान्दुक्षुनायसे नि षु स्वप ॥ ३ ॥

त्वं सूकरस्य दर्दहि तव दर्दतु सूकरः ।

स्तोतृनिन्द्रस्य रायसि किमस्मान्दुक्षुनायसे नि षु स्वप ॥ ४ ॥

१० सस्तु माता सस्तु पिता सस्तु आ सस्तु विशपतिः ।

ससन्तु सर्वे ज्ञातयः सस्त्वयमभितो जनः ॥ ५ ॥

य आस्ते यश्च चरति यश्च पश्यति नो जनः ।

तेषां सं हन्मो अक्षाणि यथेदं हर्म्यं तथा ॥ ६ ॥

सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत् ।

१५ तेना सहस्येना वयं नि जनान्स्वापयामसि ॥ ७ ॥

प्रोष्ठेशया वक्षेशया नारीर्यास्तल्पशीवरीः ।

स्त्रियो याः पुण्यगन्धास्ताः सर्वाः स्वापयामसि ॥ ८ ॥

XLII. RIGVEDA VII. 56.

क ई व्यक्ता नरः सनीळा रुद्रस्य मर्या अधा स्वश्वाः ॥ १ ॥

नकिर्होषा ज॒नूषि वे॒द ते अ॒ङ्ग वि॒द्रे मि॒थो ज॒निच॑म् ॥२॥
 अ॒भि स्व॒पूभिर्मि॑थो व॑पन्त॒ वात॑स्वनसः श्ये॒ना अ॒स्पृध्न ॥३॥
 ए॒तानि॒ धीरो॑ नि॒ण्या चि॑केत॒ पृश्नि॑र्य॒दूधो म॒ही ज॒भार ॥४॥
 सा वि॒दसु॑वीरा म॒रुज्जि॑रस्तु स॒नात्सह॑न्ती पु॒थन्ती नृ॑म्यम् ॥५॥
 ५ यामं॒ येष्टाः शु॒भा शोभि॑ष्टाः श्रि॒या संमि॑ष्टा ओजो॒भिर॒याः ॥
 उ॒यं व ओज॑ स्थिरा श॒वांस्य॑धा म॒रुज्जि॑र्गेणस्तुवि॒ष्मान् ॥७॥
 शु॒भो वः शु॒ष्मः क्रु॒ध्मी म॒नांसि॑ धु॒निर्मु॑नि॒रिव॑ श॒र्धस्य॑ धृ॒णोः ॥
 स॒नेम्य॑सद्युयोत॒ दिद्युं॑ मा वो॒ दुर्म॑तिरिह॒ प्रण॑ङ्गनः ॥९॥
 प्रि॒या वो नाम॑ हुवे तुरा॒णामा॑ यद्यु॒पन्म॑रुतो वाव॒शानाः ॥१०॥

XLIII. RIGVEDA VII. 86.

10 धी॒रा त्व॑स्य म॒हिना॑ ज॒नूषि॑ वि यस्त॒स्तम्भ॑ रो॒दसी॑ चिदु॒र्वी ।
 प्र ना॒कमृ॑ष्वं नु॒नुदे॑ बृ॒हन्ता॑ वि॒ता नक्ष॑त्रं प॒प्रय॑ञ्च भू॒म् ॥१॥
 उ॒त स्व॒या त॒न्वाऽसं॑ व॒दे तत्क॑दा न्व॒प॒न्तर्व॑रुणे भु॒वानि॑ ।
 किं मे॒ ह॒ष्यम॑ह॒णानो॑ जुषेत क॒दा मृ॒ळीकं॑ सु॒मना॑ अ॒भि स्थ॑म् ॥
 पृ॒च्छे तदे॒नो वरु॑ण दि॒दृक्षू॑पो ए॒मि चि॑कितुषो वि॒पृच्छ॑म् ।
 15 स॒मा॒नमि॑न्मे क॒वय॑श्चिदाहु॒रयं॑ ह॒ तुभ्यं॑ वरु॒णो ह॑णीते ॥३॥
 कि॒मागं॑ आस वरु॒ण ज्येष्ठं॑ यस्तो॒तारं॑ जि॒घांस॑सि सखा॒यम् ।
 प्र त॒न्मे वो॑चो दू॒ळभ॑ स्वधा॒वो ऽव॑ त्वाने॒ना नम॑सा तुर इ॒याम् ॥
 अ॒व दुग्॑धानि पि॒त्र्या सृ॒जा नो ऽव॑ या व॒यं च॑कृ॒मा त॒नूभिः॑ ।
 अ॒व राज॑न्यशु॒तृपं॑ न ता॒युं सृ॒जा वत्सं॑ न दा॒क्षो वसि॑ष्ठम् ॥५॥
 20 न स स्वो॑ दक्षो वरु॒ण ध्रु॑तिः सा सुरा म॒न्युर्वि॒भीद॑को अ॒चि॒न्तिः ॥

अस्ति ज्यायान्कनीयस उपारे स्वप्नश्चनेदनृतस्य प्रयोता ॥६॥
 अरं दासो न मीळ्हुषे कराण्यहं देवाय भूर्णये ऽनागाः ।
 अचेतयदचितो देवो अर्यो गृत्सं राये कवितरो जुनाति ॥७॥
 अयं सु तुभ्यं वरुण स्वधावो इदि स्तोम उपश्रितश्चिदस्तु ।
 ८ शं नः क्षेमे शमु योगे नो अस्तु यूयं पात स्वस्तिभिः सदा नः ॥

XLIV. RIGVEDA VII. 88.

प्र शुन्ध्युवं वरुणाय प्रेष्ठां मतिं वसिष्ठ मीळ्हुषे भरस्व ।
 य ईमर्वाञ्चं करते यजर्षं सहस्रामघं वृषणं बृहन्तम् ॥१॥
 अधा न्वस्य सहस्रं जगन्वानपेरनीकं वरुणस्य मंसि ।
 स्वर्येदशमन्त्रधिपा उ अन्धो ऽभि मा वपुर्हश्ये निनीयात् ॥
 10 आ यदुहाव वरुणश्च नावं प्र यत्समुद्रमीरयाव मध्यम् ।
 अधि यदपां क्षुभिश्चराव प्र प्रेक्ष ईक्ष्यावहै शुभे कम ॥३॥
 वसिष्ठं ह वरुणो नाप्याधाहर्षिं चकार स्वपा महोभिः ।
 स्तोतारं विप्रः सुदिनत्वे अहां यान्नु द्यावस्ततनन्यादुषासः ॥४॥
 क्वत्वा नानि नौ सख्या बभूवुः सचावहे यदवृकं पुरा चित् ।
 15 बृहन्तं मानं वरुण स्वधावः सहस्रद्वारं जगमा गृहं ते ॥५॥
 य आपिर्नित्यो वरुण प्रियः सन्त्वामागांसि कृणवत्सखा ते ।
 मा त एनस्वन्तो यक्षिन्भुजेम यन्धिष्मा विप्रं स्तुवते वरुणम् ॥
 ध्रुवासु त्वासु क्षितिषु क्षियन्तो व्यसत्पाशं वरुणो मुमोचत् ।
 अवो वन्वाना अदितेरुपस्थाद्यूयं पात स्वस्तिभिः सदा नः ॥

XLV. RIGVEDA VII. 89.

मो षु वरुण मृन्मयं गृहं राजन्नहं गमम् ।
 मृका सुक्ष्व मृकय ॥ १ ॥
 यदेमि प्रस्फुरन्निव हतिर्न घ्मातो अद्रिवः ।
 मृका सुक्ष्व मृकय ॥ २ ॥
 ५ क्रन्वः समह दीनता प्रतीपं जंगमा शुचे ।
 मृका सुक्ष्व मृकय ॥ ३ ॥
 अपां मध्ये तस्थिवांसं तृष्णाविदज्जरितारम् ।
 मृका सुक्ष्व मृकय ॥ ४ ॥
 यत्किं चेदं वरुण दैव्ये जने ऽभिद्रोहं मनुष्याऽश्चरामसि ।
 १० अचिन्ती यत्तव धर्मा युयोपिम मा नस्तस्मादेनसो देव रीरिषः ॥

XLVI. RIGVEDA VIII. 14.

यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् ।
 स्तोता मे गोषस्ता स्यात् ॥ १ ॥
 शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणो ।
 यदहं गोर्पतिः स्याम् ॥ २ ॥
 १५ धेनुष्ट इन्द्र सूनृता यजमानाय सुन्वते ।
 गामर्षं पिणुषी दुहे ॥ ३ ॥
 न ते वर्तास्ति राधस इन्द्र देवो न मर्त्यः ।
 यहित्ससि स्तुतो मघम् ॥ ४ ॥
 यज्ञ इन्द्रमवर्धयद्यद्धूमिं व्यवर्तयत् ।

चक्राण ओपशं दिवि ॥ ५ ॥

वावृधानस्य ते वयं विश्वा धनानि जिग्युषः ।

ऊतिमिन्द्रा वृणीमहे ॥ ६ ॥

अपन्तरिक्षमतिरन्मदे सोमस्य रोचना ।

६ इन्द्रो यदभिनवलम् ॥ ७ ॥

उक्ता आजदङ्गिरोभ्य आविष्कृत्यन्गुहा सतीः ।

अर्वाञ्च नुनुदे वलम् ॥ ८ ॥

इन्द्रेण रोचना दिवो दृक्हानि दृंहितानि च ।

स्थिराणि न पराणुदे ॥ ९ ॥

10 अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते ।

वि ते मदा अराजिषुः ॥ १० ॥

त्वं हि स्तोमवर्धन इन्द्रास्युक्थवर्धनः ।

स्तोतृणामुत भद्रकृत् ॥ ११ ॥

इन्द्रमित्केशिना हरी सोमपेयाय वक्षतः ।

15 उप यज्ञं सुरार्धसम् ॥ १२ ॥

अपां फेनैर्न नमुचेः शिर इन्द्रोदवर्तयः ।

विश्वा यदजय स्पृधः ॥ १३ ॥

मायाभिरुत्तिसृप्तत इन्द्र द्यामारुरुक्षतः ।

अव दस्यूरधूनुषाः ॥ १४ ॥

20 असुन्वामिन्द्र संसदं विषूचीं अनाशयः ।

सोमपा उत्तरो भवन् ॥ १५ ॥

XLVII. RIGVEDA VIII. 85.

वृषस्य त्वा अ॒स॒थादी॒षमा॒णा वि॒श्वे दे॒वा अ॒ज॒हु॒र्ये सखा॑यः ।
 म॒रु॒त्ति॒रिन्द्र॒ स॒ख्यं ते॒ अ॒स्त्व॒चे॒मा वि॒श्वः पृ॒त॒ना जया॑सि ॥७॥
 विः ष॒ष्टि॒त्वा म॒रुतो॑ वावृ॒धाना उ॒सा इ॒व रा॒शयो॑ य॒ज्ञिया॑सः ।
 उप॒ त्वेमः॑ कृ॒धि नो॑ भा॒ग॒धेयं॑ शु॒ष्मं त ए॒ना ह॒विषा॑ वि॒धेम ॥८॥
 ६ ति॒ग्ममा॑यु॒धं म॒रुता॑मनी॒कं क॒स्त इन्द्र॒ प्रति॒ वज्रं॑ दध॒र्ष ।
 अ॒नायु॑धासो अ॒मुरा॑ अ॒देवा॑श्च॒क्रेण॒ तौ अप॑ वप ऋ॒जीभि॑न् ॥

XLVIII. RIGVEDA VIII. 91.

अ॒ग्ने घृ॒तस्य॑ धी॒तिभि॑स्ते॒षानो॑ दे॒व शो॒चिषा॑ ।
 आ दे॒वान्व॑क्षि॒ यक्षि॑ च ॥ १६ ॥
 तं त्वा॒ज॒न॒न्त मा॒तरः॑ क॒विं दे॒वासो॑ अ॒ङ्गिरः॑ ।
 10 ह॒व्य॒वाह॑म॒मर्त्ये॑म् ॥ १७ ॥
 प्र॒चे॒त॒सं त्वा क॒वे ऽग्ने॑ दू॒तं वो॑र॒ण्यम् ।
 ह॒व्य॒वाहं॑ नि षे॒दिरे ॥ १८ ॥
 न॒हि मे॒ अ॒स्त्य॒ग्न्या न॒ स्व॒धि॒तिर्वे॒न॒न्वति॑ ।
 अ॒थैता॑ह॒ग्भ॒रामि॑ ते ॥ १९ ॥
 15 यद॑ग्ने॒ कानि॑ कानि॒ चि॒दा ते॒ दा॒रु॒णि द॒ध्म॒सि ।
 ता जु॑ष॒स्व य॒वि॒ष्ट्य ॥ २० ॥
 अ॒ग्नि॒मि॒न्धानो॑ म॒न॒सा धि॒र्यं स॒चेत् म॒र्त्यः ।
 अ॒ग्नि॒मी॒धे वि॒व॒स्व॒भिः ॥ २१ ॥

XLIX. RIGVEDA X. 9.

आपो हि ष्टा मयोभुवस्ता न ऊर्जे दधातन ।
 महे रणाय चक्षसे ॥ १ ॥
 यो वः शिवतमो रस्तस्तस्य भाजयतेह नः ।
 उशतीरिव मातरः ॥ २ ॥
 तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ ।
 आपो जनयथा च नः ॥ ३ ॥

L. RIGVEDA X. 14.

परेयिवासं प्रवतो महीरनु बहुभ्यः पन्थामनुपस्पशानम् ।
 वैवस्वतं संगमनं जनानां यमं राजानं हविषा दुवस्य ॥ १ ॥
 यमो नो गातुं प्रथमो विवेद नैषा गब्यूतिरपभर्तवा उ ।
 १० यचा नः पूर्वे पितरः परेयुरेना जज्ञानाः पथ्याऽ अनु स्वाः ॥ २ ॥
 प्रेहि प्रेहि पथिभिः पूर्येभिर्यचा नः पूर्वे पितरः परेयुः ।
 उभा राजाना स्वधया मदन्ता यमं पश्यासि वरुणं च देवम् ॥ ७ ॥
 सं गच्छस्व पितृभिः सं यमेनेष्टापूर्तेन परमे व्योमन् ।
 हित्वायावद्यं पुनरस्तमेहि सं गच्छस्व तन्वा सुवर्चाः ॥ ८ ॥
 १५ अपेत वीत वि च सर्पतातो ऽस्मा एतं पितरो लोकमक्रन् ।
 अहोभिरग्निरक्तुभिर्भ्यक्तं यमो ददात्यवसानमस्मै ॥ ९ ॥
 अति द्रव सारमेयी श्वानौ चतुरक्षौ शबलौ साधुना पथा ।
 अथा पितृन्सुविदचो उपेहि यमेन ये संधमादं मदन्ति ॥ १० ॥
 यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिरक्षौ नृचक्षसौ ।

ताभ्यामेनं परि देहि राजन्स्वस्ति चासा अनमीवं च धेहि ॥
 उरुणसार्वसुतृपा उदुबली यमस्य दूती चरतो जनों अनु ।
 तावस्मभ्यं हश्ये सूर्याय पुनर्दातामसुमद्येह भद्रम् ॥१२॥

LI. RIGVEDA X. 16.

- मैनमग्ने वि दहो माभि शोचो मास्य त्वचं चिक्षिपो मा शरीरम् ।
 ५ यदा शृतं कृण्वो जातवेदो ऽथेमेनं प्र हिणुतात्पितृभ्यः ॥१॥
 शृतं यदा करसि जातवेदो ऽथेमेनं परि दत्तात्पितृभ्यः ।
 यदा गच्छात्यसुनीतिमेतामथा देवानां वशनीर्भवाति ॥२॥
 सूर्ये चक्षुर्गच्छतु वातमात्मा द्यां च गच्छ पृथिवीं च धर्मणा ।
 अपो वा गच्छ यदि त्वं ते हितमोषधीषु प्रति तिष्ठा शरीरैः ॥
 १० अजो भागस्तपसा तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः ।
 यास्ते शिवास्तन्वो जातवेदस्ताभिर्वहैनं सुकृतामु लोकम् ॥४॥
 अव सृज पुनरग्ने पितृभ्यो यस्त आहुतश्चरति स्वधाभिः ।
 आयुर्वसान उप वेतु शेषः सं गच्छतां तन्वा जातवेदः ॥५॥
 यत्ते कृणुः शकुन आतुतोद पिपीलः सर्प उत वा श्वापदः ।
 १५ अमिष्टद्विश्वाद्गदं कृणोतु सोमश्च यो ब्राह्मणो आविवेश ॥६॥
 अग्नेर्वर्म परि गोभिर्धयस्व सं प्रोर्णुष्व पीवसा मेदसा च ।
 नेत्वा धृषुर्हरसा जर्हषाणो दधृग्विधस्यन्यर्यह्वयाते ॥७॥
 इममग्ने चमसं मा वि जिह्वरः प्रियो देवानामुत सोम्यानाम् ।
 एष यश्चमसो देवपानस्तस्मिन्देवा अमृता मादयन्ते ॥८॥
 २० कथ्यादममिं प्र हिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः ।

इहैवायमितरो जातवेदा देवेभ्यो हव्यं वहतु प्रजानन् ॥९॥
 यो अग्निः क्रथ्यात्रविवेश वो गृहमिमं पश्यन्नितरं जातवेदसम्।
 तं हरामि पितृयज्ञाय देवं स घर्ममिन्वात्परमे सधस्थे ॥१०॥

यो अग्निः क्रथ्यवाहनः पितृन्यस्तृहतावृधः ।

५ प्रेतु हव्यानि वोचति देवेभ्यश्च पितृभ्य आ ॥११॥

उशनस्त्वा नि धीमद्युशन्तः समिधीमहि ।

उशन्नुशत आ वह पितृन्हविषे अस्तवे ॥१२॥

यं त्वमग्ने समदहस्तमु निर्वोपया पुनः ।

क्रियाश्च रोहतु पाकदूर्वा व्यल्कशा ॥१३॥

१० शीतिके शीतिकावति ह्लादिके ह्लादिकावति ।

मण्डूक्याऽ सु सं गम इमं स्वयमिं हर्षय ॥१४॥

LII. RIGVEDA X. 17.

त्वष्टा दुहिचे वहतुं कृणोतीतीदं विश्वं भुवनं समेति ।

यमस्य माता पर्युद्यमाना महो जाया विवस्वतो ननाश ॥१॥

अपागूहन्नमृतां मर्त्येभ्यः कृत्वी सर्वणामददुर्विवस्वते ।

१५ उताश्विनावभरद्यत्तदासीदजहादु द्वा मिथुना संरण्यूः ॥२॥

पूषा त्वेताश्वावयतु प्र विद्वाननष्टपशुर्भुवनस्य गोपाः ।

स त्वेतेभ्यः परि ददत्पितृभ्यो ऽग्निदेवेभ्यः सुविदत्रियेभ्यः ॥३॥

आयुर्विश्वायुः परि पासति त्वा पूषा त्वा पातु प्रपथे पुरस्तात् ।

यचासन्ते सुकृतो यच ते ययुस्तच त्वा देवः सविता दधातु ॥४॥

२० पूषेमा आशा अन्तु वेद सर्वाः सो अस्माँ अभयतमेन नेषत् ।

स्वस्ति॒दा आ॒र्घृणिः॑ सर्व॒वीरो ऽप्र॑यु॒च्छन्तु॑ ए॒तु प्र॒जान॑न् ॥५॥
 प्र॒प॒थे प॒थाम॑जनि॒ष्ट पू॒षा प्र॒प॒थे दि॒वः प्र॒प॒थे पृ॒थि॒व्याः ।
 उ॒भे अ॒भि प्रि॒यत॑मे स॒धस्ये॒ आ च॒ परा॑ च चरति प्र॒जान॑न् ॥

LIII. RIGVEDA X. 18.

- परं मृत्यो अनु परेहि पन्थां यस्ते स्व इतरो देवयानात् ।
 5 चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजां रीरिषो मोत वीरान् ॥
 मृत्योः पदं योपयन्तो यदैत द्राधीय आयुः प्रतरं दधानाः ।
 आप्यायमानाः प्रजया धनेन शुद्धाः पूता भवत यज्ञियासः ॥२॥
 इमे जीवा वि मृतीराववृचन्नभूद्भद्रा देवहूतिर्नो अद्य ।
 प्राज्जो अगाम नृतये हसाय द्राधीय आयुः प्रतरं दधानाः ॥३॥
 10 इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमेतम् ।
 शतं जीवन्तु शरदः पुरुचीरन्तर्मृत्युं दधतां पर्वतेन ॥४॥
 यथाहान्यनुपूर्वं भवन्ति यथं क्षुतव क्षुतुभिर्यन्ति साधु ।
 यथा न पूर्वमपरो जहात्येवा धातरायूषि कल्पयैषाम् ॥५॥
 आ रोहतायुर्जस्स वृणाना अनुपूर्वं यतमाना यति वृ ।
 15 इह त्वष्टा सुजनिमा सजोषा दीर्घमायुः करति जीवसे वः ॥६॥
 इमा नारीरविधवाः सुपत्नीराजनेन सर्पिषा सं विशन्तु ।
 अनश्रवो ऽनमोवाः सुरत्ना आ रोहन्तु जनयो योनिमये ॥७॥
 उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि ।
 हस्तयाभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं द्यूय ॥८॥
 20 धनुर्हेस्तादाददानो मृतस्यासे क्षत्राय वर्चसे बलाय ।

अचैव त्वमिह वयं सुवीरा विश्वा स्पृधो अभिमातीर्जयेम ॥९॥
 उप सर्प मातरं भूमिमेतामुरुष्यचंसं पृथिवीं सुशेवाम् ।
 ऊर्णमदा युवतिर्दक्षिणावत एषा त्वा पातु निर्वृतेरूपस्थात् ॥
 उच्छ्वस्व पृथिवि मा नि बाधथाः सूपायनासै भव सूपवचना ।

५ माता पुत्रं यथा सिचाभ्येनं भूम ऊर्णुहि ॥११॥

उच्छ्वस्माना पृथिवी सु तिष्ठतु सहस्रं मित उप हि श्रयन्ताम् ।
 ते गृहासो घृतश्रुतो भवन्तु विश्वाहासै शरणाः सन्त्वच ॥१२॥
 उक्ते स्तभ्रामि पृथिवीं तत्परीमं लोगं निदधन्मो अहं रिषम् ।
 एतां स्थूणां पितरो धारयन्तु ते ऽथा यमः सार्दना ते मिनोतु ॥

10 प्रतीचीने मामहनीष्वाः पर्येमिवा दधुः ।

प्रतीचीं जयभा वाचमश्च रशनया यथा ॥१४॥

LIV. RIGVEDA X. 33.

कुरुश्रवणमावृणि राजानं चासदस्यवम् ।

मंहिष्ठं वाघतामृषिः ॥४॥

यस्य मा हरितो रथे तिस्रो वहन्ति साधुया ।

15 स्तवै सहस्रदक्षिणे ॥५॥

यस्य प्रस्वादसो गिरं उपमश्रवसः पितुः ।

क्षेत्रं न रत्नमूचुषे ॥६॥

अधिं पुत्रोपमश्रवो नपांन्मिचातिथेरिहि ।

पितुष्टे अस्मि वन्दिता ॥७॥

20 यदीशीयामृतानामुत वा मर्त्यानाम् ।

जीवेदिन्मघवा मम ॥८॥

न देवानामतिं घृतं शतात्मा च न जीवति ।

तथा युजा वि वावृते ॥९॥

LV. RIGVEDA X. 40. 10.

जीवं रुदन्ति वि मयन्ते अध्वरे दीर्घामनु प्रसितिं दीधियुर्नरः ।
४ वामं पितृभ्यो य इदं संमेरिरे मयः पतिभ्यो जनयः परिष्वजे ॥

LVI. RIGVEDA X. 52.

विश्वे देवाः शास्तन मा यथेह होता वृतो मनवे यन्निषद्य ।
प्र मे ब्रूत भागधेयं यथा वो येन पथा हव्यमा वो वहानि ॥१॥
अहं होता न्यसीदं यजीयान्विश्वे देवा मरुतो मा जुनन्ति ।
अहरहरश्चिनाध्वर्यवं वां ब्रह्मा समिहवति साहुतिर्वाम ॥२॥
१० अयं यो होता किरु स यमस्य कमपूहे यत्समञ्जन्ति देवाः ।
अहरहर्जायते मासि मास्यथा देवा दधिरे हव्यवाहम् ॥३॥
मां देवा दधिरे हव्यवाहमपम्लुक्तं बहु कृच्छ्रा चरन्तम् ।
अग्निर्विद्वान्यज्ञं नः कल्पयाति पञ्चयामं चिवृतं सप्रतन्नुम् ॥
आ वो यस्यमृतत्वं सुवीरं यथा वो देवा वरिवः कराणि ।
१५ आ बाहोर्वज्रमिन्द्रस्य धेयामथेमा विश्वाः पृतना जयाति ॥५॥
चीणि शता ची सहस्राण्यग्निं त्रिंशच्च देवा नवं चासपर्यन् ।
औक्षन्धृतैरस्तृणन्बहिर्हिरसा आदिद्धोतारं न्यसादयन्त ॥६॥

LVII. RIGVEDA X. 53.

तन्तुं तन्वन्नजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान्।
 अनुल्बणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनम् ॥६॥
 अश्मन्वती रीयते सं रभध्वमुत्तिष्ठत प्र तरता सखायः ।
 अथा जहाम ये असन्नशेवाः शिवान्वयमुत्तरेमाभि वाजान् ॥८॥

LVIII. RIGVEDA X. 85. 36, 24-26, 32-33, 37, 43-47.

6 गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदृष्टिर्यथासः ।
 भगो अर्यमा संविता पुरंधिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥३६॥
 प्र त्वा मुञ्चामि वरुणस्य पाशाद्येन त्वावध्नात्सविता सुशेवः ।
 षृतस्य योनौ सुकृतस्य लोके ऽरिष्टां त्वा सह पत्या दधामि ॥२४॥
 प्रेतो मुञ्चामि नामुतः सुबद्धाममुतस्करम् ।
 10 यथेयमिन्द्र मीढः सुपुषा सुभगासन्ति ॥२५॥
 पूषा त्वेतो नयतु हस्तगृह्णाश्विना त्वा प्र वहतां रथेन ।
 गृहान्गच्छ गृहपत्नी यथासौ वशिनी त्वं विदथमा वदासि ॥२६॥
 मा विदथरिपन्थिनो य आसीदन्ति दंपती ।
 सुगेभिर्दुर्गमतीतामपं द्रान्बरातयः ॥३२॥
 15 सुमङ्गलीरियं वधूरिमां समेत पश्यत ।
 सौभाग्यमस्यै दत्त्वायाथास्तं वि परेतन ॥३३॥
 इह प्रियं प्रजया ते समृध्यतामस्मिन्गृहे गार्हपत्याय जागृहि ।
 एना पत्या तन्वं सं सृजस्वाधा जिघ्री विदथमा वदाथः ॥२७॥
 आ नः प्रजां जनयतु प्रजापतिराजरसाय समनक्कर्यमा ।

अदुर्मङ्गलीः पतिलोकमा वि॒श॒ शं नो॑ भव द्विपदे॒ शं चतु॑ष्पदे॥
 अघोरचक्षुरपतिघ्नेधि शि॒वा प॒शुभ्यः॑ सुमनाः सुवर्चाः ।
 वी॒रसू॒देव॒कामा॑ स्योना शं नो॑ भव द्विपदे॒ शं चतु॑ष्पदे ॥४४॥

इ॒मां त्वमि॑न्द्र मी॒ढुः सुपु॒त्रां सुभ॑गां कृणु ।

५ द॒शास्यां पु॒त्राणा॑ धेहि॒ पति॑मेकाद॒शं कृ॑धि ॥४५॥

स॒खाज्ञी॑ ष॒शुरे॒ भव॑ स॒खाज्ञी॑ ष॒श्वं भ॑व ।

न॒ना॒न्दरि॑ स॒खाज्ञी॑ भव॑ स॒खाज्ञी॑ अ॒धि दे॒वृषु॑ ॥४६॥

सम॑ञ्जन्तु वि॒श्वे दे॒वाः समा॑पो हृद॒यानि॑ नो ।

सं मा॒तरि॒ष्या सं धा॒ता समु॑ दे॒ष्ट्री दधा॑तु नो ॥४७॥

LIX. RIGVEDA X. 137.

10 उ॒त दे॒वा अ॒व॒हितं॑ दे॒वा उ॒च्य॑था पुनः ।

उ॒ताग॑श्च॒क्रुषं॑ दे॒वा दे॒वा जी॒वय॑था पुनः ॥१॥

द्वावि॒मौ वा॒तौ वा॒त आ॒ सिन्धो॑रा प॒राव॑तः ।

द॒क्षं ते॒ अ॒न्य आ॒ वा॒तु प॒रा॒न्यो वा॒तु य॒द्रपः॑ ॥२॥

आ॒ वा॒त वा॒हि भे॒षजं॑ वि॒ वा॒त वा॒हि य॒द्रपः॑ ।

15 त्वं॑ हि वि॒श्वभे॑षजो दे॒वानां॑ दू॒त ई॒यसे॑ ॥३॥

आ॒ त्वाग॑मं श॒न्ताति॑भि॒रथो॑ अ॒रि॒ष्टता॑तिभिः ।

द॒क्षं ते॒ भ॒द्रमा॑भा॒र्षि प॒रा य॒क्ष्मं सु॒वामि॑ ते ॥४॥

चा॒र्यन्ता॑मि॒ह दे॒वास्त्रा॑र्य॒तां म॒रुतां॑ ग॒णः ।

चा॒र्यन्तां॑ वि॒श्वे भू॒तानि॑ यथा॒यम॑र॒पा अ॒संत॑ ॥५॥

20 आप॒ इ॒वा उ॑ भे॒षजी॑रापो॒ अमी॑व॒चात॑नीः ।

आपः सर्वस्य भेषजीस्तास्ते कृण्वन्तु भेषजम् ॥६॥
 हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरोगवी ।
 अनामयित्नुभ्यां त्वा ताभ्यां त्र्योप स्पृशामसि ॥७॥

LX. RIGVEDA X. 154.

सोम एकैभ्यः पवते घृतमेक उपासते ।
 ५ येभ्यो मधु प्रधावति तांश्चिदेवापि गच्छतात् ॥१॥
 तपसा ये अनाधृषास्तपसा ये स्वर्ययुः ।
 तपो ये चक्रिरे महस्तांश्चिदेवापि गच्छतात् ॥२॥
 ये युध्यन्ते प्रधनेषु शूरासो ये तनूत्यजः ।
 ये वा सहस्रदक्षिणास्तांश्चिदेवापि गच्छतात् ॥३॥
 १० ये चित्पूर्वं ऋतसापं ऋतावान् ऋतावृधः ।
 पितृन्तपस्वतो यम तांश्चिदेवापि गच्छतात् ॥४॥
 सहस्रणीयाः कवयो ये गोपायन्ति सूर्यम् ।
 ऋषीन्तपस्वतो यम तपोर्जां अपि गच्छतात् ॥५॥

LXI. RIGVEDA X. 155.

परीमे गार्मनेषत् पर्यपिमहषत् ।
 १५ देवेष्वक्रत अवः क इमौ आ दधर्षति ॥५॥

LXII. MAITRAYANI SANHITA II. 13. 23.

हिरण्यगर्भः समवर्तताये भूतस्य जातः पतिरेक आसीत् ।

- सं दाधार पृथिवीं द्यामुतेमां कस्यै देवाय हविषा विधेम ॥१॥
 यः प्राणतो निमिषतश्च राजा पतिर्विश्वस्य जगतो बभूव ।
 ईशे यो अस्य द्विपदश्चतुष्पदः कस्यै देवाय हविषा विधेम ॥२॥
 यं ओजोदा बलदा यस्य विश्व उपासते प्रशिष्यं यस्य देवाः ।
 5 यस्य द्यायामृतं यस्य मृत्युः कस्यै देवाय हविषा विधेम ॥३॥
 यस्येमे विश्वे गिरयो महित्वा समुद्रं यस्य रसया सहाहुः ।
 दिशो यस्य प्रदिशः पञ्च देवीः कस्यै देवाय हविषा विधेम ॥
 येन द्यौरूपा पृथिवी च हठा येन स्व स्तभितं येन नाकः ।
 यो अन्तरिक्षं विममे वरीयः कस्यै देवाय हविषा विधेम ॥५॥
 10 यं इमे द्यावापृथिवी तस्तभाने अधारयद्रोदसी रजमाने ।
 यस्मिन्नधि विततः सूर एति कस्यै देवाय हविषा विधेम ॥६॥
 आपो ह यन्महतीर्विश्वमायन्गर्भे दधाना जनयन्तीरयिम् ।
 ततो देवानां निरवर्ततासुः कस्यै देवाय हविषा विधेम ॥७॥

LXIII. MAITRAYANI SANHITA I. 5. 12.

- यमो वा अश्रियत । ते देवा यम्या यममपाब्रुवन् । तां
 15 यदपृच्छन्साब्रवीदद्यामुतेति । ते ऽब्रुवन् वा इयमिममित्थं
 मृष्यते राक्षीं सृजावहा इति । अहर्वाव तस्यासीन्न राक्षिः । ते
 देवा राक्षिमसृजन्त । ततः श्वस्तनमभवत् । ततः सा तममृ-
 ष्यत । तस्मादाहुर्होराक्षणि वावार्धं मर्षयन्तीति ।

LXIV. MAITRAYANI SANHITA I. 10. 13.

- प्रजापतेर्वी एतञ्ज्येष्ठं तोक् यत्पर्वताः । ते पक्षिण आ-

सन् । ते परापातमासत यच्च यचाकामयन्त । अथ वा इयं
तर्हि शिथिरासीत् । तेषामिन्द्रः पक्षानद्धिनत् । तैरिमांमह-
हत । ये पक्षा आसन्ते जीमूता अभवन् । तस्मादेते सददि
पर्वतमुप स्रवन्ते । योनिर्द्युषामेषः ।

LXV. MAITRAYANI SANHITA II. 1. 12.

- 5 ऐन्द्राबार्हस्पत्यं हविर्निर्वपेद्यो राष्ट्रीयो नैव प्रस्तिङ्नुयात् ।
अदितिर्वै प्रजाकामौदनमपचत् । सोऽग्निष्टमाश्नात् । तं वा
इन्द्रमनरेव गर्भं संस्तमयस्स्येन दाबापौम्भात् । सो ऽपोब्धो
ऽजायत । तं वा एतेन बृहस्पतिरयाजयेद्देन्द्राबार्हस्पत्येन ।
तस्य तद्दाम स्वयमेव व्यपद्यत । स इमा दिशो वज्रेणाभिप-
10 यावर्तत । यो राष्ट्रीयो नैव प्रस्तिङ्नुयात्समेतेन याजयेद्देन्द्रा-
बार्हस्पत्येन । परिततो हि वा एष पाप्मना । अथैष न प्र
स्तिङ्नोति । बृहस्पतये निरुप्यता इन्द्राय क्रियते सर्वत एवैनं
मुञ्चति । वज्रेणेमा दिशो ऽभिपर्यावर्तते ।

LXVI. TAITTIRIYA SANHITA II. 6. 6.

- अयेस्त्रयो ज्यायांसो भातर आसन् । ते देवेभ्यो हव्यं वह-
15 न्तः प्रामीयन्त । सो ऽग्निरभिभेदिन्यं वाव स्य आर्तिमारिष्य-
तीति । स निलायत । सो ऽपः प्राविशत् । तं देवताः प्रैषमै-
च्छन् । तं मत्स्यः प्राव्रवीत् । तमशपक्षिया धिया त्वा वध्या-
सुर्यो मा प्रावोच इति । तस्मान्मत्स्यं धिया धिया घ्नन्ति । श-
भो हि । तमन्वविन्दन् । तमश्रुवन्नुप न आ वर्तस्व हव्यं नो

वहेति । सो ऽब्रवीच्चरं वृणै यदेव गृहीतस्याहुतस्य बहिःपरि-
धि स्कन्दात्तन्मे भानृणां भागधेयमसदिति । तस्माद्यद्गृहीतस्या-
हुतस्य बहिःपरिधि स्कन्दति तेषां तन्नागधेयम् ।

LXVII. AITAREYA BRAHMANA III. 20.

इन्द्रो वै वृचं हनिष्यन्सर्वा देवता अब्रवीदनु मोप तिष्ठध्व-
५ मुप मा ह्यध्वमिति । तथेति । तं हनिष्यन्त आद्रवन् । सो
ऽवेन्मां वै हनिष्यन्त आ द्रवन्ति हन्तेमान्भीषया इति । ता-
नभि प्राश्वसीत् । तस्य श्वसथादीषमाणा विश्वे देवा अद्रवन् ।
मरुतो हैनं नाजहुः प्रहर भगवो जहि वीरयस्वेत्येवैनमेतां
वाचं वदन्त उपातिष्ठन्त । तदेतदृषिः पश्यन्नभ्यनूवाच वृचस्य
10 त्वा श्वसथादिति । सो ऽवेदिमे वै किल मे सचिवा इमे मा-
कामयन्त हन्तेमानस्मिन्नुक्थ आ भजा इति । तानेतस्मिन्नुक्थ
आभजत् ।

LXVIII. AITAREYA BRAHMANA III. 21.

इन्द्रो वै वृचं हत्वा सर्वा विजितीर्विजित्याब्रवीत्प्रजापति-
महमेतदसानि यस्त्वमहं महानसानीति । स प्रजापतिरब्रवी-
15 दथ को ऽहमिति । यदेवैतदवोच इत्यब्रवीत् । ततो वै को
नाम प्रजापतिरभवत् । को वै नाम प्रजापतिः । यन्महानि-
न्द्रो ऽभवत्तन्महेन्द्रस्य महेन्द्रत्वम् ।

LXIX. ÇATAPATHA BRAHMANA II. 2. 2.

इया वै देवाः । देवा अहैव देवाः । अथ ये ब्राह्मणाः शुश्रुवा-

सो ऽनूचानास्ते मनुष्यदेवाः । तेषां वेधा विभक्त एव यज्ञः ।
 आहुतय एव देवानां दक्षिणा मनुष्यदेवानां ब्राह्मणानां शु-
 शुवुषामनूचानानाम् । आहुतिभिरेव देवान्प्रीणाति दक्षिणा-
 भिर्मनुष्यदेवान्ब्राह्मणाञ्छुशुवुषो ऽनूचानान् । त एनमुभये
 ५ देवाः प्रीताः सुषायां दधति ॥६॥

LXX. ÇATAPATHA BRAHMANA II. 2. 2.

तस्य वा एतस्याग्न्याधेयस्य सत्यमेवोपचारः । स यः सत्यं
 वदति यथाग्निं समिद्धं तं घृतेनाभिषिञ्चेदेवं हैनं स उहीषयति
 तस्य भूयो भूय एव तेजो भवति ऋः ऋः श्रेयाभवति । अथ यो
 ऽनृतं वदति यथाग्निं समिद्धं तमुदकेनाभिषिञ्चेदेवं हैनं स जा-
 10 सयति तस्य कनीयः कनीय एव तेजो भवति ऋः ऋः पापी-
 याभवति । तस्मादु सत्यमेव वदेत् ॥१९॥ तदु हायिरूणमौ-
 पवेशिं ज्ञातय ऊचुः स्थविरो वा अस्यमी आ धत्स्वेति । स
 होवाच ते मैतदूय वाचंयम एवैधि न वा आहिताग्निनानृतं
 वदितव्यं न वदन्नातु नानृतं वदेन्नावत्सत्यमेवोपचार इति ॥२०॥

LXXI. ÇATAPATHA BRAHMANA X. 4. 3.

15 एष वै मृत्युर्यत्संवत्सरः । एष हि मर्त्यानामहोरात्राभ्यामा-
 युः क्षिणोति । अथ वियन्ते । तस्मादेष एव मृत्युः । स यो
 हैतं मृत्युं संवत्सरं वेद न हास्यैष पुरा जरसो ऽहोरात्राभ्यामा-
 युः क्षिणोति । सर्वं हैवायुरेति ॥१॥ एष च एवान्तकः । एष
 हि मर्त्यानामहोरात्राभ्यामायुषो ऽन्तं गच्छति । अथ वियन्ते ।

तस्मादेष एवान्तकः । स यो हेतमन्तकं मृत्युं संवासरं वेद न
 हास्यैष पुरा जरसो ऽहोरात्राभ्यामायुषो ऽन्तं गच्छति । सर्वं
 हेवायुरेति ॥२॥ ते देवा एतस्मादन्तकान्मृत्योः संवासरान्प्रजा-
 पतेर्विभयां चक्रुर्यै नो ऽयमहोरात्राभ्यामायुषो ऽन्तं न ग-
 ५ छेदिति ॥३॥ त एतान्यश्नक्तूस्तेनिरे ऽग्निहोत्रं दर्शपूर्णमा-
 सौ चातुर्मास्यानि पशुबन्धं सौम्यमध्वरम् । त एतैर्यश्नक्तुभि-
 र्यजमाना नामृतत्वमानशिरे ॥४॥ ते हाष्यसिं चिक्षिरे । ते
 ऽपरिमिता एव परिश्रित उप दधुरपरिमिता यजुष्मतीरपरि-
 मिता लोकंपृणा यथेदमप्येतर्ह्येक उपदधति । इति देवा अ-
 १० कुर्वन् । इति ते ह नैवामृतत्वमानशिरे ॥५॥ ते ऽर्चन्तः आ-
 म्यन्तश्चेरुमृतत्वमवरुह्युत्समानाः । तान्ह प्रजापतिरुवाच न
 वै मे सर्वाणि रूपाण्युप धत्थाति वैव रेचयथ न वाभ्यापयथ
 तस्मान्नामृता भविष्येति ॥६॥ ते होचुस्तेभ्यो वै नस्त्वमेव त-
 ब्रूहि यथा ते सर्वाणि रूपाण्युपदधामेति ॥७॥ स होवाच
 १५ षट्ठिं च षीणि च शतानि परिश्रित उप धत्त षट्ठिं च षीणि
 च शतानि यजुष्मतीरधि षट्ठिंशतमथ लोकंपृणा दश च स-
 हस्राण्यष्टौ च शतान्युप धत्ताथ मे सर्वाणि रूपाण्युप धास्य-
 थाथामृता भविष्येति । ते ह तथा देवा उप दधुः । ततो दे-
 वा अमृता आसुः ॥८॥ स मृत्युर्देवानब्रवीदित्यमेव सर्वे मनु-
 २० ष्या अमृता भविष्यन्त्यथ को मह्यं भागो भविष्यतीति । ते हो-
 चुर्नातो ऽपरः कश्चन सह शरीरेणामृतो ऽसद्यदैव त्वमेतं भागं
 हरासा अथ ध्यावृत्य शरीरेणामृतो ऽसद्यो ऽमृतो ऽसद्विद्यया
 वा कर्मणा वेति । यद्वै तदब्रुवन्विद्यया वा कर्मणा वेत्येषा

हैव सा विद्या यदग्निरेतदु हैव तत्कर्म यदग्निः ॥९॥ ते य ए-
वमेतद्विदुर्ये वैतत्कर्म कुर्वते मृत्वा पुनः सं भवन्ति । ते संभ-
वन्त एवामृतत्वमभिसं भवन्ति । अथ य एवं न विदुर्ये वैत-
त्कर्म न कुर्वते मृत्वा पुनः सं भवन्ति त एतस्यैवान्नं पुनः पु-
नर्भवन्ति ॥ १० ॥

LXXII. ÇATAPATHA BRAHMANA XII. 7. 3.

इन्द्रस्येन्द्रियमन्नस्य रसं सोमस्य भक्षं सुरयासुरे नमुचिरह-
रत् । सो ऽश्विनौ च सरस्वतीं चोपाधावच्छेपानो ऽस्मि न-
मुचये न त्वा दिवा न नक्तं हनानि न दग्धेन न धन्वना न पृ-
थेन न मुष्टिना न शुष्केण नार्द्रेणाथ म इदमहर्षीदिदं म
10 आ जिहीर्षयेति । ते ऽब्रुवन्नस्तु नो ऽचाप्यथा हरामेति । सह
न एतदथा हरतेत्यब्रवीत् । इति तावश्विनौ च सरस्वती च
अपां फेनं वज्रमसिञ्चन् शुष्को नार्द्र इति । तेनेन्द्रो नमुचे-
रासुरस्य व्युष्टायां राचावनुदित आदित्ये न दिवा न नक्तमि-
ति शिर उदवासयत् । तस्मादेतद्विषिणाभ्यनूक्तमपां फेनेनेति ।

LXXIII. NIRUKTA II. 16.

15 अतिष्ठन्तीनामनिविशमानानामित्यस्यावराणां काष्ठानां
मध्ये निहितं शरीरं मेघः । शरीरं शृणातेः शक्नातेर्वा । वृषस्य
निर्णयं निर्णयं विचरन्ति विजानन्त्याप इति । दीर्घं द्राघतेः ।
तमस्तनोतेः । आशयदाशेतेः । इन्द्रशशुरिन्द्रो ऽस्य शमयिता वा
शातयिता वा तस्मादिन्द्रशशुः । तत्को वृषः । मेघ इति नैरु-

क्ताः । त्वाष्ट्रो ऽसुर इत्येतिहासिकाः । अर्पां च ज्योतिषश्च
मिथीभावकर्मणो वर्षकर्म जायते । तत्रोपमार्थेन युद्धवर्णा
भवन्ति । अहिवस्तु खलु मन्त्रवर्णा ब्राह्मणवादाश्च । विवृष्टा
शरीरस्य स्त्रोतांसि निवारयां चकार । तस्मिन्हते प्रसस्यन्दिर
5 आपः । तदभिवादन्येषर्भवति ।

LXXIV. AÇVALAYANA'S GRIHYASUTRA I. 5, 7, 8.

कुलमये परीक्षेत ये मातृतः पितृतश्चेति यथोक्तं पुरस्तात् । १।
बुद्धिमते कन्यां प्रयच्छेत् । २। बुद्धिरूपशीललक्षणसंपन्नामरोगा-
मुपयच्छेत् । ३। दुर्विज्ञेयानि लक्षणान्यष्टौ पिण्डान्कृत्व चतुर्मये
प्रथमं जज्ञ चतुते सत्यं प्रतिष्ठितम् । यदियं कुमार्यभिजाता
10 तदियमिह प्रतिपद्यताम् । यास्तस्यं तदृश्यतामिति पिण्डान-
भिमन्य कुमारीं ब्रूयादेषामेकं गृहाणेति । ४। स्त्रेचाञ्चेदुभयतः-
सस्यागृह्णीयादन्नवत्यस्याः प्रजा भविष्यतीति विद्याप्नोष्टात्प-
शुमती वेदिपुरीषाश्चवर्चस्विन्यविदासिनो हृदात्सर्वसंपन्ना-
देवनाक्तितवी चतुष्पथाद्विप्रव्राजिनीरिणादधन्या श्मशाना-
15 त्यतिघ्नी । ५। ॥ ५ ॥

अथ खलूच्चावचा जनपदधर्मा यामधर्माश्च तान्विवाहे प्र-
तीयात् । १। यस्तु समानं तद्वक्ष्यामः । २। पश्चादमेर्हवदमश्मानं
प्रतिष्ठाप्योत्तरपुरस्तादुदकुम्भं समन्वारव्यायां हुत्वा तिष्ठन्नत्य-
द्भुखः प्राङ्मुख्य आसीनाया गृभ्णामि ते सौभगत्वाय हस्त-
20 मित्यङ्गुष्ठमेव गृह्णीयाद्यदि कामयीत पुमांस एव मे पुषा
जायेरन्निति । ३। अङ्गुलीरिव स्त्रीकामः । ४। येमानो हस्तं साङ्गुष्ठ-

मुभयकामः । १५। प्रदक्षिणमग्निमुदकुम्भं च बिः परिणयं जपति

अमो ऽहमस्मि सा त्वं सा त्वमस्यमो ऽहम् ।

द्यौरहं पृथिवी त्वं सामाहमृक्कम् ॥

तावेहि विवहावहे प्रजां प्रजनयावहे ।

५ संप्रियौ रोचिष्णू सुमनस्यमानौ जीवेव शरदः शतम् ॥

इति । ६। परिणीय परिणीयाश्मानमारोहयति

इममश्मानमारोहाश्मेव त्वं स्थिरा भव ।

सहस्र पृतनायतो ऽभितिष्ठ पृतन्यतः ॥

इति । ७। वध्वञ्जला उपस्तीर्ये भ्राता भ्रातृस्थानो वा द्विलो-

10 जानावपति । ८। चिर्जामदग्न्यानाम् । ९। प्रत्यभिघार्ये हविः । १०।

अवसं च । ११। एषो ऽवदानधर्मः । १२।

अर्यमणं नु देवं कन्या अग्निमयक्षत ।

स इमां देवो अर्यमा प्रेतो मुञ्चातु नामुतः स्वाहा ॥

वरुणं नु देवं कन्या अग्निमयक्षत ।

15 स इमां देवो वरुणः प्रेतो मुञ्चातु नामुतः स्वाहा ॥

पूषणं नु देवं कन्या अग्निमयक्षत ।

स इमां देवः पूषा प्रेतो मुञ्चातु नामुतः स्वाहा ॥

इत्यविच्छिन्दत्यञ्जलिं सुचेव जुहुयात् । १३। अपरिणीय शूर्प-

पुटेनाभ्यात्मं तूष्णीं चतुर्थम् । १४। ओषोष्य हैके लाजान्परिण-

20 यन्ति तथोत्तमे आहुती न संनिपततः । १५। अथास्यै शिखे वि-

मुञ्चति यदि कृते भवत ऊर्णास्तुके केशपक्षयोर्वङ्गे भवतः । १६।

प्र त्वा मुञ्चामि वरुणस्य पाशादिति । १७। उत्तरामुत्तरया । १८।

अथैनामपराजितायां दिशि सप्त पदान्यभ्युत्क्रामयति

इष एकपदी . ऊर्जे द्विपदी
 रायस्योषाय त्रिपदी मायोभक्त्याय चतुष्पदी
 प्रजाभ्यः पञ्चपदी चतुर्भ्यः षट्पदी
 सखा सप्तपदी भव सा मामनुव्रता भव ।

५ पुषान्विन्दावहै बहूस्ते सन्तु जरदृष्टयः ॥

इति । १९१ । उभयोः संनिधाय शिरसी उदकुम्भेनावसिच्य । १९० ।
 ब्राह्मण्याश्च वृद्धाया जीवपत्या जीवप्रजाया अगार एतां रा-
 चीं वसेत् । १९१ । ध्रुवमरुन्धतीं सप्त ऋषीनिति दृष्ट्वा वाचं वि-
 सृजेत जीवपत्नी प्रजां विन्देयेति । १९१ ॥ ७ ॥

10 प्रयाण उपपद्यमाने पूषा त्वेतो नयतु हस्तगृह्येति यानमा-
 रोहयेत् । १९१ । अश्वमन्वती रीयते सं रभध्वमित्यर्धेन नावमारो-
 हयेत् । १९२ । उत्तरेणोत्क्रमयेत् । १९३ । जीवं रुदन्तीति रुदत्याम् । १९४ ।
 विवाहाग्निसमयतो ऽजस्रं नयन्ति । १९५ । कल्याणेषु देशवृक्ष-
 चतुष्पथेषु मा विदत्यरिपन्थिन इति जपेत् । १९६ । वासे वासे

15 सुमङ्गलीरियं वधूरितीक्ष्णकानीक्षेत । १९७ । इह प्रियं प्रजया ते
 समृध्यतामिति गृहं प्रवेशयेत् । १९८ । विवाहाग्निसमुपसमाधाय
 पश्चादस्यानङ्गुहं चर्मास्तीर्य प्राग्यीवमुत्तरलोम तस्मिन्नुपवि-
 द्यायां समन्वारब्धायामा नः प्रजां जनयतु प्रजापतिरिति च-
 तसृभिः प्रत्यूचं हुत्वा समञ्जन्तु विश्वे देवा इति दध्मः प्राश्य

20 प्रतिप्रयच्छेदाज्यशेषेण वानक्ति हृदये । १९९ । अत ऊर्ध्वमक्षाराल-
 वणाशिनी ब्रह्मचारिणावलङ्कुर्वाणावधःशायिनी स्यातां
 चिरात्तं द्वादशरात्रम् । १९० । संवत्सरं वैक ऋषिर्जायत इति । १९१ ।

चरितव्रतः सूर्याविदे वधूवस्त्रं दद्यात् । १२१॥ अन्नं ब्राह्मणेभ्यः । १२२॥
अथ स्वस्त्ययनं वाचयीत । १२३॥ ॥ ८ ॥

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आहिताग्निं चेदुपतपेत्प्राच्यामुदीच्यामपराजितायां वा दि-
श्युदवस्येत् । १॥ यामकामा अग्नय इत्युदाहरन्ति । २॥ आशंसन्त
६ एनं याममाजिगमिषन्तो ऽगदं कुर्युरिति ह विज्ञायते । ३॥ अ-
गदः सोमेन पशुनेष्ट्येष्ट्वावस्येत् । ४॥ अनिष्ट्वा वा । ५॥ संस्थिते
भूमिभागं खानयेद्दक्षिणपूर्वस्यां दिशि दक्षिणापरस्यां वा । ६॥
दक्षिणाप्रवरणं प्राग्दक्षिणाप्रवरणं वा । ७॥ प्रत्यग्दक्षिणाप्रवरण-
मित्येके । ८॥ यावानुद्वाहुकः पुरुषस्तावदायामम् । ९॥ व्याममाचं
१० तिर्यक् । १०॥ वितस्त्यवाक् । ११॥ अभित आकाशं श्मशानम् । १२॥
बहुलौषधिकम् । १३॥ कण्टकिक्षीरिणस्त्विति यथोक्तं पुरस्तात्
। १४॥ यच्च सर्वत आपः प्रस्यन्देरन्नेतदादहनस्य लक्षणं श्मशा-
नस्य । १५॥ केशश्मश्रुलोमनखानि वापयन्तीत्युक्तं पुरस्तात् । १६॥
विगुल्फं बर्हिराज्यं च । १७॥ दधन्यच्च सर्पिरानयन्ति । १८॥ एत-
१५ त्पित्र्यं पृषदाज्यम् । १९॥ ॥ ९ ॥

अथैतां दिशमपीक्षयन्ति यज्ञपात्राणि च । १॥ अन्वज्जं प्रे-
तमयुजो ऽमिथुनाः प्रवयसः । २॥ पीठचक्रेण गीयुक्तेनेत्येके । ३॥
अनुस्तरणीम् । ४॥ गाम् । ५॥ अजां वैकवर्णाम् । ६॥ कृष्णामेके
। ७॥ सव्ये बाही बद्धानुसंकालयन्ति । ८॥ अन्वज्जो ऽमात्या अ-
२० धोनिवीताः प्रचृक्षशिखा ज्येष्ठप्रथमाः कनिष्ठजघन्याः । ९॥ प्रा-
थैवं भूमिभागं कर्तोदकेन शमीशाखया चिः प्रसव्यमायतनं

परिव्रजन्प्रोक्षत्यपेत वीत वि च सर्पतात इति । १० । दक्षिणपूर्वे
 उद्धतान्त आहवनीयं निदधाति । ११ । उत्तरपश्चिमे गार्हपत्यम्
 । १२ । दक्षिणपश्चिमे दक्षिणम् । १३ । अथैनमन्तर्वेदीध्मचितिं चि-
 नोति यो जानाति । १४ । तस्मिन्बर्हिर्वास्तीर्य कृष्णाजिनं चो-
 ५ त्तरलोम तस्मिन्नेतं संवेशयन्त्युत्तरेण गार्हपत्यं हत्वाहवनीयम-
 भिशिरसम् । १५ । उत्तरतः पानीम् । १६ । धनुश्च क्षत्रियाय । १७ ।
 तामुत्थापयेद्देवरः पतिस्थानीयो ऽन्नेवासी जरहासो वोदीर्घ्व
 नार्यभि जीवलोकमिति । १८ । कर्ता वृषले जपेत् । १९ । धनुर्ह-
 स्तादाददानो मृतस्येति धनुः । २० । उक्तं वृषले । २१ । अधिज्यं
 १० कृत्वा संचितिमचित्वा संशीर्यानुप्रहरेत् । २२ ॥ २२ ॥

अथैतानि पात्राणि योजयेत् । १ । दक्षिणे हस्ते जुहूम । २ । स-
 ष्य उपभृतम् । ३ । दक्षिणे पार्श्वे स्यं सव्ये ऽग्निहोत्रहवर्षीम्
 । ४ । उरसि ध्रुवां शिरसि कपालानि दासु याव्यः । ५ । नासि-
 कयोः सुवौ । ६ । भित्त्वा चैकम् । ७ । कर्णयोः प्राशित्रहरणे । ८ ।
 १५ भित्त्वा चैकम् । ९ । उदरे पात्रीम् । १० । समवक्षधानं च चम-
 सम् । ११ । उपस्थे शम्याम् । १२ । अरणी ऊर्वोः । १३ । उलूखल-
 मुसले जङ्घयोः । १४ । पादयोः शूर्पे । १५ । द्वित्वा चैकम् । १६ ।
 आसेचनवन्ति पृषदाज्यस्य पूरयन्ति । १७ । अमा पुत्रो दृषदु-
 पले कुर्वीति । १८ । लौहायसं च कौलालम् । १९ । अनुस्तरण्या
 २० वपामुत्सिद्य शिरोमुखं प्रच्छादयेदमेर्वर्मं परि गोभिर्व्ययस्वेति
 । २० । वृक्षा उद्धृत्य पाण्योरादध्यादति द्रव सारमेयौ शानाविति
 दक्षिणे दक्षिणं सव्ये सव्यम् । २१ । हृदये हृदयम् । २२ । पितृभ्यौ
 चैके । २३ । वृक्षापचार इत्येके । २४ । सर्वां यथाङ्गं विनिक्षिप्य च-

मेषा प्रच्छाद्येममये चमसं मा वि जिह्वर इति प्रणीताप्रख्य-
नमनुमन्त्रयते । १५। सथं जाम्बाय दक्षिणायावाज्याहुतीर्जुहु-
यादमये स्वाहा कामाय स्वाहा लोकाय स्वाहानुमतये स्वा-
हेति । १६। पञ्चमीमुरसि प्रेतस्यास्माद्धि त्वमजायथा अयं त्वद-
५ धि जायतामसौ स्वर्गाय लोकाय स्वाहेति । १७। ॥ ३॥

प्रेषति युगपदग्नीमज्जालयतेति । १। आहवनीयश्चेत्पूर्व प्रा-
प्नुयात्स्वर्गलोक एनं प्रापदिति विद्याद्रास्यत्यसावमुचैवमय-
मस्मिन्निति पुषः । २। गार्हपत्यश्चेत्पूर्व प्राप्नुयादन्तरिक्षलोक
एनं प्रापदिति विद्याद्रास्यत्यसावमुचैवमयमस्मिन्निति पुषः
१० । ३। दक्षिणाग्निश्चेत्पूर्व प्राप्नुयान्मनुष्यलोक एनं प्रापदिति वि-
द्याद्रास्यत्यसावमुचैवमयमस्मिन्निति पुषः । ४। युगपत्प्राप्नो प-
रामृद्धिं वदन्ति । ५। तं दक्षमानमनुमन्त्रयते प्रेहि प्रेहि पचिभिः
पूर्वेभिरिति समानम् । ६। स एवंविदा दक्षमानः सहैव धूमेन
स्वर्गं लोकमेतीति ह विज्ञायते । ७। उत्तरपुरस्तादाहवनीयस्य
१५ जानुमाचं गर्तं स्नात्वावकां शीपालमित्यवधापयेत्ततो ह वा
एष निष्क्रम्य सहैव धूमेन स्वर्गं लोकमेतीति ह विज्ञायते । ८।
इमे जीवा वि मृतैराववृचन्निति सध्यावृतो व्रजन्यनवेक्षमाणाः
। ९। यचोदकमवहन्नवति तत्राप्य सकृदुन्मज्ज्यैकाञ्जलिमुत्सृज्य
तस्य गोचं नाम च गृहीत्वोत्तीर्यान्यानि वासांसि परिधाय सकृ-
२० देनान्यापीड्योदग्दशानि विसृज्यासत आ नक्षत्रदर्शनात् । १०।
आदित्यस्य वा दृश्यमाने प्रविशेयुः । ११। कनिष्ठप्रथमा ज्येष्ठजघ-
न्याः । १२। प्राच्यागारमश्मानमयिं गोमयमक्षतांस्तिलानप उ-

पस्पृशन्ति । १३। नैतस्यां रात्र्यामन्नं पचेरन् । १४। क्रीतोत्पन्नेन
वा वर्तेरन् । १५। चिराचमक्षारालवणाशिनः स्युः । १६। द्वाद-
शराचं वा महागुरुषु दानाध्ययने वर्जयेरन् । १७। दशाहं सपि-
ण्डेषु । १८। गुरौ चासपिण्डे । १९। अग्रज्ञासु च स्त्रीषु । २०। चि-
५ राचमितरेष्वाचार्येषु । २१। ज्ञातौ चासपिण्डे । २२। प्रज्ञासु च
स्त्रीषु । २३। अदन्तजाते । २४। अपरिजाते च । २५। एकाहं सब्र-
ह्मचारिणि । २६। समानयामीये च श्रोत्रिये । २७। ॥ ४ ॥

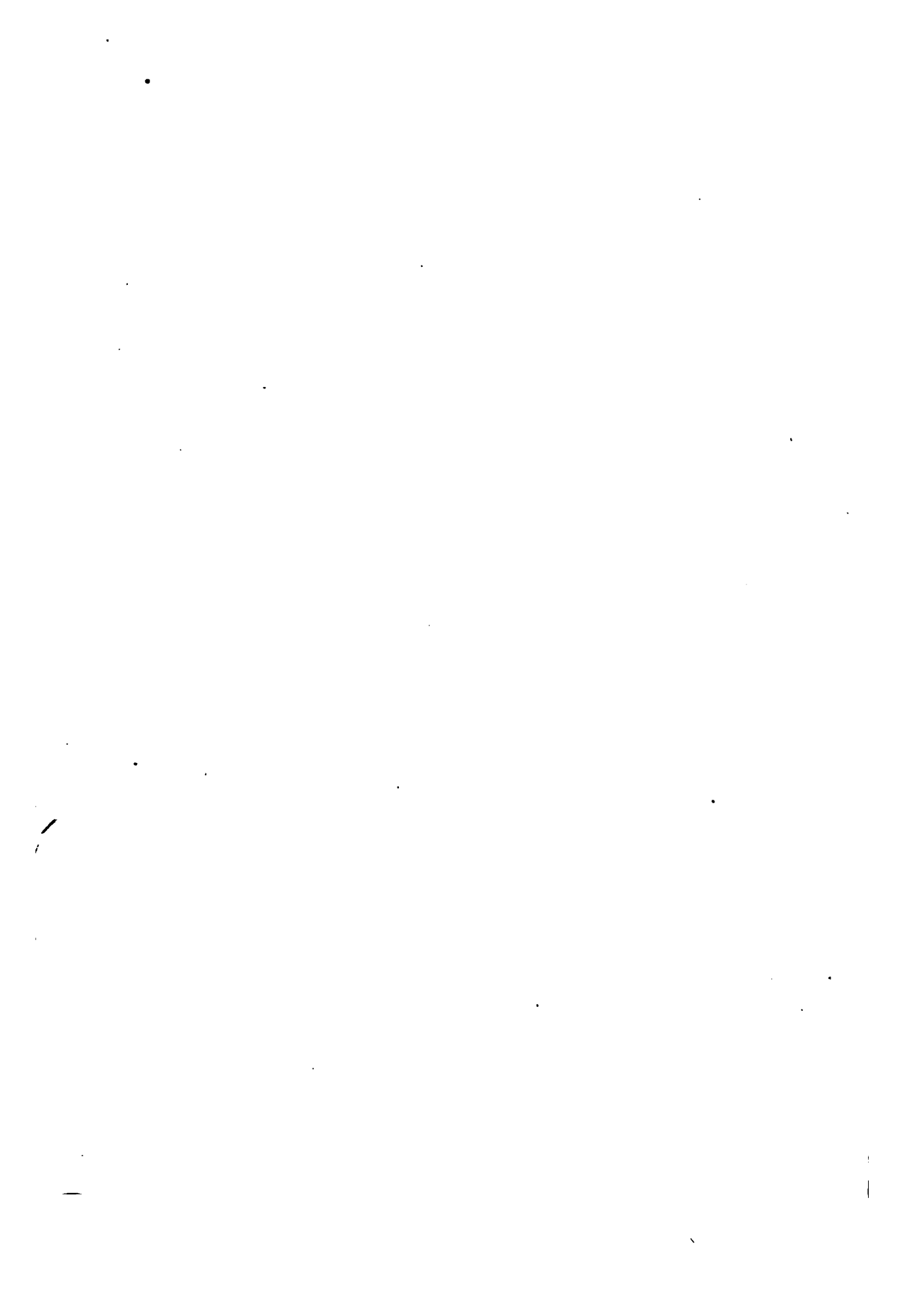
संचयनमूर्ध्वं दशम्याः कृष्णपक्षस्यायुजास्वेकनक्षत्रे । १। अ-
लक्षणे कुम्भे पुमांसमलक्षणायां स्त्रियम् । २। अयुजो ऽग्नि-
१० युनाः प्रवयसः । ३। क्षीरोदकेन शमीशाखया चिः प्रसव्यं परि-
व्रजन्प्रोक्षति शीतिके शीतिकावतीति । ४। अङ्गुष्ठोपकनिष्ठि-
काभ्यामेकैकमस्थ्यसंहादयन्तो ऽवदध्युः । ५। पादौ पूर्वं शिर उ-
त्तरम् । ६। सुसंचितं संचित्य पवनेन संपूय यत्र सर्वत आपो
नाभिस्यन्देरन्नन्या वर्षाभ्यस्तत्र गर्ते ऽवदध्युरूप सर्पे मातरं भू-
१५ मिमेतामिति । ७। उत्तरया पांसूनवकिरेत् । ८। अवकीर्योत्त-
राम् । ९। उत्ते स्तभ्रामीति कपालेनापिधायाथानवेक्षं प्रत्या-
व्रज्याप उपस्पृश्य आङ्गमस्मै दद्युः । १०। ॥ ५ ॥

गुरुणाभिमृता अन्यतो वाचक्षीयमाणा अमावास्यायां
शान्तिकर्म कुर्वीरन् । १। पुरोदयादग्निं सहभस्मानं सहायतनं द-
२० क्षिणा हरेयुः क्रव्यादमग्निं प्र हिणोमि दूरमित्यर्धर्चेन । २। तं च-
तुष्पथे न्युष यत्र वा चिः प्रसव्यं परियन्ति सव्यैः पाणिभिः
सत्थानूरूनाघ्नानाः । ३। अथानवेक्षं प्रत्याव्रज्याप उपस्पृश्य केश-

- श्मश्रुलोमनखानि वापयित्वोपकल्पयीत्तवान्मणिकान्कुम्भा-
 नाचमनीयांश्च शमीसुमनोमालिनः शमीमयमिध्मं शमीम-
 व्यावरणी परिधींश्चानडुहं गोमयं चर्म च नवनीतमश्मानं च
 यावत्यो युवतयस्तावन्ति कुशपिञ्जूलानि ।४। अग्निवेलाया-
 ६ मयिं जनयेदिहैवायमितरो जातवेदा इत्यर्धर्चेन ।५। तं दीप-
 यमाना आसत आ शान्तराचादायुष्मतां कथाः कीर्तयन्तो
 माङ्गल्यानीतिहासपुराणानीत्याख्यापयमानाः ।६। उपरतेषु
 शब्देषु संप्रविष्टेषु वा गृहं निवेशनं वा दक्षिणाद्वारपक्षात्प्रक-
 म्याविच्छिन्नामुदकधारां हरेत्तन्तुं तन्वन्नजसो भानुमन्विही-
 10 त्योत्तरस्मात् ।७। अथाग्निमुपसमाधाय पश्चादस्यानडुहं चर्मा-
 स्तीर्य प्राग्यीवमुत्तरलोम तस्मिन्नमात्यानारोहयेदा रोहता-
 युर्जरसं वृणाना इति ।८। इमं जीवेभ्यः परिधिं दधामीति
 परिधिं परिदध्यात् ।९। अन्नमृत्युं दधतां पर्वतेनेत्युत्तरतो
 ऽश्मानमग्नेः कृत्वा परं मृत्यो अनु परेहि पन्थामिति चतसृभिः
 15 प्रत्यृचं हुत्वा यथाहान्यनुपूर्वं भवन्तीत्यमात्यानीक्षेत् ।१०। युवत-
 यः पृथक्पाणिभ्यां दर्भतरुणकैर्नवनीतेनाङ्गुष्ठोपकनिष्ठिका-
 भ्यामक्षिणी आज्य पराच्यो विसृजेयुः ।११। इमा नारीरविधवाः
 सुपत्नीरित्यज्ञाना ईक्षेत् ।१२। अश्मन्वती रीयते सं रभध्वमि-
 त्यश्मानं कर्ता प्रथमो ऽभिमृशेत् ।१३। अथापराजितायां दि-
 20 श्यवस्थायाग्निनानडुहेन गोमयेन चाविच्छिन्नया चोदकधार-
 यापो हि ष्टा मयोभुव इति तृचेन परीमे गामनेषतेति परि-
 क्रामत्सु जपेत् ।१४। पिङ्गलो ऽनङ्गान्परिण्येयः स्यादित्युदाहरन्ति

।१५। अथोपविशन्ति यथाभिरंस्यमाना भवन्त्यहतेन वाससा
 प्रच्छाद्य ।१६। आसते ऽस्वपन्त आदयात् ।१७। उदित आदि-
 त्वे सौर्याणि स्वस्त्ययनानि च जपित्वा च संस्कृत्याप नः शो-
 शुचदधमिति प्रत्युचं हुत्वा ब्राह्मणान्भोजयित्वा स्वस्त्ययनं वा-
 ५ चयीत ।१८। गौः कंसो ऽहतं वासश्च दक्षिणा ।१९। ॥ ६ ॥





PART II
SANSKRIT-ENGLISH VOCABULARY.

a]

[111]

[agni

1 a, *pron. root, see idam and 502.*

2 a, *negative prefix, see an.*

āṅga, *m. (that which one gets, i.e.) one's portion; and so, generalized, portion, part. [vīaṅ, 'get.']*

anḡd, *m. juicy internodium or shoot of the Soma-plant; and so, shooting ray (of light).*

anḡmānt, *a. rich in beams, radiant; as m. the sun, 16⁴. [anḡd, 1235b.]*

āṅsa, *m. shoulder. [perhaps, 'the strong' (part), vām, 1197a: cf. ḍmu-os, Lat. um-erus, Goth. amsa, 'shoulder.']*

a-kasmāt, *adv. without any "wherefore"; without apparent cause; unexpectedly; accidentally.*

akasmād-āgantū, *m. an accidental arrival, a chance comer.*

a-kāra, *m. the sound or letter a. [Whitney, 18.]*

a-kāraṇa, *n. lack of cause; -am, adv. causelessly.*

a-kīrti, *f. non-fame, disgrace.*

akīrti-kara, *a. causing disgrace, disgraceful.*

ā-kṛta, *a. not done; uncooked.*

aktū, *m. -1. ointment; -2. light, beam of light; -3. night. [for 2, cf. ākṛis, 'beam.']*

a-kriyamāṇa, *a. not being accomplished. [vīkṛ, 'do,' 770c.]*

a-kṛūra, *a. not harsh.*

1 akṣā, *n. for akṣān at end of cpds [1315a].*

2 akṣā, *m. a die for playing. [named, perhaps, from its 'eyes' (1 akṣā) or 'spots.']*

ākṣa, *m. axle. [cf. ākṣv, Lat. axis, AS. eaz, Eng. are (i.e. 'axle'), and axle.]*

ā-kṣata, *a. unhurt, uninjured; unbroken; as m. pl. unbroken or unhusked grains, esp. of barley.*

akṣata-kesara, *a. having an uninjured mane.*

akṣata-deha, *a. having an unhurt or perfect body.*

akṣān [431], *n. eye. [cf. ḍm-ara, 'have seen,' āṣ, 'eye'; ḍm-je, 'eyes'; Lat. oculus, 'eye'; the kinship of AS. eāge, Eng. eye, remains to be proved: cf. vīkṣ.]*

akṣa-priya, *a. beloved of the dice, i.e. lucky at gaming.*

a-kṣama, *a. not equal to a thing; unable, w. inf.*

a-kṣaya, *a. imperishable.*

akṣayatva, *n. imperishability. [akṣaya.]*

a-kṣāra, *a. imperishable; as n. word; syllable; the sacred syllable, om, 60¹⁴; sound, letter, 61⁴.*

akṣara-nyāsa, *m. the commitment to letters, the writing.*

a-kṣāra, *a. not pungent.*

akṣārālavāṇa, *n. that which is not pungent and not salt. [alavāṇa: 1253b.]*

akṣārālavāṇācin, *a. eating that which is not pungent and not salt, abstaining from seasoned and salted food. [ācin.]*

ākṣi [431], *n. eye; see akṣān.*

akṣāuhiṇī, *f. a complete army.*

akṣāuhiṇī-pati, *m. master of an army; general.*

a-khila, *a. without a gap, entire; all.*

a-gadā, *a. not having disease, well, healthy, whole; wholesome; as m. medicine.*

agāra, *m. n. house.*

agnī, *m. fire; esp. a sacred fire; the god of fire, Agni, mediator between men and*

gods, messenger who carries the sacrifice to them, protector from the terrors and spirits of darkness, and keeper of house and hearth. [perhaps, 'the quickly moving or agile one,' √aj, 1158: cf. Lat. *ignis*, 'fire,' *agilis*, 'agile'; akin, poss., is ἀγλή, 'flashing light'.]

agni-kuṇḍa, *n.* round hole in the ground for the sacred fire.

agni-velā, *f.* fire-hour, time for kindling the sacred fire; afternoon.

agni-hotrá, *n.* fire-sacrifice (a burnt-offering of fresh milk).

agnihotra-hávani, *f.* fire-sacrifice ladle.

agny-ādhēya, *n.* placing or setting up of the sacred fire. [acct, 1272.]

āgra, *n.* —1. front; *agre*, in front, before, in presence of, *w. gen.*; —2. beginning; *agre*, in the beginning, in the first place, first; —3. tip, end. [perhaps, 'that which goes before, leader,' √aj: cf. ἄγω, 'lead,' στρατηγός, 'army-leader'.]

agratās, *adv.* in front [1098c]; before (one's self); *w. kr.* place in front, cause to lead. [agra, 1098b.]

agryā, *a.* foremost, best. [āgra, 1212c.]

aghā, *a.* distressful, harmful; *as n.* harm, trouble, evil; sin; sorrow. [like āhūd, 'narrow,' and āhās, 'distress,' from √aṅgh or āh, 'straiten': cf. ἄγος, 'distress'; ἄγγω, Lat. *ango*, 'strangle'; AS. *ange*, 'anxious,' Ger. *enge*, 'narrow,' *Angst*, 'distress': for connection of mgs, cf. Eng. *straiten*, 'to narrow' and 'to distress'.]

√ **aghāya** (aghāyati). harm; plan mischief. [āgha, 1059b.]

ā-ghoracakṣus, *a.* not evil-eyed.

ā-ghnya, *m.* bull (the animal that is 'hard to overcome,' or more exactly, 'not to be slain').

āghnyā, *f.* cow. [formed as a pendant to āghnya.]

āṅkā, *m.* —1. the bend at the groin made by taking a sitting position, lap; —2. the bend just above the hip (where babes, sitting astride, are carried by Hindu women — see āroha); —3. hook; —4. (like Eng. pot-hook) mark, sign. [√aṅc: for 1, cf. ἄγκων, 'bend in arm or wall or shore'; for

3, cf. ἄγκος, Lat. *uncus*, AS. *angel*, 'hook'; cf. Eng. *angle*, not a borrowed word.]

√ **āṅkhaya** (āṅkhāyati [1056, 1067]). hook on, grapple. [from āṅka, 'hook,' despite the aspiration.]
+ *pari*, clasp, embrace.

√ **āṅg**. move, in *derivs.*

āṅgā, *asseverative particle*. yād āṅgā, just when; té āṅgā, they only.

āṅga, *n.* limb, member; by *synecdoche*, body, person, form. [√aṅg: for mg, cf. āṅgūli, āṅgūṣṭha.]

āṅgana, *n.* court. [orig., perhaps, 'gangway,' √aṅg.]

āṅganā, *f.* a (fair) form, i.e. a woman. [āṅga.]

āṅgāra, *m.* coal.

āṅgiras, *m.* —1. *orig.*, probably, messenger; *esp.* messenger between gods and men; by *eminence*, Agni; —2. *as pl.* Angirases, a name applied by the Hindus to a certain race among their forefathers (perhaps because their intercourse with the gods was conceived as very intimate), these forefathers being regarded as half divine; —3. *as s.* the (mythical) ancestor of the Angirases.

āṅgūli, *f.* finger. [√aṅg, 1101: for mg, cf. āṅga.]

āṅgūṣṭha, *m.* thumb. [for mg, cf. āṅga.]

√ **ac** or **aṅc** (ācati, āṅcati; aknā, aṅcitā; -ācya). bend. [cf. āṅka and vbl aṅc.]
+ *ā*, bend.

a-cara, *a.* not moving; *as subst.* plant (as distinguished from animals).

a-cala, *a.* immovable; *as m.* mountain.

a-cit, *a.* not knowing; unwise; foolish.

ā-citti, *f.* un wisdom; folly.

a-citvā, *grd.* without piling. [√1 cl.]

a-cintya, *a.* incomprehensible.

āccha, *vbl prefix.* to; unto; hither; *w. v.* 2 naç, yā, vah, vṛt; often ācchā, 248a.

√ **aj** (ājati, -te). drive. [orig. 'put in motion': cf. Lat. *ago*, 'lead, drive'; ἄγω, 'lead': cf. also āgra, ajira, ājī.]
+ *ud*, drive out.

ajā, *m.* he-goat. [prob. 'the agile one,' √aj: cf. αἴξ, 'goat'.]

a-jāra, *a.* not aging; ageless.

ajarāmaravat, *adv.* as if ageless and immortal. [ajara-amara, 1107, 1257.]

á-jasra, *a.* not dying out; perpetual (of fire).

ajá, *f.* she-goat. [see aja.]

á-jāta, *a.* unborn.

ajina, *m.* goat-skin; pelt. [aja: cf. *ályis*, 'goat-skin, Aegis,' *w. alē*, 'goat.']

ajirá, *a.* agile, swift. [vaj, 1188e: cf. Lat. *agilis*, 'agile.']

√ ajirāya (ajirāyate). be swift; press swiftly onward. [ajira, 1059b.]

a-jñā, *a.* not knowing, ignorant; foolish; as *m.* fool.

á-jñāta, *a.* unknown. [Vjñā: cf. *á-γνωτος*, Lat. *ignotus*, Eng. *un-couth*, 'unknown.']

ajñāta-kulaṅgila, *a.* whose family and character are unknown.

a-jñātvā, *grd.* without knowing.

a-jñāna, *n.* ignorance; -āt and -atas, out of ignorance.

√ añc, see vac.

añc, as *vbl* at end of *cpds* [see 407-9], turning, directed; e.g. *úd-añc*, directed upward. [for *mg.* cf. Eng. *ward* (in *to-ward*, etc.), which is akin *w. √vrt*, 'turn.']

√ añj or aj (*anākti*, *añkté*; *ānāja*, *ānajé* [788]; *āñjit*; *aktá*; *aktvá*; -*āñja*, -*ájya*).

-1. smear; anoint; -2. adorn. [cf. *aktu*: cf. Lat. *ungo*, 'anoint.']

+ *ā*, anoint.

+ *vi*, -1. anoint; -2. adorn; and so, bring to notice; *vyākta*: adorned, fair; manifest; -*caus.* make clear or manifest.

+ *sam*, -1. anoint; -2. adorn; -3. unite by anointing, 89¹⁹; -4. *generalized*, unite with, take to one's self (e.g. food), 88¹⁰.

añjalí, *m.* the two hollowed and open hands placed side by side; the hands so placed and raised to the forehead, i.e. a gesture of reverent salutation; a double handful (as measure).

añjas, *adv.* quickly, suddenly. [prob. *adv.* acc. or instr. of an obsolete subst. *añjas*, 'a slippery way or a gliding motion,' *√añj*.]

√ at (*átati*, -*te*; *atīyāti*; *atitá*; *atitvá*). wander about. [cf. *√at*.]

atani, *f.* the notched end of a bow.

atavi, *f.* forest. [perhaps, 'roaming-place,' *√at*.]

apda, *n.* egg.

apda-ja, *a.* egg-born; as *m.* bird.

√ at (*átati*, -*te*; *atitá*). wander about. [cf. *√at*.]

a-tandrita, *a.* unwearied.

átas, *adv.* -1. (as *abl.* of *pron. root a* [1098], and synonymous *w. asmāt*) from it; so 22⁹, sc. *pañkāt*; ato 'nya, other than it, 68¹²; -2. from this (place), 83¹⁶; -3. from this (time), 96²¹; cf. *ūrdhvam*; then, 40¹⁶; -4. from this (cause), 35¹⁰; therefore, 27⁸, etc.; *w. correl. yatas*, 36⁸; hence; and so, 39⁴, 42²¹; so then, 73¹². [*pron. root a*, 502.]

āti, *adv.* across, beyond, past, over, as *vbl* prefix; in *cpds*, to excess, excessive, see 1289b; as *prep.* beyond, over. [cf. *ἔτι*, 'further, besides'; Lat. *et*, 'besides, and.']

atikrama, *m.* act of overstepping or over-coming. [*√kram* + *ati*.]

átithi, *m.* guest. ['wanderer,' *√at*.]

ati-durvr̥tta, *a.* excessively wicked.

ati-dūra, *a.* very far or distant; as *n.* great distance.

ati-bhāra, *m.* excessive burden.

ati-lāulya, *n.* excessive greediness.

ati-vṛṣṭi, *f.* excessive rain.

á-tiṣṭhant, *a.* not standing; restless. [*√sthā*.]

ati-samcaya, *m.* excessive accumulation.

ati-samnidhāna, *n.* excessive nearness.

atīndriya, *a.* transcending the senses; as *n.* soul, spirit. [*ati* + *indriya*, 1810a.]

atīva, *adv.* exceedingly; very. [*ati* + *iva*.]

a-tyājya, *a.* not to be abandoned.

aty-ugra, *a.* extraordinary. ['excessively strong.']

atyugra-puṇyapāpa, *a.* extraordinarily good and bad; as *n. pl.* extraordinarily good and bad deeds.

ātra (*ātrā*, 248a), *adv.* -1. (as *loc.* of *pron. root a* [1099⁴], and synonymous *w. asmin*) substantively: in it, 97¹⁰; in this case, 31⁶; in that case, 18¹⁷; on this point, 29²; adjectively: *w. antare*: in this interim, meantime, 24¹⁹, 45², 50²², 55⁴; on this occasion, at this juncture, 19¹¹; atra sarasi, in this pool; -2. in this or that (place); here, 25¹⁶; there, 83⁶, 89⁴; in that world (opp. to 'in this world'), 87^{1.7.9}; -3. in that (time), then, 56¹². [*pron. root a*, 502.]

ātri, *m.* Atri, name of a famous Rishi.
ātha (āthā, 248a), *adv.* expresses a sequence, temporal or resultant: then; so; so then; accordingly; thereupon; —1. temporal: *e.g.* āti drava, āthā . . . ūpehi, run past, and then go unto . . . 83¹⁸; in apodosis after yadā, 84^{5, 6, 7}, 96²²; —2. resultant: *e.g.* marūdbhiḥ sakhyām te astu, ātha jayāsi, make friends with the Maruts, and then (if thou dost) thou shalt conquer, 82^{2N}; —3. very frequent as a simple continuative: now; so; then; usually at beginning of sentence (*e.g.* 20¹) or śloka (*e.g.* 2⁶); sometimes within the śloka (*e.g.* 3¹⁴); exceptionally at the end, 13⁹; at beginning of section or book, now, 98¹⁶; here beginneth (*cf.* iti), 1¹; sometimes much attenuated in meaning; often almost equivalent to a capital letter, to mark the beginning of a new clause, *e.g.* 94¹⁸; connecting parts of sentence, 4¹¹; —4. pleonastically *w. tata*, 13⁹; mere verse-filler, 10¹⁹; —5. ātho, *i.e.* ātha u, and also, 90¹⁶; —6. serving as a point d'appui for an enclitic, which may thus precede its word: *e.g.* devo, 'tha vā yakṣas, a god or a Yaksha, instead of devo, yakṣo vā, 8¹⁸; so 2¹²; in this use, vā : ātha vā :: que : atque; *cf.* 27²¹; *cf.* vā; —7. ātha vā, or rather, 26^{7N}. [pron. root a, 1101, 502; later form of ādhā (which is more common in the Veda): *cf.* Lat. at, 'then, further, but.']
√ ad (ātti; atsyāti; āttum). eat; consume. [*cf.* ēdō, Lat. edo, AS. etan, Eng. eat: *cf.* anna.]
ād, *vbl.* eating, consuming, in *cpds.*
āda, *a.* eating, in *cpds.* [√ad.]
a-daṇṣṭrin, *a.* without tusks or large teeth.
ā-datta, *a.* not given.
a-dantajāta, *a.* not having teathed. ['not having grown teeth,' for a-jāta-danta.]
adās [501], *pron.* yon, yonder, that, that there, in opposition to the one here or just mentioned: *e.g.* asāu, 22⁷, that one (the traveller—last mentioned at 20¹⁹); so 31¹⁰; asāv amutra, ayam asmin, that one in that world, this one in this, 103⁷; that one (*correl. ya*), 7⁶, 37¹¹; as designation of persons not to be named, so-and-so, N. or M.;

asāv aham, I am so-and-so, 61¹⁴; 60²¹; 108⁶; follows at a distance the word to which it refers, thus emphasizing it, 23¹. [see 501 and 503.]
āditi, *a.* without bond or limit; infinite; as *f.* infinity, the endless heaven, 79¹⁹; infinity, personified as a goddess, Aditi, 75⁸. [apparently a + -diti, acct, 1304a²: diti, 'bond,' would be a reg. deriv. of √3dā, 'bind,' but does not occur as such, although there is a word diti, *q.v.*, of quite different mg and origin.]
a-dīna, *a.* not depressed.
adinātman, *a.* with cheerful spirit, undaunted. [ātman.]
ā-durmaṅgala, *f. -ī, a.* bringing no bad luck. [for declension, *cf.* sumaṅgala, -galī, and 355b.]
a-dīṣṭa, *a.* unseen, unnoticed. [√dṛṣ.]
adṛṣṭa-kāma, *m.* love for one not yet seen.
a-devā, *m.* non-god, who is no god. [1288a⁴.]
adbhis, see 393.
ādbhuta, *a.* wonderful; as *n.* wonder. [despite anadibhuta, prob. from at(i)-bhūta, 'transcending what has existed,' 1310a: *cf.* ambara.]
ādbhuta-rūpa, *a.* having wonderful beauty.
adyā, *adv.* to-day; adya niçi, in this night (just past), 51⁸; now; adya yāvat, until now; adya ārabhya, from now on. [perhaps from a-dyavi, 'on this day,' 1122f, see dyu: *cf.* Lat. ho-die, 'to-day.']
a-dravya, *n.* non-thing, unworthy object.
ādri, *m.* rock; stone; esp. Soma-stone (for bruising the Soma); missile stone.
adriant, *a.* having or armed with the hurling-stone.
ādha (ādhā, 248a), *Vedic adv.* expressing a sequence: then, so, 79⁸; so then, 89¹⁸; adha yad, just then when, 76¹⁴; (then, *i.e.* besides, *i.e.*) and, 77¹⁸, 78⁶. [1104⁸: *cf.* ātha.]
a-dhanya, *a.* not rich; poor.
adhamā [525], *a.* lowest; worst. [*cf.* adhas and 474: *cf.* Lat. infimus, 'lowest.']
ādhara [525], *a.* lower. [*cf.* adhas and 474: *cf.* Lat. inferus, 'lower'; Eng. under.]
ā-dharma, *m.* unrighteousness.

adhaḥ-çāyin, *a.* lying low, *i.e.* sleeping on the ground.

adhás, *adv.* below; down.

adhástāt, *adv.* below; *as prep., w. gen.* [1130], under. [adhas, 1100b.]

ādhi, *adv.* over, besides, in addition, 96¹⁶; *as prep.* above, over, on; *w. instr. (of smú only)*, away over, 79¹¹; *w. abl.* from, out of, 103⁴; *w. loc.*: over, 90⁷; on, 70¹³, 92¹¹.

adhika, *a.* (like *Eng.* over in *adj. uses*) additional; surpassing the usual measure, superior, extraordinary; *as n.* surplus. [ādhi, 1222a.]

adhika-rūpavant, *a.* surpassingly or most beautiful.

adhikānurāga, *m.* superior affection or most affection. [anurāga.]

adhikāra, *m.* authority; office; duties of office. [Vlkr + adhi, 'put over or in office.']

ādhiḥjya, *a.* having the bow-string up or on, *i.e.* strung. [2jyā, 1305.]

adhi-pa, *m.* lord; ruler. ['over-keeper,' 1289a: cf. 354.]

ādhi-pati, *m.* over-lord; sovereign. [1289a.]

adhi-pā [352], *m.* lord. ['over-keeper,' 1289a.]

adhiṣṭhāna, *n.* standing-place; (of the soul) a dwelling-place or manifestation. [vsthā + adhi.]

adhunā, *adv.* now.

adho-nivita, *a.* having the sacred cord (worn) low. [adhas.]

adhyayana, *n.* reading; study, *esp.* of the Veda. [Vi + adhi, 1150. 1a.]

adhyāya, *m.* reading; study, *esp.* of the Veda; (like *Eng.* lesson), *lectio*, chapter, 56¹⁶, 58¹⁵, etc. [Vi + adhi, 1148. 2.]

adhvarā, *m.* religious or liturgical service; sacrifice, *esp.* Soma-sacrifice.

√ **adhvaryā** (adhvaryāti). perform sacrifice. [adhvara, 1059d.]

adhvaryú, *m.* priest, who did the actual work of the sacrifice, and appears in the oldest period as companion of the hotr — see rtvij. [Vadhvaryā, 1178h.]

an, before consonants *a*, negative prefix. [1121a; acct, 1288a, 1304a: cf. ā-, ā-, Lat. in-, Eng. un-.]

√ **an** (āniti [681]; āna; āniṣus; aniṣyāti; anitá; ānitum; -ānya). breathe, blow; live. [cf. *anila*, *ἀνεμος*, Lat. *anima*, 'current of air'; Goth. *an-an*, 'breathe.']

+ pra, breathe.

aná, *pron. stem*, see *idam*.

an-agma, *a.* faultless.

anaḍvāh [404], *m.* bull. ['cart-drawing,' ānas + vāh.]

an-adhigata, *a.* un-studied.

an-anuṣṭhāna, *n.* non-observance, neglect.

an-antarā, —1. *a.* having no interval; immediately adjoining; -am, *adv.* immediately afterwards, afterwards; thereupon; —2. *as n.* non-interval, in sam-.

an-amivā, *a.* without sickness or trouble, well; *as n.* weal. [āmivā, 1304a.]

an-arghya, *a.* not to be priced, priceless.

anarghyatva, *n.* pricelessness. [1289.]

an-artha, *m.* non-advantage; disadvantage.

anala, *m.* fire.

an-avadyā, *a.* not un-praiseworthy; blameless, faultless.

anavadyāñga, *f. -ī*, *a.* having a faultless body. [āñga.]

an-avekṣa, *a.* without any looking around; -am, *adv.* without looking around. [avekṣā.]

an-avekṣamāna, *a.* not looking around. [Vikṣ + ava.]

an-aḥrú, *a.* without tears. [āhru, 1304a.]

a-naṣṭa, *a.* not lost. [V1naṣ.]

ānaṣṭa-paṇu, *a.* who loses nothing from his herd. [prop. 'having a not lost herd.']

ānas, *n.* cart for heavy burden. [cf. Lat. *onus*, 'burden.']

ān-āgata, *a.* not arrived; not (yet) come, impending, future. [Vgam + ā.]

anāgatavant, *a.* having to do with the future. [1233.]

anāgata-vidhātṛ, *m.* arranger for the future; Forethought, name of a fish.

ān-āgas, *a.* without sin. [acct, 1304a².]

an-ādhrṣyā, *a.* un-approachable. [acct, 1285.]

an-āmayā, *a.* without disease, healthy; *as n.* health.

an-āmayitnú, *a.* not sickening; healing

an-āyudhā, *a.* weaponless; defenceless.

[āyudha, 1304a.]

an-āruhya, *grd.* without going into (danger). [Vruh + ā.]

anila, *m.* wind. [Van, 1189.]

ā-niviṣamāna, *a.* not going to rest. [acct, 1283.]

a-niveṣanā, *a.* having no resting-place, unsettled. [nivēṣana, 1304a.]

an-iṣṭa, *a.* undesired; disagreeable; unapproved, unlawful. [Vliṣ.]

aniṣṭa-cintana, *n.* the thinking about something unlawful.

an-iṣṭvā, *grd.* without sacrificing. [Vyaj.]

ānika, *n.* —1. face; —2. *fig.* appearance; —3. of a hatchet (face, *i.e.*), sharp edge;

—4. front, and *so*, by *synecdoche*, troop. [so Lat. *acies* has mgs 3 and 4.]

a-nitiñā, *a.* not knowing discreet conduct.

ānu, *prep.* after, along, toward; *w. acc.* along or over; after, *i.e.* according to.

anugati, *f.* a going after. [Vgam + anu.]

anucarā, *a.* going after; *as m.* attendant; companion. [Vcar + anu.]

anu-jīvin, *a.* living upon, dependent; *as m.* a dependent. [Vjiv + anu.]

ānu-tta, *ppl.* see Vldā + anu.

ā-nutta, *a.* un-moved, *i.e.* invincible. [Vnud.]

anuttama, *a.* most highest; best, most excellent; supreme. [lit. 'most best,' formal superl. to anuttara, which is itself logically a superl.]

an-uttara, *a.* not having a superior, *i.e.* best. [for mg. cf. niḥcreyasa.]

ān-udita, *a.* not arisen. [Vi + ud.]

an-udyoga, *m.* non-exertion.

anunaya, *m.* conciliation. [Vni + anu.]

an-upakārin, *a.* not doing or unable to do a friendly service.

anu-pūrva, *a.* following the one preceding, one after another; —*ām, adv.* in regular order. [1310a.]

ānumati, *f.* approbation; favor (of gods to the pious); *personified*, Grace. [Vman + anu.]

anumāna, *n.* the forming of a conception. [Vlmā + anu, 'conceive.']

anurāga, *m.* affection. [Vraj + anu.]

anurodha, *m.* regard. [Vludh + anu.]

anurodhin, *a.* having (some) regard for. [Vludh + anu.]

an-ulbhaṣā, *a.* not lumpy; smooth or perfect (of a web). [1288a⁴.]

anuvṛtti, *f.* sequence, and *so*, continuance. [Vvṛt + anu.]

ānu-vrata, *a.* acting according to the will or command (of another), obedient; devoted to, *w. acc.* [272], 6¹⁴, 100⁴. [1310a: cf. apavṛata.]

anuṣaya, *m.* repentance. [perhaps 'that which lies down after one or follows one to his bed': Vqi + anu.]

anuṣṭhāna, *n.* devotion to, observance. [Vsthā + anu.]

anuṣṭheya, *grdv.* to be accomplished. [see Vsthā + anu, and 963a.]

anusaṛaṇa, *n.* a going after, a searching. [Vṣṛ + anu.]

anustaraṇa, *a.* strewing over, covering over; —*f.* anustaraṇī (*sc.* go), a cow, slaughtered at the funeral ceremony, and the pieces of which are used for covering over the corpse, limb by limb. [Vstṛ + anu.]

anūcānā, *see* 807 and 784.

an-ṛta, *a.* untrue; ānṛta, *n.* untruth; wrong. [ṛtā, 1288a.]

an-eka, *a.* not one, *i.e.* more than one; many.

anekadhā, *adv.* many times. [1104.]

anekaśas, *adv.* in large numbers. [1106.]

ā-nedya, *a.* not to be blamed; blameless. [acct, 1285a.]

an-enās, *a.* free from guilt. [ēnas, 1304a.]

an-omkṛta, *a.* not having om uttered, *i.e.* unaccompanied by om. [see omkṛta.]

ānta, *m.* —1. vicinity, proximity; —2. border; limit; end. [see ānti: cf. Eng. end.]

antaḥ-pura, *n.* inner stronghold or citadel; inner apartment of the royal citadel, gynaeceum, harem, 2ⁿ. [antar, 1289a.]

āntaka, *m.* ender (death). [ānta, 1222a.]

anta-kara, *a.* end-making; *as m.* destroyer.

ántama, *a.* nearest, very near; *as m.* intimate, companion. [see **ánta**, mg 1, and 474: cf. Lat. *intimus*, 'inmost']

antár, *adv.* inward, inwardly, within; *prep., w. loc.:* between, among, within; along with, 78¹³; cf. *Wi*, *gam*, *dhā*. [cf. Lat. *inter*, 'between']

1 **ántara**, *a.* very near, only in *V.* and *B.* [see **ánta**, mg 1, and 474.]

2 **ántara**, *a.* inner; *as n.* — 1. the interior, middle; *jala-ántara*, in the middle of the water — in the water, 50¹; *vana-ántara-samcārin*, wandering in the forest, 49¹³; — 2. interval — see *atra*; — 3. distance between two things; the difference, 29¹; — 4. difference, at end of *cpds* [1302c 5]: .. *-ántara*, that which has a difference of .. *i.e.* another .., 33¹, 38^{13, 23}, 43⁶; — 5. occasion, juncture, 19¹¹. [**antár**: cf. *ἔντρεπα*, 'inwards, guts']

antar-ātman, *m.* the in-(dwelling) soul; heart. [1289.]

antāri-kṣa, *n.* the atmosphere, see 92⁶ *n.* ['lying or situate in the middle' between heaven and earth: **antar + kṣa**: for *mg*, cf. *τὸ μεσσηρόν*, as used of the aerial space traversed by *Iris*.]

antarikṣa-ga, *a.* moving in the air; *as m.* bird. [for *mg*, cf. *khaga*.]

antarikṣa-lokā, *m.* atmosphere-world [1280b]; the atmosphere, regarded as a separate world.

antar-gata, *a.* gone within, *i.e.* being within; hidden.

antardhāna, *n.* a hiding; disappearance; *w. i.* disappear. [V1dhā + **antar**, q.v.]

antar-lajjā, *f.* inward shame. [1289.]

antar-vedi, *a.* situate within the sacrificial bed; -*dī*, *adv.* within the sacrificial spot. [1310a.]

ánti, *adv.* opposite, in front, before; near. [see **ánta**: cf. *ἀντί*, 'opposite', *ἔντρα*, 'face to face'; Lat. *ante*, 'before'; *anticus*, 'former, ancient'; AS. *and-swaru*, Eng. *answer*.]

1 **antikā**, *n.* neighborhood or presence; used like *samipa*, q.v. [**ánti**.]

2 **antika**, for **anta** at end of *cpds*, 1222, 1307; **grahya-antika**, having acquisition as its conclusion.

antimā, *a.* last. [**ánti**, 474: for *mg* ('endmost'), cf. **ánta** 2, and **antya**.]

ante-vāsīn, *m.* pupil. [lit. 'abiding in the vicinity,' 1250c.]

antya, *a.* being at the end, last; lowest; of lowest caste. [**ánta**.]

antya-jāti, *a.* having lowest birth.

antya-jātītā, *f.* condition of having lowest birth. [1237.]

antya-strī, *f.* woman of lowest caste.

andhā, *a.* blind; blinding (of darkness).

andhas, *n.* darkness. [cf. *andhā*.]

ánna, *n.* food; *esp.* rice, usually boiled, the chief food of the Hindus; grain. [Vad, 1177a: cf. *εἰδωπ*, Lat. *esca*, *sed-ca*, 'food'; *ador*, 'spelt'; AS. *āta*, Eng. *oat*.]

anna-prāṇa, *n.* rice-feeding, the first feeding of an infant with rice.

anna-rasa, *n.* food and drink. [1253b.]

ánnavant, *a.* provided with food. [**ánna**.]

anyā [523], *pron. a.* another, other, else; **anyao** *ca*, and another thing, *i.e.* again, see *ca* 3; other than, different from, *w. abl.*, 3⁴, 24¹³, 68¹³, 104¹⁴; *otiose*, 2¹²; **yad anyat kiṃ cana**, whatever else, 9¹⁴; **anya or eka** .. **anya**, the one .. the other, 90¹³, 29⁶. [cf. *ἄλλοι*, 'some'; Goth. *an-bar*, 'other', Eng. *other*.]

anyatama, *a.* one of several, some one. [**anya**, 525³.]

anyātas, *adv.* from another direction [1098b], otherwise; elsewhere [1098c³], to another place. [**anya**.]

anyāthā, *adv.* otherwise, 18⁶; *w. bhū*, become otherwise, suffer change, 17⁶; otherwise than it really is, falsely, 35²⁰; otherwise (*i.e.* if not), 48⁶. [**anya**.]

anya-hrada, *m.* another pool.

anye-dyās, *adv.* on the next day. ['altero die': 1250c.]

anyonya, *pron. a.* one the other, for **anyo** 'nyā' [175a], the first part being a crystallized *nom. s. m.* [1314c]; *w. value of gen.*, **anyonyam prati hṛochaya** = **anyasya anyam prati h.**, love of one towards the other, 2¹⁹. [see *paraspara*.]

anvāñc [409c], *a.* directed after, following after, being behind. [**anu** + **āñc**.]

anvita, see *Vi* + **anu**.

áp [393], *f. plurale tantum*. water; waters. [unrelated to Lat. *aqua*, 'water,' Goth. *ahva*, 'stream.']
 ápa, *prep.* away, forth, off; *opp. of* úpa, see *Vi*, *kṛ*. [cf. *áró*, Lat. *ab*, 'from'; Eng. *off*, *of*.]
 apakāra, *m.* injury. [*Vi* *kṛ* + *apa*.]
 apakārin, *a.* injuring. [do.]
 apacāra, *m.* going off; absence. [*√*car + *apa*.]
 á-patighnī, *a. f.* not husband-slaying. [402: acct, 1288a.]
 ápatya, *n.* offspring; child; young (of animals). [ápa, 'off,' 1245b.]
 a-pád [391], *a.* footless. [cf. *ároḥ-es*, 'halt': 1304a.]
 apabhraṣṭa, *a.* fallen off; deviating (from good grammar); provincial. [*√*bhraṣṭ + *apa*.]
 ápara [525], *pron. a.* hinder, *opp. of* pūrva; following a former one (pūrva), 86¹³; later; westerly, *opp. to* pūrva — cf. *prāñc*; a following one, i.e. an other; *aparam* ca, and another thing, and further, see ca 3; — *aparī* [cf. 355b], *f. pl.* the future (days), the future. [lit. 'remoter,' fr. ápa, 474.]
 a-parāṇmukha, *a.* not having an averted face, i.e. not turning the back, 5¹⁹.
 á-parājita, *a.* unconquered; *w. diṣ*, the northeast quarter, 99²³ x. [*√*ji.]
 aparādhā, *m. sin.* [*√*rādh + *apa*.]
 a-parijāta, *a.* not completely grown (of an embryo), i.e. prematurely born, still-born. [see *pari-jāta* and *ref.*]
 a-pariṇīya, *grd.* without any leading around. [*√*nī.]
 á-parimita, *a.* unmeasured, unlimited. [*√*lmā.]
 ápa-vrata, *a.* disobedient; stubborn. ['away from command,' 1310a: cf. *ánu-vrata*.]
 apās, see ap.
 ápas, *n.* work. [perhaps from *√*ap, 'reach, take hold of' — see *√*ap: cf. Lat. *opus*, 'work'.]
 apāya, *m.* a going away; what takes one from the mark (cf. *upāya*); danger; disadvantage; diminution. [*√*i + *apa*, 1148.1a: for *mg*, cf. Eng. *untoward*.]

a-pārā, *a.* boundless. [pārā: acct, 1304a.]
 ápi, *indecl.* unto, close upon or on; — 1. *prep.* to, *w. √gam*; — 2. *adv.* (thereto, besides, i.e.) further, also; *connecting clauses* (63²³) or *words* (65¹¹); *connecting sentences*, *api* ca, and besides, 29⁹, see ca 3; ·· *api* ·· *api*, both ·· and, 54²²; ··, ·· *ca* *api*, and, 5¹², 26⁵; ·· *ca*, ·· *cāpi*, both ·· and also, 12¹; ··, ·· *cāiva*, ·· *cāpi*, 65¹⁵; ·· *cāpi*, ·· *ca*, 3²¹, 16¹¹; ·· *cāpi*, ·· *ca*, ·· *ca*, 16⁶, 60¹⁰; *na* ··, *na* *api* ··, neither ··, nor ··, 9⁹; *na* ··, *na* *cāpi*, 22¹²; *na* ··, *na* ··, ·· *api* *ca*, neither ··, nor ··, nor also ··, 2¹²; ··, ·· *vā*, ·· *vā* *api*, either ··, or ··, or even ··, 62²; — 3. also, too, immediately following the emphasized word, 6¹², 11², 21¹⁸, 24²¹; *mām* *api*, me too, 41²⁰; — 4. even, immediately following the emphasized word, and often marking a circumstance under which a thing is true where this is not to be expected: e.g. 2¹², 28^{7, 18}, 33¹⁸; *tathā* *api*, so even, i.e. nevertheless, 21¹¹; *concessively*, although, 29¹, 21¹⁴, 51^{1, 5}; *w. na*, not even, 19¹⁵; *w. indefinites*, *kadā* *cid* *api* *na*, not ever at all, 31¹⁴, 32²; — 5. but, immediately following a new subject, after change of subject, 6¹², 28¹¹, 32², 41^{17, 20, 21}; — 6. at least, 28^{9, 11}; — 7. converts an *interr.* into an *indef.* [507]; *so ka*, 17¹¹, etc.; *katham*, 51¹. [cf. *érī*, 'on, upon'; perhaps Lat. *op*, *ob*, 'unto, on'.]
 a-pīḍayant, *a.* non-oppressing. [*√*pīḍ.]
 a-pūrvá, *a.* having no predecessor; unprecedented; incomparable. [pūrva: acct, 1304a.]
 apekṣā, *f.* regard; expectation. [*√*īkṣ + *apa*.]
 á-praja, *a.* having no offspring, childless. [*prajā*, 367b.]
 a-prajñāta, *a.* undistinguished or not clearly to be known. [*√*jñā.]
 a-pratarkya, *a.* un-imaginable.
 a-pratima, *a.* without match or equal; unequalled. [*pratimā*, 367b.]
 á-pratita, *a.* not gone against; not withstood; invincible. [*√*i + *prati*.]
 a-pratta, *a.* not given (in marriage). [*√*i *dā* + *pra*, 1087e.]
 á-prayuochant, *a.* not heedless; watchful. [*√*2yu + *pra*, q.v.]

- ā-priya**, *a.* not dear; disliked; disagreeable.
apsarās, *f.* one of a class of semi-divine beings, wives of the Gandharvas; an Ap-saras, 67¹² n. [1151.2d.]
a-buddhimant, *a.* unwise; foolish.
ābda, *m.* *lit.* water-giving; (*then, perhaps, rainy season, and so*) year. [ap + da, but *w. irreg. acct.* 1269: for mg, see varṣa.]
a-bhakṣya, *a.* not to be eaten; *as n.* that which ought not to be eaten.
ā-bhaya, *a.* dangerless; *as n.* safety; feeling of safety; *superl.* greatest safety. [bhayā: *acct.* 1304a².]
a-bhāva, *m.* non-existence; absence; lack.
a-bhāvin, *a.* not about to be, not destined to be.
abhi, *adv.* to, unto; against; *frequent as vbl prefix*; *as prep.* unto, *w. acc.* [cf. *ἀμφί*, 'around'; *Lat. ambi-, umb-*, 'on both sides, around'; *AS. ymbe*, *Ger. um*, 'around'; for mg, cf. *abhitas*.]
abhijñā, *a.* knowing, acquainted with. [vñā + abhi, 333.]
abhitas, *adv.* on both sides; on all sides, 101¹⁰; around; near. [abhi.]
abhidrohā, *m.* offense. [vdroh + abhi.]
abhidhā, *f.* name; cf. *ākhyā*. [vldhā + abhi, q.v.]
abhidhāna, *n.* name; designation. [do.]
abhidhyāna, *n.* the thinking upon. [vdhyā + abhi.]
abhinivega, *m.* inclination towards. [vñā + abhi-ni.]
abhibhāṣin, *a.* addressing. [vbbhāṣ + abhi, 1183².]
abhibhūti, *f.* superiority; *as a.* [1157.2], superior. [vbbhū + abhi.]
abhibhūty-ojas, *a.* having superior might.
abhimāti, *f.* hostile plot; concrete, plotter, foe. [vman + abhi, 1157.1d: *ā irreg.*]
abhi-mukha, *a.* having the face towards; facing; turned towards. [1305.]
abhivāda, *m.* salutation; *at* 60¹², signification. [vavad + abhi.]
abhivādāna, *n.* salutation. [do.]
abhivādīn, *a.* signifying. [do.]
abhivādya, *grdv.* to be saluted. [do.]
abhi-ḡiras, *a.* having the head towards, *w. acc.* [1305.]
a-bhīta, *a.* fearless; -vat [1107], fearlessly.
abhīpsu, *a.* desirous of obtaining, *w. acc.* [vāp + abhi, 1178f, 1038.]
abhy-adhika, *a.* additional; more.
abhy-antara, *a.* situated in the inside [1310a]; *as n.* interior; interval.
abhy-ātma, *a.* directed towards one's self [1310a]; -ām, *adv.* towards one's self [1310d].
abhyāsa, *m.* study. [v2as + abhi, q.v.]
abhrā, *n.* rain-cloud. [cf. *ὄμβρος*, 'rain'; *Lat. imber*, 'rain': cf. *āmbhas* and *ambu*, 'water'.]
abhrāvākāṣika, *a.* (having, *i.e.*) affording an opportunity for the rain, exposing one's self to the rain. [abhra + avākāṣa, 1307.]
√ am (*āmīti* [634]; *āmé*; *āmāyati*). press on violently; harm; *caus.* [1041²], harm; be sick. [cf. *aṅsa*.]
āma, *pron.* this; he. [503⁴: cf. *amā*.]
a-mantū, *a.* without intention. [māntu + 1304a.]
a-māra, *a.* deathless; immortal; *as m.* an immortal, a god; -vat [1107], *adv.* like a god. [marā: 1304a² end.]
amarottama, *a.* chief of gods. [uttama.]
amaropama, *a.* like a god. [upamā, 367b.]
ā-martya, *a.* immortal.
a-marṣa, *m.* non-endurance; impatience; anger.
a-mahātman, *a.* not high-minded.
amā, *adv.* at home, chez soi; *amā kr*, keep by one. [āma, 1112a and e.]
amātya, *m.* inmate of the same house, relative. [amā, 1245b.]
a-māyā, *f.* no guile; sincerity.
amā-vāsa, *m.* a dwelling (of the moon) at home (*i.e.* with the sun).
amāvāsyā, *a.* of *amāvāsa*; *f.* -ā, *w. or without rātri*, the night of *amāvāsa*, *i.e.* night of new moon. [1212d 4.]
a-mithuna, *a.* not forming pairs (of both sexes).
a-mimāṅsya, *a.* not to be called in question.

āmiva, *n.*, but generally -ā, *f.* plague, distress; as *m.* tormenting spirit. [√am.]
 amiva-cātana, *f.* -ī, *a.* driving away disease. [1271.]
 amiva-hān [402], *a.* slaying the tormenting spirits.
 amū, *pron. root*, see adas. [503².]
 amūtas, *adv.* from there, *opp.* of itas; there. [amu.]
 amūtra, *adv.* there; in the other world, *opp.* of iha or asmin (loke). [amū.]
 amuyā, *adv.* so. [amū, 1112a, e end.]
 a-mṛta, *a.* immortal; as *subst.* an immortal; as *n.* immortality; the drink of immortality, ἀμβροσία. ['not dead,' mṛtā, 1284a: cf. ἀμβροτος, 'immortal.']
 amṛtatvá, *n.* immortality. [amṛta.]
 āmbara, *n.* garment; sky. [prob. 'covering, envelope,' √lvṛ + anu, for an(u)-vara: cf. adbhuta.]
 ambu, *n.* water. [see abhrā.]
 ambu-ja, *a.* water-born; as *n.* lotus.
 āmbhas, *n.* water. [see abhrā.]
 āya, *a. subst.* going, a going. [vi, 1148. lab.]
 āyana, *n.* a going; place of going, way; course; esp. course (of the sun from one solstice to the other), i.e. half-year. [vi, 1150. la.]
 āyas, *n.* metal; iron. [cf. Old Lat. *ais*, gen. *ais-is*, Lat. *aes*, 'metal, bronze'; AS. *ār*, 'bronze,' Eng. *ore*; perhaps AS. *isern*, *iren*, Eng. *iron*, 'ferrum, ferreus.']
 ayaśmāya, *a.* iron. [see maya.]
 a-yúj, *a.* not paired; in uneven numbers. [cf. ā-√y, 'unyoked.']
 a-yujā, *a.* not paired, uneven. [cf. ā-√vyos, 'unpaired'; also √yā ṅ ā√vyā, the game 'even or odd.']
 ā-yuddha, *n.* no fight. [1288a.]
 a-yoddhā, *m.* non-fighter, coward. [1288a⁴.]
 arā, *m.* spoke. [√r, caus. 'fit in.']
 āraṇa, *a.* distant, strange.
 arāpi, *f.* piece of wood for kindling fire by attrition.
 āraṇya, *n.* wilderness, forest. ['strange land,' fr. āraṇa.]
 araṇya-rājya, *n.* forest-sovereignty.
 araṇya-vāsin, *a.* dwelling in the forest.
 aranyāni, *f.* wilderness. [araṇya, cf. 1223b.]

a-rapās, *a.* without infirmity; whole. [rāpās, 1304a.]
 āram, *adv.* so as to fit or suit, ready, at hand, enough; *w.* kṛ, make ready, serve, 79²; *w.* gam, attend upon. [adv. acc. of ara, √r, 1111d: cf. alam.]
 ā-rāti, *f.* non-favor; malignity; personified, pl., malign hags. [acct, 1288a.]
 arī [343d], *a.* -1. eager, esp. in one's relations to the gods, and so, pious; -2. greedy; -3. hostile; as *m.* enemy. [√r, 'go for': cf. ārya.]
 ā-riṣṭa, *a.* unharmed. [Vriṣ: acct, 1284.]
 ariṣṭātāti, *f.* unharmedness, health. [āriṣṭa, 1238.]
 aruṇā, *a.* ruddy; as *m.* Aruna, name of a teacher, 95¹¹. [cf. aruṇā.]
 a-rundhatī, *f.* Arundhati, name of the faint star Alkor in Ursa Major, conceived as consort of the Seven Rishis. [√rudh, 601: acct, 1283a.]
 aruṇā, *f.* āruṇī, *a.* ruddy. [see 362b²: cf. aruṇā.]
 are, *word of address.* Ah! [voc. of ari, 1135c: cf. re.]
 a-roga, *a.* not having disease, diseaseless.
 arkā, *m.* the sun. [√rc, 216.1.]
 arghā, *m.* worth, price. [Varh.]
 arghya, *a.* of price or that may be priced. [argha, 1212.]
 √ arc, see √rc.
 arcis, *n.* flame. [√rc, 1153.]
 √ arj, see √2rj.
 arjana, *n.* acquisition. [√2rj, 'get.']
 ārjuna, *a.* silver-white. [√3rj, q.v.]
 ārtha, *m.* -1. aim, object, purpose, errand, sake; artham and arthe [1302c⁴], for the sake of, on account of, for, esp. frequent at end of cpds; -2. (object, i.e.) thing, matter, affair, cause, business; -3. (object, i.e.) advantage, profit (*w. instr.*), wealth, property; -4. aim, intent, meaning, 59¹⁵. ['that which one goes for,' √r, 1163.]
 artha-tattva, *n.* true state of the matter or case.
 √ arthaya (arthāyate, -ti). seek for an object. [ārtha, 1067.]
 + abhi, ask, entreat.
 + pra, desire, sue for.

arthārjana, n. acquisition of an object.

[arjana.]

arthin, a. having an object, desiring, seeking; (begging, i.e.) needy. [artha.]

arthya, a. wealthy. [artha.]

ardhā, a. half; as m. the half.

ardharcā, m. half-stanza. [ardha + rca.]

ārdhika, a. amounting to half. [ardha.]

ārpaṇa, n. the sending, consignment, entrusting. [caus. of √ṛ.]

ārbuda, n. a hundred millions.

arbuda-gikhara, m. Million-peaks, name of a mountain.

aryā, a. faithful; attached, kindly, 79³. [‘going eagerly to,’ √ṛ: cf. ārya.]

aryamān [426a], m. bosom-friend, esp. a bridegroom’s friend, *παρὰμυσιος*; Aryaman, name of an Aditya (invoked at the wedding, and often with play upon the appellative mg of the word). [aryā.]

arvāk-kālīka, a. belonging to hither or nearer time, posterior; -tā, f. posteriority. [arvāñc (1249a) + kāla, 1222c 2.]

arvāñc [409a], a. directed hitherwards; w. kṛ, bring hither; w. nud, thrust hither, i.e. downwards.

√ arh (ārhati, -te; arhāyati). deserve; have a right to; w. inf., be able; w. inf., as a weak imperative, 7¹⁷; caus. give a right to, present with.

arha, a. deserving; worthy; fit. [Varh.]

a-lakṣaṇā, a. without any characteristic mark; without special mark, i.e. plain, unornamented. [lakṣaṇā.]

ś-lakṣita, a. unnoticed. [√lakṣya.]

a-labhamāna, a. not catching.

ālam, adv. enough; sometimes equiv. to an adj., adequate, fitting, ready; -w. instr. enough with, have done with; -w. kṛ, make ready, adorn; sv-alamkṛta, well adorned; sam-alamkṛta, well (sam intens., 1077b) adorned. [later form of āram.]

a-lavaṇa, a. not salt.

a-lasā, a. not lively; without energy; slothful; tired.

a-lobha, m. non-greed; absence of cupidity.

ālpa, a. small.

alpa-dhī, a. small-minded, of small intelligence.

alpaśas, adv. to a small degree. [alpa.]

√ av (āvati; āva; āvit; avigyāti; ūtā; āvya). —1. set a-going; —2. further, favor, wish well; —3. refresh; —4. have pleasure in (acc.). [cf. Lat. *avēre*, ‘have pleasure in,’ *ave*, ‘hail.’]

+ pra, show forth favor; then, be attentive or heedful (as, conversely, in Eng. attention has come to mean ‘act of kindness or courtesy’).

āva, vbl prefix. down; off.

āvakā, f. grassy swamp-plant, Blyxa octandra Richard.

avakāśa, m. —1. open place; —2. (place, and so) opportunity. [√kāś + ava.]

avajñā, f. contempt. [√jñā + ava: for mg, cf. avamāna.]

avatāra, m. descent, esp. of supernatural beings to the earth; an epiphany; incarnation, Anglo-Indian avatār. [√ṛ + ava.]

āvatta, see 1087e.

avadāna, n. cutting off. [√dā + ava.]

a-vadyā, a. un-praiseworthy; as n. imperfection. [1285.]

√ avadhīraya (avadhīrayati). despise; reject.

a-vadhyā, a. not to be harmed, inviolable. [vādhyā, 1285.]

avadhya-bhāva, m. inviolability, 35¹¹.

avanata-kāya, a. with bent down body, 34¹⁷. [√nam.]

avamāna, m. contempt; self-contempt, 50¹⁴. [√man + ava: for mg, cf. avajñā.]

avalambitavya, grdv. to be held on to. [√lamb + ava.]

a-vaśā, a. not willing or submissive; uncontrolled. [vāśa: acct, 1288a⁴.]

avaśyam, adv. necessarily, surely. [fr. an unused adj. a-vaśya, ‘unyielding.’]

āvas, n. furtherance; grace. [√av.]

avās, adv. downwards; w. abl. [1128], down from. [cf. āva.]

avasā, n. refreshment, nourishment. [√av, mg 3.]

avasāra, m. occasion. [√ṛ + ava: for mg, cf. Lat. *cāsus*, ‘occasion,’ w. *cadere*, ‘fall,’ and Ger. *Fall*, ‘case, instance,’ w. *fallen*, ‘fall.’]

avasāna, n. place of rest. [√sā + ava.]

- avasthā, *f.* state, condition. [vsthā +
ava: for mg, cf. Lat. *status* w. *stāre*.]
a-vahant, *a.* not flowing, standing.
[vvaḥ, mg 4.]
a-vācya, *a.* not to be spoken to.
āvāñc [409a], *a.* directed downwards; *acc.*
s. n. avāk, *adv.* downwards, in depth.
āvi, *m.* sheep; *as f.* ewe. [cf. *ὄvis*, **ōvis*,
Lat. *ovis*, 'sheep'; Eng. *ewe*.]
a-vicchindant, *a.* not severing. [vchid.]
a-vicchinna, *a.* not severed, continuous.
[do.]
a-vijñāya, *grd.* without discerning. [vjñā.]
a-vijñeya, *a.* unknowable. [do.]
a-vidāsin, *a.* not drying up, perennial.
[vdaś.]
ā-vidvāns, *a.* unwise; *as m.* fool. [acct,
1288a.]
a-vidhāvā, *f.* not widow. [vidhāvā:
acct, 1288a⁴.]
a-vidhānatas, *adv.* not according to
regulation.
a-vipluta, *a.* not dishonored; unsullied.
[vplu + vi, q.v.]
a-viveka, *a.* without discrimination.
avivekatā, *f.* lack of judgment. [1237.]
a-viṣaṅka, *a.* without hesitation, unhesi-
tating. [viṣaṅkā, 334³, 1304a.]
a-viṣaya, *m.* a non-province; something
out of one's line or that one has no busi-
ness to do; unlawful thing.
a-vṛkā, *a.* not harmful; -ām, *adv.* harm-
lessly, lovingly. [vṛka: acct, 1288a⁴.]
avekṣā, *f.* a looking around. [vīks +
ava, 1149³.]
a-vyakta, *a.* not manifest; *as m.* The
All-soul, 67¹⁷. [vañj.]
a-vyaya, *a.* imperishable; not subject to
change; unbroken. [1288a.]
√ 1aṣ, *orig.* aṅc (aṅnōti, aṅnuté; ānāṅca,
ānaṣé [788⁴]; āṣṭa; aṣṭā; āṣitum).
reach; attain; obtain, get. [cf. *ροθ-ηρε-*
ης, 'reaching to the feet'; *ῥε-εγκ-α*, 'car-
ried': see also the closely related √ 2naṣ.]
+upa, attain to.
√ 2aṣ (aṅnāti; āṣa; āṣit; aṣiṣyāti; aṣi-
tā; āṣitum; aṣitvā; -āṣya). partake of;
taste; eat. [a specialization of √ 1aṣ:
cf. *ἀκ-αλος*, 'bit': for mg, cf. *bhaks*.]
+pra, partake of; *caus.* feed.
a-ṣaknuvant, *a.* not being able. [vṣak.]
a-ṣakya, *a.* impossible.
a-ṣaṅka, *a.* without hesitation. [ṣaṅkā:
cf. *aviṣaṅka*.]
aṣanā, *n.* food. [v2aṣ.]
a-ṣuci, *a.* impure.
ā-ṣubha, *a.* disagreeable.
ā-ṣeva, *a.* not dear; hostile. [ṣéva:
acct, 1288a.]
a-ṣeṣa, *a.* without remainder, entire; -taa,
adv. entirely, without exception.
āṣman, *m.* — 1. stone; — 2. thunderbolt;
— 3. vault of heaven, 79². [cf. *ἀκμων*,
'anvil, thunderbolt'; kinship w. Eng.
hammer uncertain.]
āṣmanvant, *a.* stony. [āṣman.]
āṣru, *n.* tear.
āṣva, *m.* horse; āṣvā, *f.* mare, steed. [cf.
ἵππος, dialectic *ἱκκος*, Lat. *equus*, Old Saxon
ēhu, AS. *eh*, *eo*, 'horse'.]
aṣva-kovida, *a.* well skilled in horses.
aṣva-medhā, *m.* horse-sacrifice.
aṣvīn, *a.* horsed; *as dual m.* the Aṣvins,
gods of the morning light, 85¹³ n. [aṣva.]
āṣvya, *a.* consisting of horses; of a horse.
[aṣva: cf. *ἵππος*, 'of a horse'.]
aṣṭā [483³], *num.* eight. [cf. *ὀκτώ*, Lat.
octō, AS. *eahta*, Eng. *eight*.]
aṣṭamā, *a.* eighth. [aṣṭā, 487⁴.]
aṣṭa-vidha, *a.* of eight sorts; eight-fold.
[vidhā, 1302c 5.]
aṣṭāṅga, *n.* eight members. [aṅga,
1312.]
aṣṭāṅga-pāta, *m.* a fall on eight mem-
bers, *i.e.* on hands, knees, feet, breast,
and face, *i.e.* a most profound obeisance.
āṣṭi, *f.* attainment. [v1aṣ.]
√ 1as (āsti [696]; āsa). — 1. be, exist; be
present or on hand; take place, happen;
asti, āsit, there is, there was, *very frequent*
at beg. of stories; — 2. be, *v.* predicate pos-
sessive gen., *i.e.* belong to; asti mama,
I have; observe that Skt. has no verb for
'have'; — 3. most frequent *as simple copula*;
further, w. ppl. *e.g.* prāpto 'ai, art thou
come, didst thou come, 9¹; hantavyo 'ami,
occidendus sum, 3²; ṣepāno 'ami, I have
sworn, 97¹; redundantly [303b⁴ end]: *e.g.*
tathā anuṣṭhāte sati, it being thus per-
formed, 35¹⁷; so 37¹³, 39^{14, 22}; prahrṣṭah

san, being pleased, 48¹²; —4. *w. advs.*:
 tūṣṇīm āsīt, kept silent; evam astu, so
 be it; *w. prāḍus*, see *s.v.*; —5. become,
 96¹³. [*w. ās-ti, ā-ānti*, 'is, are,' cf. *ἔσ-τι*,
 'is, exists,' *εἰσ-τι*, Doric *ἔσ-τι*, 'are,'
 Lat. *es-t*, *s-unt*, AS. *is*, *sist*, *s-ind*, 'is, are,'
 Eng. *is*; cognate are *a-m*, *ar-t*, *are*.]
 √ 2 *as* (āsyati, -te; āsa; asiṣyāti; astā;
 āsitum; asitvā; -āsyā). throw, cast,
 shoot; throw aside. [cf. *asi*, 'the bran-
 dished' sword; Lat. *ensis*, 'sword'; *ālea*,
 'aslea', 'die,' like Ger. *Würfel*, 'die,' fr.
werfen, 'throw'.]
 + *vy-ati*, throw over, cross.
 + *abhi*, throw (one's self) upon, direct
 (one's attention) to, study. [for *mg*, cf.
ἄποστέλλειν without *ἄν* *ῥοῦν*.]
 + *ni*, throw down; deposit; commit.
 + *pari-ni*, throw down over, stretch
 over.
 + *nis*, throw out; root out; destroy.
 + *vi*, —1. cast asunder; cast or throw
 away; —2. break in pieces, 70¹⁴.
 + *sam*, cast or put together.
a-samhrādayant, *a.* not causing to
 rattle. [√*hrād*.]
a-satyasaṁdha, *a.* unfaithful, treach-
 erous.
ā-sant, *a.* non-existing; *as n.* non-exist-
 ence.
a-sapiṇḍa, *a.* related more distantly than
 in the sixth generation, see *sapiṇḍa*.
a-samartha, *a.* unable.
a-sampatti, *f.* non-success.
a-sambaddha, *a.* un-connected, in-coher-
 ent, *v. same fig. mg as in Eng.* [√*bandh*.]
a-sambandha, *a.* not having relation-
 ship.
a-sambhāvya, *a.* unsupposable, impos-
 sible.
a-saha, *a.* impatient.
āsu, *m.* vital spirit; vigorous life. [√*las*.]
a-sutṛp, *a.* insatiable. [1288a⁴.]
asu-tṛp, *a.* life-robbing. [vbl of √*2tṛp*.]
āsu-nīti, *f.* the leading or continuing of
 life (in the other world); spirit-life; spirit-
 world. [acct, 1274.]
a-sunvā, *a.* not pressing (Soma), *i.e.*
 indifferent to the gods, godless. [see
 1148.8b and 716.]

āsura, —1. *a.* spiritual (used of the gods,
 and designating esp. the difference be-
 tween celestial and mundane existence);
 —2. *as m.* a spirit of life, a god; *āsura*
adevā, spirit that is no god, demon, 82⁶;
 —3. *later*, demon (45⁶), enemy of the
 gods, an Asura, a not-god (as if the word
 were *a-sura*—whence, by popular ety-
 mology, the pendant *sura*, 'god'). [*asu-*
ra, 1226 (cf. 1188f), and *as-u* fr. √*las*,
 1178b.]
asuryā, *a.* godlike; *as n. pl.* godhead.
 [√*asura*, 1212d4.]
 √ *asūya* (asūyāti). be impatient.
asūyā, *f.* impatience. [√*asūya*, 1149⁶.]
āsṛj [432], *n.* blood, 24¹². [cf. Cyprian *ἄσρ*,
 'blood'.]
asād, see 501 and *adas*.
āsta, *n.* home; *āstam*, *v. i.* gam, *yā*, go
 home; *esp.* of the sun [see 1092b], set.
 [prob. √*las*: for *mg*, cf. *bhavana*.]
asta-māuna, *a.* having thrown aside or
 abandoned silence. [√*2as*.]
asti, *f.* being. [√*las*.]
asthān [431], *n.* bone. [cf. *ὀστέον*, Lat.
stem ossi, **osti*, nom. *os*, 'bone'.]
a-sthāvara, *a.* not standing.
āsthi, see *asthān*.
a-spr̥ṣant, *a.* not touching. [√*spr̥ṣ*.]
asmā [494], *pron. stem.* we, us. [cf. *ἡμεῖς*,
 Lesbian *ἡμμες*, 'we'.]
asmād, *as stem in cpds* [494], our; *as pl.*
majesticus, my.
asmāka, *a.* of us; our. [*asma*, 516⁴.]
ā-svapant, *a.* not sleeping. [√*svap*.]
a-svastha, *a.* not well, ill; not self-con-
 tained, not master of one's self.
a-sveda, *a.* free from sweat.
 √ *ah* (ātha, āha, āhāthus, -tus, āhūs
 [801a]). say; call; āhūs, they say. [cf.
 Lat. *aiō*, 'say,' *ad-ag-ium*, 'saw, proverb,'
nego, 'say no'.]
 + *pra*, declare to be.
 1 *āha*, *ashev. particle.* certainly, of course;
 namely. [*pron. root a*: cf. 1104³ end.]
 2 *āha*, for *āhan* in *cpds*. [1209a, 1315a.]
ā-hata, *a.* —1. not beaten; —2. (since
 Hindu washermen wet the clothes and
 pound them with stones) unwashed, of a
 garment, *i.e.* new. [√*han*.]

áhan, áhar, áhas [490a], *n.* day (as opp. to night), *e.g.* 92¹⁰; day.

ahám [491], *pron.* I. [cf. *ἔγώ*, Lat. *ego*, AS. *ic*, Eng. *I*: see 491 and *ma* etc.]

áhar, *see* áhan.

ahar-niça, *n.* day and night, *νυχθημερον*; -am, *adv.* constantly. [niçā: 1253b.]

ahalyā, *f.* Ahalyā, Gautama's wife.

áhas, *see* áhan.

a-hastá, *a.* handless. [hástā, 1304a.]

ahaha, *excl.* of joy or sorrow. [1135a.]

a-hārya, *a.* not liable to be stolen.

ahāryatva, *n.* non-liability to be stolen. [1239.]

áhi, *m.* serpent; *esp.* the dragon of the sky, often identified w. the demon Vritra. [see under *agha*: cf. *ἔχis*, Lat. *anguis*, 'serpent'; *ἔχelus*, Lat. *anguilla*, 'eel']

á-hiñsā, *f.* non-injuring (any creature).

áhi-gopā [352], *a.* having the dragon as their keeper. [1302¹.]

ahivat, *adv.* as a dragon. [1107.]

ahi-hátya, *n.* the slaying of the dragon; the (victorious) fight with the dragon. [acct, 1272a, 1213c.]

á-hṛṇāna, *a.* not being angry. [V2hr.]

aho, *excl.* of astonishment, pleasant or unpleasant. [1135a: euphony, 138f.]

aho-rātrá, *n.* day and night, *νυχθημερον*. [áhas + rátri, 1253b: see *rātra*.]

á, *adv.* —1. hither, unto, as prefix w. verbs of motion; —2. conjunctively, thereto, besides; ca ·· á, both ·· and, 85⁵; —3. *as-severatively*, (up to, *i.e.*) quite, entirely, 73²⁰; —4. *as prep.*, w. *abl.*: hither from, all the way from; and then [293c], all the way to, until, 49¹³, 64¹⁴, 103²⁰, 106⁶, 106²; as far as, 105¹⁰. [cf. Lat. *á*, 'from,' which is not akin w. *ab*, 'from.']

ákará, *m.* —1. accumulation, abundance; —2. mine. [V3kr + á, q.v.]

√ ákarṇaya (ákarṇayati; ákarṇita; ákarṇya). listen; give ear to; hear. [denom. fr. the possessive adj. ákarṇa, 'having the ear to, *i.e.* listening.']

ákarṣaka, *a.* attractive; —*f.* -ikā [1222d], Pleasanton, as name of a town. [Vkrṣ + á.]

ákarṣikākhyā, *a.* having the name ákarṣikā. [ákhya.]

ákāra, *m.* make; shape; appearance. [V1kr + á: cf. ákṛti.]

ákāravant, *a.* like the Eng. shapely. [ákāra.]

ákāçá, in *Veda*, *m.*; later, *n.* free or open space; sky. [prop. 'outlook, clearness,' Vkrāç + á.]

ákula, *a.* —1. bestrewn, covered, filled; —2. *fig.* confused; agitated. [V3kr + á, q.v.]

√ ákulaya (ákulayati). confuse; ákulita, at one's wit's end. [ákula.]

ákūta, *n.* intention. [Vkü + á.]

ákṛti, *f.* make; shape; appearance. [V1kr + á, 1157.1d: cf. ákāra.]

ákhú, *m.* mold-warp; mouse. ['burrower,' Vkhā + á, 1178a end.]

ákhya, *f.* name; at end of cpds, having ·· as name. [Vkhya + á.]

ákhyaṇa, *n.* tale. [Vkhya + á, 1150.]

āgantavya, *grdv.* see Vgam + ā.

āgantu, *m.* arrival; and so, as in Eng., person arriving. [Vgam + á, 1161.]

āgamana, *n.* a coming hither; w. punar, a returning. [Vgam + á.]

āgas, *n.* sin. [orig., perhaps, 'a slip,' Vāj: cf. *ἄγος*, 'guilt': different is *ἄγος*, see Vyaj.]

āghṛṇi, *a.* glowing, beaming. [V2ghṛ, 'glow,' + á, 1158.]

āngirasá, *a.* descended from Angiras. [āngiras, 1208a.]

ācamana, *n.* the rinsing of the mouth. [Vcam + á.]

ācamaniya, *m.* dish for use in rinsing the mouth. [ācamana, 1215.]

ācāra, *m.* walk and conversation; conduct; usage; observance. [Vcar + á.]

ācārya, *m.* teacher, *esp.* of the Veda. [perhaps, 'the man of observances,' fr. ācāra, 1212d4.]

ājarasām, *adv.* to old age. [from the phrase ā jarās-am.]

ājarasāya, *adv.* to old age. [dat. (1113) formed fr. the preceding, as if that were acc. of ājarasā.]

ājī, *m.* race; contest; battle. [Vaj, 1155. cf. *ἀγών*, 'contest.']

ājñā, *f.* order; command. [Vjñā + ā.]
 ājya, *n.* clarified butter (for anointing, etc.); *cf.* ghṛta. [Vāj + ā, see 100³⁰: for mg, *cf.* Eng. noun *smear*, 'ointment,' and verb *smear*.]
 ājya-geṣa, *m. n.* rest of the clarified butter.
 ājyāhuti, *f.* oblation of clarified butter. [āhuti.]
 āñjana, *n.* ointment. [Vāj + ā: *cf.* Lat. *unguen*, 'ointment'.]
 ādhyā, *a.* wealthy; rich. [perhaps fr. arthya.]
 āt, *adv.* thereupon; ād id, then indeed. [lit. 'from that,' abl. of ā, 1114a.]
 ātithyā, *n.* hospitality. [ātithi, 'guest,' 1211.]
 ātma, *for* ātman in *cpds*, 1249a³.
 ātmaka, *for* ātman in *mg* 4 at end of *cpds* [1222, 1307]; *e.g.* mārā-ātmaka, murder-natured, murderous.
 ātmān, *m.* —1. breath; —2. spirit; soul (*cf.* 84³ n.), as principle of life and feeling; —3. self; *very often so used as a simple reflexive pron.* [514]; *e.g.*, myself, 36¹⁶; thyself, 26¹⁶; himself, 4¹⁹; in *genitive*: his, 17¹⁶; her, 46⁶; one's own, 21¹⁸, 58²²; —4. nature, character, peculiarity; *esp. at end of cpds, see* ātmaka; —5. the soul *κατ' ἐξοχην*, the soul of the universe, 66³. [*cf.* ἀσπῆς, 'breath'; ἀπός, 'vapor'; AS. *āþm*, *āþm*, 'breath': for mg, *cf.* *πνεῦμα* and Lat. *anima*, 'breath, spirit'.]
 ātma-pakṣa, *m.* one's own party.
 ātma-prabha, *a.* having his or their own splendor. [prabhā, 364.]
 ātma-bhava, *m.* the coming into existence of one's self.
 ātma-māṃsa, *n.* one's own flesh.
 ātmavāt, *adv.* as one's self. [ātma, *i.e.* ātman: 1107.]
 ātma-śakti, *f.* one's own power.
 ātma-śoṇita, *n.* one's own blood.
 ātma-saṃdeha, *m.* danger of one's self, personal risk.
 ātma-hita, *n.* one's own welfare.
 ātmāupamya, *n.* likeness to one's self, *i.e.* a putting one's self in another's place. [āupamya.]

ādara, *m.* respect, notice, care. [V2 dṛ + ā, 'regard'.]
 ādāhana, *n.* burning-place, place of cremation. [Vdah + ā.]
 ādāna, *n.* receiving. [V1 dā + ā, 'take,' 1150.]
 ādi, *m.* —1. in-ception, beginning, 60⁸; ādim ādatte, he makes a beginning; ādāv eva, just before, just now; —2. *esp. at end of adj. cpds* [see 1302c1]: '...ādi, having ... as the beginning, *i.e.* ... and so forth; or, the qualified noun being omitted, and the adj. cpd being used as subst., ... and so forth. [undoubtedly fr. V1 dā + ā, 'take,' 'a taking hold of, *i.e.* beginning,' 1155.2c: for mg, *cf.* Lat. *in-cipere*, Ger. *an-fangen*, 'take hold of, begin'.]
 ādika, *equiv. to* ādi in use 2. [1222, 1307.]
 ādityā, *m.* —1. son of Aditi, name applied to the gods of the heavenly light, Varuna, Mitra, Aryaman, etc.; —2. Aditya, name of the sun-god, son of Aditi; the sun. [āditi, 1211.]
 ādin, *a.* eating, devouring. [Vad, 1183³.]
 ādevana, *n.* gambling-place, 98¹³. [V1 div, 'play,' + ā.]
 ādya, *a.* first; *equiv. to* ādi in use 2. [ādi, 1211.]
 ādhipatya, *n.* sovereignty. [ādhipati, 1211³ end.]
 ādhṛṣya, *grdv.* to be ventured against; approachable. [Vdhṛ + ā, 963d.]
 ādheya, *n.* a placing, *esp.* of the sacred fire. [V1 dhā + ā, 'put,' 1213c.]
 ādhvaryava, *n.* service of sacrificing priest. [adhvaryā, 1208c.]
 ānaḍuha, *a.* of a bull, taurine. [anaḍūh, weak form of anaḍvah, 404; 1208a.]
 ānana, *n.* mouth; face. [prop. 'the breather,' Van: *cf.* ἦψα, 'face,' in *πρὸς-ἦψα* and *ἀπ-ἦψα*, 'with face turned towards,' 'with face averted': for mg, *cf.* *nayana*.]
 √ āp (āpnóti; āpa; āpat; āpayāti; āptā; āptum; āptvá; āpya; āpyáte; īpasti [1080]; āpáyati). reach; win; get; bring upon one's self; —āptā: —1. having reached; extending over; and so, adequate, suitable, fit; —2. having reached, *i.e.* being near or intimate, and so, as m.,

a friend; —*īpsitá*, whom or what one desires to obtain, sought for, desired. [prob. for *ā-ap*, 108g, see *āpas*: cf. *ῥῑος*, 'approachable, friendly'; Lat. *ap-iscor*, 'reach,' *ap-ere*, 'seize, fasten'; *ἄρρω* (*ῥάφ* for *ἄρ*), 'fasten.']
 + *abhi*, reach to a thing, attain; *desid.* strive to win; *caus.* cause to reach the mark, *i.e.* carry out fully, 96¹².
 + *ava*, come upon, fall in with; obtain, acquire; take upon one's self; incur.
 + *pra*, reach; arrive; come upon; catch; win, obtain, get; incur; — *prāpta*: reached, found, caught, obtained; reached, arrived, having come; — *caus.* cause to arrive at, bring to, 53¹⁷; *prāpaṇīya*, to be brought to, 53¹⁸.
 + *vi*, reach through, pervade, 66⁹.
āpaṇa, *m.* market. [*ῥπαṇ* + *ā*.]
āpad, *f.* misfortune. [lit. 'a getting into' (trouble), *ῥpad* + *ā*: for specialization of mg, cf. *ārti*, and Eng. *accident*, lit. 'a happening' (of trouble).]
āpas, see *āp*.
āpī, *m.* friend. ['one who has reached or stands near another' (cf. *āpta*), *ῥāp*: cf. *ῥῑος*, s.v. *āp*.]
āpta-dakṣiṇa, *a.* having or accompanied by suitable presents. [*dakṣiṇā*, 334¹.]
ābdika, *a.* annual; .. *-ābdika*, .. *-ennial*, lasting .. years. [*abda*.]
ābharaṇa, *n.* ornament (jewels, etc.). ['what is worn,' *ῥbhr* + *ā*: for mg, cf. *φῆπος*, 'garment,' w. *φῆπος*, and Ger. *Tracht*, 'dress,' w. *tragen*, 'wear.']
āmá, *a.* raw. [cf. *ῥμός*, 'raw'; Lat. *am-arus*, 'bitter.']
āmaya, *m.* injury; disease. [*caus.* of *ῥam*.]
āmayitnu, *a.* sickening. [*caus.* of *ῥam*, 1196b.]
āmiṣa, *n.* flesh. [cf. *āmá* and *āmīśa*.]
āmiṣācin, *a.* flesh-eating. [*ācin*.]
āmīśa, *n.* raw flesh; flesh. [cf. *āmá*.]
āmóda, *a.* gladdening; *as m.* fragrance. [*ῥmud* + *ā*.]
āyātana, *n.* foot-hold; resting-place; *esp.* place of the sacred fire, fire-place. [*ῥyat* + *ā*.]
āyata-locana, *a.* having long eyes. [*ῥyam* + *ā*.]

āyasa, *a.* metallic, of iron; *as n.* metal, iron. [*āyas*, 1208a.]
āyāma, *m.* like Eng. extent, *i.e.* length. [*ῥyam* + *ā*, 'extend.']
āyá, *a.* active, lively. [*vi*, 1178a: prob. akin are *ῥús*, *ῥῥῥús*, *ῥús*, 'active, doughty, mighty,' *ῥús*, 'strongly,' *ῥús*, generalized, 'well': for mg of *āyá*, cf. the phrase "full of go."]
āyudha, *n.* weapon. [*ῥyudh* + *ā*.]
āyusmant, *a.* having life or vitality; long-lived; old. [*āyus*, 1235a.]
āyus, *n.* (activity, liveliness, and so) life; vitality; personified as a genius, *Ayus*, 85¹⁸; period or duration of life; long life; (like Eng. life, *i.e.*) living creatures. [*vi*, 1164, cf. *āy-ú*: cf. *ai-ón*, Lat. *ae-vu-m*, AS. *æw*, *æ*, 'life-time, time'; AS. *āwa*, *ā*, Eng. *aye*, 'ever'; AS. *æf-re*, Eng. *ever*.]
āraṇyaka, *a.* pertaining to the wilderness; *as n.* forest-treatise (to be read in the solitude of the wilderness — *Whitney*, p. xvi). [*āraṇya*, 1222e.]
ārādhana, *n.* the gratifying, propitiation, service. [*ῥrādh* + *ā*, *caus.*.]
ārogya, *n.* lit. diseaselessness, *i.e.* health. [*aroga*.]
ārohá, *m.* the swelling hips or buttocks of a woman. [prop. 'the seat' on which a child is carried astride by its mother, *ῥruh* + *ā*, 'get upon, take one's seat upon': see *āṅka* and cf. the words of an ogress, MBh., *āruha mama gṛonīm*, *neṣyāmi tvāṁ vihāyasā*, 'get upon my hip, I will carry thee through the air.']
ārta, *a.* visited, *esp.* by trouble; afflicted; stricken; distressed. [*ῥr* + *ā*, q.v.: for mg, cf. American slang phrase *gone for*.]
ārti, *f.* a visitation (of evil), *i.e.* trouble, misfortune, see 93¹⁵ n. [*ῥr* + *ā*: for mg, cf. *ārta* and *āpad*.]
ārdrá, *a.* wet.
ārdrá-vāsas, *a.* having wet garments.
ārya, *a.* belonging to the faithful, *i.e.* as *m.*, man of one's own tribe, an Aryan, as designation of a man of the Vedic Indian tribes; *as adj.* Aryan; noble; reverend (used in respectful address). [*āryá*, 1208f: cf. Avestan *airya*, 'Aryan'; New Persian, *irān*, 'Persia'; Hdt. vii. 62, of *Μῆδοι ἑκα-*

ἀόροντο πάλαι Ἀριοι; Keltic nom. *eriu*, acc. *erinn*, name of Ireland; Eng. *Ir-ish*: cf. *ari*, *aryá*.]

ālasya, *n.* sloth. [*alasa*.]

ālasya-vacana, *n.* sloth-dictum, as designation for the ignava ratio or fatalist's argument.

ālāpá, *m.* talk; conversation. [*√lap* + *ā*.]

ālokana, *n.* the beholding. [*√lok* + *ā*.]

āvā, *pron. stem*, 491.

āvīś, *adv.* forth to sight, in view; *w. kr*, make visible. [1078.]

āvṛt, *f.* a turning. [*√vṛt* + *ā*.]

āṣa, *m.* food. [*√2aṣ*, 'eat.']

āṣayá, *m.* lying-place; abode. [*√ṣi* + *ā*.]

āṣás, *f.* wish, hope. [*ṣaṁs* + *ā*.]

āṣā, *f.* hope. [younger form of *āṣás*.]

āṣā, *f.* region; quarter (of the sky). [specialized from 'place, objective point, that which one reaches', *√1aṣ*, 'reach.']

āṣāvant, *a.* hopeful. [*āṣā*.]

āṣin, *a.* eating, in *cpds.* [*√2aṣ*, 1183¹.]

āṣis [392], *f.* wish or prayer, *esp.* for good. [*√ṣas* + *ā*, 639, 225²: cf. *praṣis*.]

āṣir-vāda, *m.* expression of a (good) wish, i.e. a benediction. [*āṣis*, cf. 392.]

āṣirvādābhidhānavant, *a.* containing a designation of a benediction. [*āṣir-vāda* + *abhidhāna*, 1233.]

āśú, *a.* swift. [cf. *ἀκτός*, 'swift'; 'Lat. *ōcior*, 'swifter.']

āścarya, *n.* wonder; prodigy.

ācrama, *m.* —1. (place of self-castigation, i.e.) hermitage; —2. stadium in a Brahman's religious life (of which there are four: that of the student or *brahmācārin*, that of the householder or *gṛhastha*, that of the hermit or *vānaprastha*, and that of the beggar or *bhikṣu*), see 65² *n.* [*√cram* + *ā*.]

ācraṇya, *m.* that on which anything leans or rests; support; refuge; protection; authority. [*√cṛi* + *ā*.]

ācraṇya-bhūta, *a.* having become a protection, i.e., as *m.*, protector. [1273c.]

ās, *excl.* of joy or of displeasure. *ah!*

√ās (*āste* [628], *āstina* [619²]; *āsān cakre*; *āsiṣṭa*; *āsiṣyāte*; *āsitá*; *āsitum*; *āsitrá*; *-āsyā*). —1. sit; seat one's self; settle down, 93¹; —2. abide; dwell, 85¹⁹; stay;

remain; continue, 64¹⁴; —3. *w. ppl.* [1075c], continue (doing anything), keep on, 32^{14, 18}. [cf. *ῥο-ται*, 'sits'; Lat. *ānus*, *-ās-nu-s*, 'seat, buttocks'; Old Lat. *āsa*, Lat. *āra*, 'family-seat, hearth, altar.']

+ *adhi*, take one's place in, i.e. visit, 49¹⁶; get into (shoes), i.e. put on, 45¹⁷.

+ *upa*, sit by (in sign of readiness to serve), wait upon (a command), 92⁴; sit by (expectantly), sit waiting for, 91⁴.

+ *pary-upa*, sit around, surround, 2¹.

āsana, *n.* sitting, 4¹³; seat. [*√ās*.]

āsāra, *m.* (like Eng. *colloq.* a pour, i.e.) pouring rain. [*√ar* + *ā*, 'run.']

āsura, *a.* demonic; as *m.* demon. [*āsura*, 1208f.]

āśecana, *n.* cavity (into which one pours). [*√sic* + *ā*.]

āśecanavānt, *a.* having a cavity, hollow. [*āśecana*.]

āhati, *f.* blow. [*√han* + *ā*, 1157¹ and 1d.]

āhanás, *a.* swelling, fermenting, foaming.

āhavana, *n.* oblation. [*√hu* + *ā*.]

āhavanīya, *a.* of or for the oblation; *w. agni*, oblation-fire; as *m.*, without agni, oblation-fire (the one that receives the oblation), see 102² *n.* [*āhavana*, 1215.]

āhāra, *m.* the taking to one's self (of food), eating; what one takes, i.e. food.

[*√hr* + *ā*.]

āhāra-dāna, *n.* giving of food.

āhāra-parityāga, *m.* relinquishment of food.

āhārādi, *n.* food and so forth. [*ādi*, 1302c1.]

āhārārthin, *a.* seeking food. [*arthin*.]

āhitāgni, *a.* having a set or established fire; as *m.* one who is keeping alive a sacred fire. [*āhita*, *√1dhā* + *ā*, 'set': 1299a.]

āhuti, *f.* oblation, offering (used both of the act and of the thing offered); cf. the later word *homa*. [*√hu* + *ā*: *w. -huti*, cf. *χούσις*, 'a pouring.']

āhvāna, *n.* call; invitation. [*√hū* or *hvā* + *ā*.]

i, *pron. root*, see *idam* and 502².

√i (*ēti* [612]; *iyāya*, *iyás* [783b²]; *eyātí*; *itá*; *étum*; *itvā*; *-itya*). —1. go; go

to or towards; come; enter; -2. move on, 86¹²; pass; -3. go to, i.e. attain (a thing or condition); -īyāse [1021²], goest hither and thither, 90¹⁵; -īmahe [1021²], (like Ger. an-gehen) we approach with prayers, beseech. [w. i-māa, cf. i-μev, Lat. i-mus, 'we go'; Goth. i-dđja, AS. eode, 'went'; radically akin, perhaps, is AS. gān (stem gā for -ga-i, ga- being the inseparable prefix), Eng. go, Ger. gehen: see also āyd, āyus.]
 + ati, go beyond or past or over; overwhelm; transcend; leave behind, get rid of, 68⁹; escape.
 + adhi, come upon, notice; take notice, 87¹⁸; -middle adhītā [612 note], go over for one's self, repeat, learn, read; ppl. adhita: w. act. mg, learn-ed, 18⁴; w. pass. mg, learnt, 21¹⁵; -caus. adhyāpāyati [1042e], cause to learn, teach.
 + upa adhi, in upādhyāya.
 + anu, go along or after; accompany; ppl. anvita, accompanied by, endowed or filled or connected with.
 + sam-anu, the same.
 + antar, go within; retire, withdraw.
 + apa, go off; slink away.
 + abhi, go unto; become embodied in.
 + ava, approach.
 + ā, come near or unto or hither; w. the adv. punar, go back.
 + abhy-ā, approach, go near.
 + upa-ā, come unto.
 + sam-ā, come near to together; assemble.
 + ud, go up, rise (of the sun).
 + upa, go unto; fall to the lot of; ppl. upeta, gone unto, attended by, provided with.
 + sam-upa, come hither.
 + ni, go into or in; cf. nyāya.
 + parā, go away or forth; depart.
 + anu-parā, go forth along (a path).
 + vi-parā, go away separately.
 + pari, circumambulate; walk round (the fire).
 + pra, -1. go forward or onward, 83¹¹; esp. go forth out of this world, and so (like Eng. depart), die; pretya, after dying, i.e. in the other world (opp. of iha); preta,

dead; -2. come out, stick out, be prominent.

+ prati, go against, withstand; go back to; recognize, 98¹⁸; pratita, recognized, approved.

+ vi, go asunder; separate; disperse, 83¹⁵; spread one's self over, i.e. pervade, 72²; vīta, at beg. of cpds, having departed, i.e. free from.

+ sam, come together; assemble.

icchā, f. wish; desire; inclination. [vīi, 'seek': cf. AS. āsce, 'an asking.']

ij, vbl. sacrificing, in rtv-ij. [Vyaj, 252.]

ijyā, f. sacrifice. [Vyaj, 252.]

itara [523], pron. a. other; the other; another; other than, i.e. different from, w. abl. [pron. root i, 502²: cf. Lat. iterum, 'another time.']

itās, adv. -1. used like the abl. of a pron. [1098c²], 24¹⁸; -2. from this (place), from here; here; from this (world), 5⁸; itas tatas, here and there; -3. from this (time), now, 41⁸. [pron. root i, 502².]

iti, adv. see 1102a. -1. in this way, thus; so; iti devā akurvan, thus the gods did, 96⁹; -2. used w. all kinds of quotations made verbis ipsis: tathā ity uktvā, upon saying "Yes," 4²; sa prṣṭavān kām yuvām iti, he asked, "Who are ye," 45⁶; evam astu iti tām dhāvitām, with the words, "So be it," the two ran off, 45¹⁶; so RV., 85¹²; so MS., 92¹⁵; ity ākarṇya, on hearing (so, i.e.) the preceding śloka, 17¹⁶; cf. 18¹⁰; -2a. designating something as that which was, or under the circumstances might have been said or thought or intended or known, sometimes (46¹⁰) preceding it, but usually following it: martavyam iti, at the thought, "I must die," 29⁹; gardabho 'yam iti jñātvā, recognizing (the fact), "This is an ass," 34²⁰; -2b. interr. in place of the exact quotation: kim iti, alleging or intending what, under what pretext, with what intention, 30⁴, 41⁵; -2c. used in giving an authority: iti dhāraṇā, so (is) the rule, 62¹⁷; ity eka, so some folks (say), 101⁹; -2d. used in citing a Vedic verse by its first word (60¹⁸) or words (98²⁰, etc.); -2e. at the end of a section or book (cf. atha), here endeth, 4⁴; -2f. w. verbs

- of naming, considering, etc., the predicate, marked by *iti*, is nom., sometimes acc. — both constructions at 61²²; *damayanti iti viçrutā*, known as or named “D.” 6³; — 3. used to include under one head or as in a list several separate objects, 21¹, 100⁸, 105¹; — 4. *evam* superfluously added, 61¹²; *iti* doubled, 60¹¹; — 5. *iti ha* = *iti*, 12⁸, 61¹². [pron. root *i*, 1102a: cf. Lat. *itidem*, ‘just so.’]
- itihāśā*, *m.* story, legend. [agglomeration of *iti ha āśa*, ‘thus, indeed, it was’: 1314b.]
- itihā* (*V. only*) and *itihām*, *adv.* in this way; so; *kin ta itihā*, how does this happen thee? 73⁸. [adverbs made from the acc. sing. neut., *i-d*, of the pron. root *i*, see 1101: cf. Lat. *itā* and *item*, ‘so.’]
- ity-ādi*, at end of possessive adj. cpds used substantively, that which has “...” as its beginning, i.e. “...” and so forth. [see 1302c1 end.]
- id*, *V. pcl.* just; exactly; even; emphasizing the preceding word and to be rendered by laying emphasis on that word. [acc. of pron. root *i*, 1111a: cf. Lat. *i-d*, ‘it.’]
- 1 *idām* [501-2 — forms made from four stems, *ā* and *anā*, *i* and *imā*, those from *ā* being often unaccented, see 74⁹ n.], pron. this, this here, *rāde*, e.g. 20⁹, 86¹⁰, 87⁸; contrasted w. *aśū*, ‘that one,’ 103⁷; *asmin loke*, in this world, 66¹²; without *loke* and contrasted w. *amutra*, 103⁸; *idam viçvam bhuvanam*, this whole world, 85¹²; *idam sarvam*, this entire (world), 63²¹; so 66¹⁹; so *idam*, *rā rāu*, 56¹⁵, 17; *iyam prthivi*, this earth, 10¹⁰; *iyam alone*, this earth, 93^{1,2}; — refers very often, like *rāde*, to something following (just as *etaḍ* and *raṭra* to something preceding), e.g. 13²², 26⁷, 45¹⁴, 51⁶; occasionally refers to something immediately preceding, e.g. 10¹⁷, 24⁹, 74¹², 79⁴; — joined w. pronouns: *ko ‘yam āyāti*, who comes here? 27¹²; *yo ‘yam drçyate*, which is seen here, 46¹⁷; *mām imam*, me here, 76¹⁶; nom. to be rendered here is or are, 56¹, 4²¹; *imāu vātas*, blow hither, 90¹². [cf. Lat. *i-d*, Goth. *i-ta*, Ger. *es*, ‘it.’]
- 2 *idām*, *adv.* now, 80¹⁹; here, 80⁹, 96². [1111a: cf. 502.]
- idānim*, *adv.* now. [pron. root *i*, 1103b.]
- √ *idh* or *indh* (*inddhé* [694]; *idhē* [783b]; *āindhīṣṭa*; *indhīṣyāti*; *iddhā*; *-idhya*). kindle. [cf. *αῖθ-ω*, ‘burn’; Lat. *aed-es*, ‘fire-place, hearth, dwelling’ (cf. *stove* and Ger. *Stube*, ‘room’); *aestus*, *‘aid-tu-s*, ‘heat’; AS. *ād*, ‘funeral pile’; *āst*, Eng. *oast*, ‘kiln for drying hops or malt.’]
- + *sam*, kindle, *trans.* and *intrans.*
- idhmā*, *m.* fuel. [√ *idh*, 1166: for *mg*, cf. Eng. *kindlings*.]
- idhma-citi*, *f.* fuel-pile.
- √ *in* (*in-6-ti*, *prop.* *i-n6-ti* [713]). drive; force; in *enas*. [cf. *vinv*.]
- indra*, *m.* Indra, name of a Vedic god; in the later language, the best of its kind, chief, prince. [none of the numerous proposed derivations is satisfactory.]
- indra-purogama*, *a.* having Indra as leader, preceded by Indra. [1302c2.]
- indra-lokā*, *m.* Indra’s world, heaven.
- indra-çatru*, *a.* having Indra as his conqueror. [1302.]
- indra-senā*, *f.* Indra’s missile weapon; personified as his bride, RV. x. 102.2; hence, name of a woman, see 16¹¹ n.; — *m.* — *a*, name of a man, formed as a mere pendant to the fem. [*indra* + *1 sēnā*.]
- indrāgnī*, *m.* Indra and Agni. [*indra* + *agnī*: acct. 1255b.]
- indrā-bḥaspāti*, *m.* Indra and Brihaspati. [acct. 1255a.]
- indrāyudha*, *n.* Indra’s weapon, the rainbow. [*āyudha*.]
- indriyā*, *a.* belonging to Indra; as *n.* — 1. the quality pertaining especially to Indra, i.e. great might, power, 73¹⁶, 97⁶; — 2. in general, one of a man’s powers, i.e. a sense or organ of sense. [*indra*, 1214b.]
- √ *indh*, see *idh*.
- √ *inv* (*invati*). drive; send. [secondary root from *i*, 749b, 716: cf. *in*.]
- imā*, *pron. stem*, see *idam*.
- iyacciram*, *adv.* so long. [*iyant* (1249a) + *ciram*.]
- iyant* [451], *a.* so great; so much. [fr. pron. root *i*, 502.]
- iras*, *n.* ill-will; anger; assumed as basis of the following denom. [√ *ṛ*, ‘go for’ in hostile sense: cf. Lat. *ira*, ‘anger.’]

√ **irasya** (*irasyāti*). be evil disposed. [*iras*, 1058.]

irasyā, *f.* ill-will; wrath. [*Virasya*, 1149⁶: cf. *irṣyā*.]

irīṇa, *n.* a run or runlet; gulch; gullied and so desert land. [*Ṛ*, 1177b: for *mg*, cf. Provincial Eng. *run*, 'brook'.]

iva, *encl. pcl.* -1. *as*; like; -2. *used to modify a strong expression, in a manner*; so to speak, 56¹⁶; as it were, 1¹⁰; perhaps; almost, 34¹³; -3. *sometimes (like eva)*, just, quite; *nacirād iva*, right soon. [*pron. root i*, 1102b.]

√ **liṣ** (*iochāti* [753]; *iyēṣa*, *iṣṣa* [783b]; *āṣīt*; *eṣiyāti*; *iṣṭā*; *ēṣtum*; *-iṣya*). seek; desire; *esp. w. inf.* [981³]; *pass.* be desired; be approved or recognized, and so *pass for*, 59¹⁸; *iṣṭā*, desired, *i.e.* desirable, 1⁴. [*radical mg*, 'go, go for,' √2*iṣ* being merely a causative of √1*iṣ*: cf. *ἰμερος*, *ἰμερος*, 'desire'; *w. iochā*, 'desire,' cf. AS. *āsce*, 'petition,' whence *āscian*, Ger. (*h*)*eischen*, Eng. *ask*: *iochati* for *isakati*, cf. √*vāñch*.]

+ **anu**, seek after.

+ **abhi**, seek for; *ppl.* *abhiṣṭa*, desired, dear, 21¹⁸.

√ 2 **iṣ** (*iṣyati* [1042a²]; also *iṣyati* [761c]; *iyēṣa*, *iṣṣa* [783b]; *iṣitā*; *iṣayitum*; *-iṣya*). send; set in swift motion; impel, 74¹⁹. [*caus. of √1iṣ*, q.v.]

+ **pra**, -1. *preṣyati*: send forth; send, *e.g.* 9¹⁰; -2. *preṣyati*: drive forth, impel; start up (*e.g.* game); *prāṣam* [970a] *āicchan*, sought to start up, 93¹⁶; and so -3. *preṣyati*: call upon or summon (*technical term used of the chief priest's calling upon another to begin a text or action*), 103⁶.

iṣ, *f.* refreshment; strength; vigor; *w. ūrj*, drink and food, *like Ger.* Kraft und Saft.

iṣā, -1. *m.* = *iṣ* [399]; -2. *as a vigorous, fruitful*.

iṣu, *m. f.* arrow. [√2*iṣ*, 'send': cf. *lós*, *ἰός*, 'arrow'.]

1 **iṣṭā**, see √1*iṣ*, 'desire.'

2 **iṣṭā**, -1. offered; -2. *as n.* offering, sacrifice, holy work. [*Vyaj*, 252.]

iṣṭakā, *f.* brick used in the sacred fire-pile. [2*iṣṭā*.]

iṣṭa-lābha, *m.* acquisition of a desirable object. [*iṣṭā*.]

iṣṭā-pūrtā, *n.* what is offered (to the gods) and bestowed (upon them), *i.e.* what a man offers to the gods for his benefit after death, and so, *by metonymy*, such fruit of these offerings as can come to him, 83¹³ *n.* [2*iṣṭā*, 247, 1253b.]

iṣṭi, *f.* sacrifice (simple offering of butter, fruit, etc.), 101⁶. [*Vyaj*, 252, 1157.1a.]

iḥā, *adv.* here, *opp. of atra* (87¹) and *amutra* (84⁶); hither, 9²; here on earth, *ici bas*, 27²; *opp. of pretya* (vi), 59², 58¹⁷; in this book, 17⁶; *w. loc.* [cf. 1099⁶], *iha samaye*, in this case, 41¹⁰, 42¹³. [*pron. root i*, 1100a.]

√ **ikṣ** (*ikṣate*; *ikṣām cakre*; *āṅkṣiṣṭa*; *ikṣiyāte*; *ikṣitā*; *ikṣitum*; *ikṣitvā*; *-ikṣya*; *ikṣyāte*). look; look at; see; behold. [*desid. of √aṅ*, 'see,' contained in *ak-ṣān*, 'eye,' etc., 108g: see *akṣān*.]

+ **apa**, look off to (*like Ger.* es absehen auf); regard; expect.

+ **ava**, look after; look after one's self, *i.e.* look behind or around.

+ **upa**, *w. two mgs, like Eng.* overlook: -1. look over, *i.e.* inspect; and -2. (*more commonly*) look beyond, *i.e.* neglect.

+ **nis**, look out or after; contemplate.

+ **pari**, look about one; investigate; consider.

+ **vi**, look; look on; *vīkṣita*, beheld.

+ **sam**, look upon; behold; perceive.

ikṣaka, *m.* beholder; spectator. [*√ikṣ*, 1181.]

ikṣaṇa, *n.* a look; glance. [*√ikṣ*.]

√ **īṅkh** (*īṅkhati*, -te; *īṅkhāyati*, -te [1041²]). move unsteadily.

+ **pra**, rock or pitch onward.

√ **īḍ** (*īḷe*, *īḷiṣe*, *īṭṭe* [628, 630]; *perf.* *īḷe*; *īḷitā*). supplicate; call upon; praise. [*Whitney*, 54.]

īḍya, *grdv.* to be praised. [*√īḍ*, 963² and *d*: pronounced *īḷa*, *Whitney*, 54.]

īḍḍa, *a.* of this sort; such. [502 end, and 518.]

īpsitá, *a.* desired to be obtained; desired. [desid. of *vāp*, 1030.]

īm, *encl.* —1. *as acc. s. of pron. root i*, him, her, it; him, 79¹; —2. *indef.*, *yá* *īm*, *quicunque*, RV. x. 125.4; —3. *ká* *īm*, who pray? 77¹⁸; —4. *to avoid hiatus: between átha and enam*, 84^{5,6}. [see 1111a and 502 end.]

√ **ir** (*irte* [628]; *irná*; *iráyati*, -*te*; *iritá*). set one's self in motion; —*caus.* set in motion; cause to go forth, *i.e.*: —1. bring into existence; —2. utter (a sound), 14²³. [near akin *w. vṛ*.]

+ **ud**, rise up; *caus.* rouse; send out; utter; announce, 53¹⁸.

+ **sam-ud**, *caus.* utter, declare.

+ **pra**, *caus.* drive or steer onward (ship).

+ **sam**, *caus.* bring together, *i.e.* into shape or being; create, 75⁶; *sameriré*, established (as an ordinance), *instituerunt*, 88⁵ x.

irṣyá, *f.* ill-will; envy; jealousy. [contracted fr. *irasyá*, *q.v.*: cf. *ḡṛṣ-an* and *ḡṛas*.]

√ **iṣ** (*iṣe* [628]; *iṣṣyáti*). own, be master of, *w. gen.* [cf. AS. *āgan*, 'possess', Eng. *owe*, 'possess' (so Shakespeare often), 'possess another's property, be in debt'; thence the participial adj. *āgen*, Eng. adj. *own*, 'proprius'; thence the denom. *āgnian*, Eng. verb *own*; further, to *āh*, preterito-present of *āgan*, is formed a secondary past tense, *āhte*, 'possessed', Eng. *ought*, 'possessed' (so Spenser), 'was under obligation'.]

iṣá, *m.* master; lord. [√*iṣ*.]

iṣvará, *m.* master; lord; prince; rich man, 22². [√*iṣ*, 1171a.]

√ **iṣ** (*iṣate*; *iṣé*; *iṣitá*). hasten from, flee before, *w. abl.* [if not desid. of *vi* (108g¹ end), perhaps akin *w. vliṣ*, orig. 'go.']

u, *Vedic encl. copula.* —1. and; also; further; used in one (oftenest the latter) of two clauses or sentences containing things alike or slightly contrasted (e.g. 78¹⁴, 79⁹), esp. in anaphora (e.g. 79⁵, 90⁹); —2. now, straightway, *w. verbs present and past and w. imperatives or imperative subjunctives*, 71¹⁰, 85¹³, 85⁵, 87⁸; often followed by *sú*, right

soon; —*pragṛhya* [see 1122a², 138c] when combined with *átha* (90¹⁶), *úpa* (78¹⁴), *má* (87⁸); for 83⁹ and 84¹¹, see notes; —3. in classical *Skt.* only *w.* (*atha*, *kim*, and) *na*, and not, 21¹⁴, 27¹⁷.

u-kāra, *m.* the sound *u*. [Whitney, 18.]

uktá, see √*vac*.

ukti, *f.* expression; declaration, 53¹⁸. [√*vac*, 1157.1a.]

ukthá, *n.* utterance, esp. of devotion; praise; hymn of praise; invocation. [√*vac*, 1163a.]

uktha-várdhana, *a.* strengthening, *i.e.* refreshing or delighting one's self with hymns of praise. [acct, 1271.]

√ **ukṣ** [252] or **vakṣ** (*ukṣáti*, -*te*; *āúksīt*; *ukṣṣyáti*; *ukṣitá*; -*úksya*). sprinkle; besprinkle; drop, *intrans.*, 75¹. [secondary form (108g end) of √*uḡ* or *ug*: cf. *ty-pós*, 'wet'; Lat. *úvens* (= *ugvens*) *caelum*, 'the dropping sky'; *w. ukṣán*, 'besprinkler, impregnator, bull,' cf. Goth. *auhsa*, 'bull,' Eng. *ox*, and for *mg*, √*vṛṣ*.]

+ **pra**, sprinkle before one by way of consecration.

ugrá, *a.* mighty; exceedingly strong; terrible. [√*vaj*, 252, 1188; see *ójas*.]

ugrá-ḡāsana, *a.* having a terrible way of ruling; as *m.* a strict ruler. [1298a.]

√ **uc** (*úcyati* [only *w. preps*]; *uvóca* [783b], *úcivāns* [803]; *ucitá*). be pleased; be wanted; *ucitá*: —1. with which one is pleased; proper; suitable; —2. accustomed.

uccá, *a.* lofty; *uccāis*, *adv.* [1112c], high; of sound, loud. [fr. *uccá*, *adv. instr.* (1112e) of *údañc*.]

uccaya, *m.* heap, pile, collection. [√*1ci* + *ud*, 'heap up.']

uccārá, *m.* evacuation; excrement. [√*car* + *ud*.]

uccāvacá, *a.* high and low; various; diverse. [*ud* + *ca w. ava* + *ca*, 1314b.]

úcchiṣṭa, *ppl. left*; as *n.* leavings, esp. of a sacrifice or of food. [√*ḡṣ* + *ud*.]

ucchedin, *a.* destroying. [√*chid* + *ud*.]

ujjayini, *f.* Ujjain, name of a city, Ptolemy's *Ὀύζην*. [fem. of *ujjayin*, 'victorious,' √*ji* + *ud*, 1183³: of like *mg* are *Nuké-polis* and *Cairo*.]

√ uñoh (úñchati, uñchāti; úñchitum). sweep together, glean. [for .unak, .vanak, orig. 'wipe, or whisk, i.e. sweep': cf. AS. *wascan*, 'wash,' Eng. *wash* and *whisk*.] + pra, wash away; wipe out, 23¹.

úñçīṣṭa, same as uccīṣṭa.

utá, conj. and; also; even; connecting words, clauses, and sentences; repeated: uta . . . uta . . . (uta), both . . . and . . . (and); at beg. of verse, 78¹²; -uta vā: or even, 87²⁰; or, 84¹⁴ (cf. atha, 6); apy uta, also.

utkarṣa, m. elevation. [√krṣ + ud.]

uttamá, a. -1. up-most; highest; best, esp. at end of cpds; excellent; chief; -2. (out-most, i.e.) ut-most; extreme; last (see 67⁶ N.), 99²⁰. [úd, 'up, out,' 473.]

uttamagandhāḍhya, a. rich in excellent odors, 15¹⁹. [uttama-gandha + āḍhya.]

uttamādhama madhyama, a. highest and lowest and midmost; best and worst and middling. [uttama + adhama + madhyama, 1257.]

úttara [525²], a. upper; higher; -1. being above, (opp. adhara) 70¹⁸; having the upper hand, victorious, 81²¹; -2. northern (on account of the Himālayas, cf. udañc); ā_uttarasasmāt, as far as the north (side), 105¹⁹; -3. the left (because in prayer the face is turned eastward: cf. dakṣiṇa), 99²²; -4. (like ṣorepos) the latter (opp. pūrva); later; following, 99²²; -am, as adv. finally, last, 104¹²; -5. as neuter subst. the final element of a phrase of salutation, 60³; -6. answer, retort. [úd, 473: cf. ṣorepos, 'latter'; Eng. comp. *ut-ter*, 'outer.']

uttaratás, adv. northward; to the north of; w. gen. [1130], 105¹³. [uttara.]

uttara-dāyaka, a. giving answer; contradicting.

uttara-paścima, a. north-westerly.

uttara-purastāt, adv. north-east of; w. gen., 1130.

úttara-loman, a. having the hair above, with the hairy side up.

uttarā, adv. northerly. [úttara, 1112e, 330⁴.]

uttarā-patha, n. the northerly way; the north country.

úttareṇa, adv. northerly; north of, w. acc. [1129], 102⁸. [uttara, 1112c.]

uttarottara, -1. a. higher and higher [1260]; -am, as adv. more and more, 24¹; -2. as n. answer to an answer [1264]; woldy talk, 24¹. [uttara + uttara.]

utthā, see 233a.

utpala, n. a Nymphaea, i.e. water-lily or lotus. [√paṭ + ud.]

utpādana, n. procreation. [caus. of √pad + ud.]

utphulla, a. wide open. [√phal + ud, 958.]

utsavá, m. -1. an undertaking, beginning; -2. feast-day, festival, 25⁴, 49¹⁶. [√2su + ud, 'set a-going'; but the development of 2 from 1 is not clear.]

úd, prefix. never used alone; up, up forth, out. [cf. AS. *ūt*, Eng. *out*: see *uttara*, *uttama*.]

√ ud or und (unátti; unná, uttá; -údyā). -1. spring; boil or bubble up; flow; -2. wet, bathe. [cf. Lat. *und-a*, 'wave'; w. ud-an, 'water,' cf. ṣṣ-op, Eng. *water*; w. ud-ra, 'otter,' cf. ṣṣ-pa, 'water-snake,' Eng. *otter*.]

+ sam, flow together; wet.

uda, n. water. [√ud.]

udaká [432], n. water. [√ud.]

uda-kumbhá, m. water-jar; jar with water.

udag-ayaná, n. north-course (of the sun), or the half-year from the winter to the summer solstice. [udañc.]

údagdaṣa, a. having the seams upward. [udañc + daṣā, 'fringe, border, seam.']

udañ-mukha, a. having the face to the north. [udañc, 1240a, 161.]

údañc [409b], a. directed upward; directed northward (on account of the Himālayas), cf. *uttara*, northerly; in cpds, *udak*, 1249a. [ud + añc, 407.]

udayá, m. a going up; rising (of the sun). [√i (1148.1a) + ud.]

udára, n. belly. [orig., perhaps, 'rising, swelling,' √r + ud: for mg, cf. the relation of belly to AS. *belgan*, 'swell.']

udārā, a. (like Eng. *exalted*, i.e.) noble, excellent. [√r + ud, 'rise.']

udāra-carīṭa, a. of noble behavior.

uditā, *see* √vad; ūd-ita, *see* vi.

ūdicī, *see* 407², 409b.

udumbalā, *a.* brown.

uddiṣya, *at, towards, see* √diṣ.

uddhata, *see* 163 and √han.

ūdbāhuka, *a.* having the arms out or extended. [ud + bāhu, 1306, 1307.]

udya, *grdv.* to be spoken or pronounced. [√vad, 1213c end, cf. 963c.]

udyama, *m.* raising (of the hands to work); exertion. [√yam + ud.]

udyāna, *n.* —1. a walking out; —2. (place for walking out, *i.e.*) garden, park. [√yā + ud, 1150.]

udyoga, *m.* undertaking; exertion. [√yuj + ud, 216.1.]

udyogin, *a.* active; energetic. [udyoga.]

udvigna-manas, *a.* having a terrified mind, distressed. [√vij.]

unmatta-darṣana, *a.* having a frantic look. [√mad + ud.]

unmārga, *m.* by-way, evil way. [ud + mārga.]

unmārga-gāmin, *a.* going in evil ways.

ūpa, —1. *vbl prefix.* to, unto, toward; *opp.* of āpa; —2. *prep., w. acc.,* unto, 81¹⁵; *w. loc., in,* 77⁵; —3. *in noun cpds* [1289b], denoting something near, accessory, or subordinate. [cf. *ὕπερ*, Lat. *s-up*, 'under.']

upakaniṣṭhikā (*sc. aṅguli*), *a. f.* next to the little, *i.e.* the third (finger). [upa (mg 3) + kaniṣṭhaka, 1222d.]

upakartṛ, *m.* one who does kindness; benefactor. [√ikṛ + upa, q.v.]

upakāra, *m.* friendly service; kindness. [√likṛ + upa, q.v.]

upakāraka, *a.* doing friendly service. [upakāra.]

upakārin, *a.* the same; *as m.* benefactor. [√likṛ + upa, q.v.]

upacārā, *m.* a coming to or waiting upon; *pregnantly,* (polite) attention; (*correct*) procedure, *i.e.* duty. [√car + upa.]

upatya, *a.* lying under. [upa, 1245b: cf. *ὑπ-τις*, 'lying under, supine.']

upatyakā, *f.* land lying at the foot (of a mountain). [upatya.]

upadeṣa, *m.* a pointing out to, a direction; instruction; advice. [√diṣ + upa.]

upadeṣin, *a.* giving (good) instruction. [√diṣ + upa.]

upadeṣṭavya, *grdv.* to be taught. [do.]

upanāyana, *n.* investiture. [technical term, *see* √nī + upa.]

upapṛo, *a.* clinging close to, *w. gen.* [√prc + upa.]

upabhṛt, *f.* wooden cup (used in sacrifices), *see* śrāc. ['tō-bringer,' √bhṛ (383b) + upa.]

upabhoga, *m.* enjoyment; eating. [√2 bhuj + upa, q.v.]

upamā, *a.* highest. [ūpa, 474.]

upamā-śravaś, *a.* having highest glory; *as m.* Upamaśravaś, *a name like* Μεγιστοκλῆς or Ὑψι-κλῆς.

upamā, *f.* comparison, image; *and so* likeness, resemblance; *at end of cpds,* having likeness with ··, like ··. [√lmā + upa, 'compare.']

upamārtha, *m.* purpose of an image; —*ena*, figuratively. [ārtha.]

upayoga, *m.* application; use; utility. [√yuj + upa.]

upāri, *adv.* above; *as prep., w. gen.* [1130], above; *at end of cpd* [1314f], upon, 39¹⁶. [cf. *ὑπέρ*, *ἐπέρει*, Lat. *s-uper*, 'over.']

ūpalā, *f.* upper mill-stone; *cf.* dṛṣṭad.

upavañcana, *n.* a tottering unto, a faltering approach. [√vañc + upa.]

upavana, *n.* small forest, *i.e.* grove. [upa (mg 3) + vana.]

ūpavīta, *ppl.* wound about, *esp.* with the sacred cord; *as n.* [1176a], the being surrounded with the sacred cord; the cord itself. [√vyā + upa, 954c.]

upaveśā, *m.* a sitting down. [√viṣ + upa.]

ūpaveṣi, *m.* Upaveṣi, name of a man.

upaśama, *m.* stopping; cessation. [√2 śam + upa, 'stop.']

upasaṁgrahaṇa, *n.* the clasping and taking to one's self (the feet of another), *as sign of great respect.* [√grah + upa-sam.]

upasevā, *f.* a serving; a being devoted to. [√sev + upa.]

upasevin, *a.* serving; revering. [√sev + upa.]

upāstha, *m.* lap, groin.

upākhyāna, *n.* subordinate tale; episode, 1¹. [upa (mg 3) + ākhyāna.]

upādāna, *n.* the taking to one's self; appropriation. [√dā + upa, ā, 'take.']

upādhyāya, *m.* teacher. [√i + upa, adhi.]

upānāḥ, *f.* sandal; shoe. ['under-bond,' √nah + upa (247): for mg, cf. *śrī-śṇuṣa*, 'sandal.']

upāntā, *n.* proximity to the end; edge; immediate neighborhood. [upa (mg 3) + anta.]

upāya, *m.* approach; that by which one reaches an aim; means; expedient, 39²; stratagem; advantage, 39⁴. [√i + upa, 1148.1a: for mg, cf. Eng. *to-ward*, as an adj.]

upāyana, *n.* approach. [√i + upa, 1150.1a.]

upārā, *m.* transgression. [√r + upa.]

upekṣā, *f.* overlooking; neglect. [√ikṣ + upa.]

upoṣita, *ppl.* having abstained (*i.e.* from food), having fasted; as *n.* [1176a], fasting. [√ṣvas + upa, q.v.]

√ubh (ubhnāti, umbhāti [768]; ubdhā; -ābhya). unite; couple. [cf. ubhā] + āpa, bind, fetter.

ubhā, *a.* both. [cf. *ἀμφω*, Lat. *ambo*, AS. nom. fem. neut. *bā*, Goth. nom. neut. *ba*, nom. masc. *bai*, w. dental extension, *bajops*, all meaning 'both,' Eng. *both*: orig., perhaps, 'couple,' and akin w. √ubh.]

ubhāya [525⁴], *a.* of both sorts; both. [ubhā.]

ubhāya-kāma, *a.* desirous of both.

ubhayātas, *adv.* from both sides; in both cases. [ubhāya, acct!]

ubhayataḥ-sasya, *n.* having a crop at both times, *i.e.* bearing two crops a year.

urā-ga, *m.* serpent. ['breast-going,' ura for uras: for mg, cf. *khaga*.]

ūras, *n.* breast. [perhaps, 'a cover,' from √lvr, 'cover,' 1151.1b, w. a specialization like that in Eng. *chest*, 'thorax.']

urū, *f.* urvī, *a.* (prop. encompassing, and so, like Eng. capacious) extensive, wide, great; as *n.* (like Ger. *das Weite*) the distance. [√lvr, 'encompass,' 1178a: cf. *εὐρύς*, 'wide.']

uru-vyācas, *a.* having wide embrace, wide extending. [acct, 1298b.]

√urusya (urusyāti). to distance, *i.e.* escape; put another in the distance, *i.e.* save. [urū, 'the distance,' 1061².]

urū-ṇasā, *a.* having broad snouts. [urū (247) + nās, 193, 1315c: acct, 1298b.]

ulūkhala, *n.* a mortar.

ulba and ūlva, *n.* enveloping membrane of an embryo. [for *aur-vā*, √lvr, 'enclose,' 1190: cf. Lat. *vol-va*, 'covering, womb.']

ulbanā, *a.* lumpy, knotty, thick, massy. [ulba, for *aurva*, hence *n.*, 189.]

√uṣ (ṣṇati; uṣṇa; āṣṇit; uṣṇā). burn. [for cognates, see the collateral form √lvas, 'light up,' also uṣās, usrā, etc.: cf. *εἶω*, 'singe'; *αἶω*, 'kindle'; Lat. *ūr-o*, 'burn,' and *ustus* = uṣṇā-s; AS. *ys-le*, 'glowing ashes.']

uṣās [415b], *f.* morning-red; dawn; personified, Dawn. [√lvas, 'light up, dawn,' 252: cf. *ἠώς*, Aeolic *aiōs*, Lat. *aurōra*, *ausōs-a*, 'dawn'; radically cognate also is Eng. *east*, 'the point where day breaks': see *uṣ* and *usra*.]

ūṣṭra, *m.* camel.

uṣṇā, *a.* hot. [√uṣ, 1177a.]

usrā, *a.* bright; of or pertaining to the dawn; as *f.*, usrā, dawn. [√lvas, 'light up,' 252, 1188, 181a: w. *us-rā*, cf. Old Germanic *Aus-t-rō*, a goddess of the (year-dawn, *i.e.*) spring-light, and AS. *Eost-ra*, the name of whose festival, *easter*, 'Easter-day,' occurring in April, was transferred to the Christian festival that replaced it; for *t* between *s* and *r*, see under *svast*: see *uṣ* and *uṣas*.]

ūti, *f.* furtherance, help, blessing; refreshment, food. [√av, 1157.]

ūdhan, ūdhar, ūdhas [430b], *n.* udder. [cf. *οἰθαπ*, Lat. *uber*, AS. *ūder*, Eng. *udder*.]

ūnā, *a.* lacking. [cf. *εἰς*, 'bereft'; AS. *wan*, 'lacking,' *wanian*, 'decrease,' Eng. *wane*.]

ūrū, *m.* thigh [prob. 'the thick' of the leg, from urū.]

ūrj, *f.* sap; strength; vigor; nourishment.

[√varj, 'swell with, be full of': cf. ὀρῖσθαι, 'swell with, abound'; Lat. *virga*, 'swelling twig.']

ūrpa, *n.*, and ūrpā, *f.* wool. ['cover,' √lv̥r, 'cover' (cf. 712): cf. ἔλπος, ἑλ-φ-ος, Lat. *vellus*, Goth. *vulla*, Eng. *wool*.]

ūrpa-mradas, *a.* having the softness of wool, soft as wool.

ūrpa-stukā, *f.* braid or plait of wool.

√ ūrp̥u, see 712, and √lv̥r.

ūrdhvā, *a.* tending upwards; upright; elevated; -am, *as adv.*, upwards; over; beyond; after, *w. abl.* [1128]; āta ūrdh-vam, from now on. [cf. Lat. *arduus*, 'lofty.']

ūrdhva-dṛṣṭi, *a.* having an upward gaze. [1298.]

ūrmī, *m.* wave. [lit. 'roller, rolling billow,' √vr̥, 'roll, turn hither and thither': cf. ὤλλω, ὤλ-ω, Lat. *volvo*, 'roll'; Ger. *Welle*, 'wave.']

√ lūh (ūhati; āhīt; ūdhā, ūhitā; ūhitum; -ūhya). remove.

√ 2ūh (ōhate [745a]; ūhé; āhīt, āhiṣṭa; ūhitum; -ūhya). notice.

+ api, grasp; understand, 88¹⁰.

√ r̥ (īyarti [643c]; r̥nōti; r̥cchāti [753 end, 608]; āra [788a²]; ārat; arīyāti; r̥tā; r̥tvā; -ṭya; ar̥pāyati [1042d]). move, *as trans. and as intrans.*; -1. rise, 73¹⁰; come upon or unto, reach, attain; -2. raise (e.g. dust); -caus. send; put; fasten; fit in. [w. r̥-nō-ti, cf. ῥ-ν-σι, 'rouses'; cf. Lat. *orior*, 'rise,' *or-tus*, 'risen'; ῥ-ρο, 'rose,' = ῥ-τα, 3d sing. aor. mid.; w. r̥-cchā-ti, cf. ῥ-χ-ε-ται, 'goes,' also ῥ-θε-ν, 'go'; w. caus., cf. ῥ-α-π-ισ-κε, 'fit,' Lat. *ar-tu-s*, 'well-fitted, close, narrow'; see also r̥tā.]

+ ā, -1. get into (trouble), 93¹⁵ n.; -2. (like the American go for, 'treat harshly by word or deed') visit with trouble; *ppl.* ārta, visited by trouble, distressed.

+ ud, rise; raise.

+ upa, go against, transgress. [for mg, cf. r̥pā.]

+ nis, (go forth, i.e.) dissolve connection with.

+ sam, come together, meet; go along with, 73⁹; -caus. send; deliver to; consign, entrust.

r̥kti, *f.* praise, in su-v-r̥kti. [√rc.]

r̥g-vedā, *m.* the Rigveda (each stanza of which is called an r̥c in distinction from a yajus and a sāman).

√ r̥c (ārcati; ānārca, ānrcō [788]; arcīyāti; arcitā; ārcitum; arcitvā; -ārcya; arcāyati). -1. beam; -2. praise; sing (praise); sing (of the winds); honor; -caus. [1041²], salute. [cf. *arka*.]

r̥c, *f.* -1. hymn of praise; *esp.* a stanza that is spoken, as distinguished from one that is sung (sāman) or from a sacrificial formula (yajus); -2. stanza or text to which a certain rite or explanation has reference, 98²; -3. the collection of r̥c's, the Rigveda, 57¹⁴, 83². [√rc.]

r̥ca, for r̥c, at end of cpds [1209a, 1315c].

√ l̥r̥j or r̥r̥j (r̥r̥jāti, -te; r̥jyati, -te). reach out, *esp.* in a straight direction (and so, the opp. of √vr̥j, 'bend, turn,' *q.v.* and see r̥jā), stretch out, *intrans.*; press on; with this root, compare the root r̥āj, mg 1. [cf. ῥ-έ-ω, 'reach out'; Lat. *reg-ere*, 'direct'; Eng. *right*, 'straight, not wrong.']

√ 2r̥j (ārjati; ar̥jāyati [1041²]; arjitā). reach, and so, get or obtain. [the same as √l̥r̥j, but w. another conjugation and w. trans. mg: for mg, cf. Eng. *reach*, *intrans.*, w. *reach*, *trans.*, and Ger. *langen* and *erlangen*.]

√ 3r̥j, in r̥j-rā, 'ruddy,' ārj-una, 'silver-white'; see also the root r̥aj and root r̥āj, mg 2. [cf. ῥ-γ-ος, 'bright'; Lat. *arguo*, 'make clear'; w. r̥ajatā, 'silver,' cf. ἄργυρος, Lat. *argentum*, 'silver.']

r̥jīśā, *a.* on-rushing. [√l̥r̥j, 1197b.]

r̥jīśin, *a.* on-rushing. [r̥jīśā, 1230a.]

r̥jā, *a.* straight, right, opp. of vr̥jinā, 'crooked, wrong.' [√l̥r̥j, 1178a.]

√ r̥r̥j, see √l̥r̥j.

r̥pā, *a.* (having gone against or transgressed, and so) guilty; *as n.* [1176a and 1177], guilt, debt, 25². [√r̥: cf. Lat. *reus*, 'guilty': for mg, cf. upārā.]

ṛtá, *a.* fit, right; true; *as n.* [1176a], —1. established order; *esp.* eternal or divine order; —2. order in sacred things, sacred custom, pious work, 69¹⁵, 74⁹; ṛtasya yoni or sadana, central place of sacred work or belief: *in this world*, the altar, 80⁸; *in the other world*, the holy of holies, 75⁷; —3. truth, 98⁸; —ṛtana, rightly. [prop. 'fitted, made firm,' ṛ: for form and mg, cf. Lat. *ra-tus*, 'settled.']

ṛta-sáp [387a], *a.* following after right, righteous.

ṛtāvan, *f.* -vari, *a.* true to established order (of regularly recurring natural phenomena, *e.g.* dawn), 75¹⁷; true to sacred law, pious (Manes), 91¹⁰; holy, sacred (god), 75⁸. [ṛta, 247: for fem., 435, 1171².]

ṛtā-vṛdh, *a.* rejoicing in right, holy (Manes). [ṛta, 247.]

ṛtú, *m.* —1. a fixed and settled time; *esp.* time for sacrificing; —2. time of year, *i.e.* season; —3. the menses. [ṛ, 1161a: cf. ἀρτίω, 'fit together, prepare'; Lat. *artus*, 'joint.']

ṛté, *prep.* without; except. [1128 end, 1129 end.]

ṛtv-ij, *a.* offering at the appointed time; *as m.* priest; *in the ritual*, *pl.*, priests, of whom there are four, hótṛ, adhvaryú, brahmán, and udgātṛ. [ṛtú + ij.]

ṛddhi, *f.* welfare; blessedness. [ṛdh, 1157.]

√ ṛdh (ṛdhnóti; ānārdha, ānrdhó [788]; ardhigṛyáte; ṛddhá; ṛdhyáte). thrive; succeed; prosper, both *as intrans.* and *as trans.* [cf. √vedh, rādh: cf. ἄλθομαι, 'get well.']

+ sam, *pass.* be prospered, *i.e.* fulfilled.

√ 1ṛṣ (ārṣati; ānārṣa [788]). flow; glide. [cf. ἄψ-oppo, 'flowing back,' παλιν-oppo, 'darting back.']

√ 2ṛṣ (ṛṣāti; ṛṣtá). push; thrust.

ṛṣi, *m.* —1. singer of sacred songs, poet; priestly singer; regarded by later generations as a patriarchal saint or sage of the olden time and as occupying a position given in other lands to the heroes and patriarchs; one of those inspired poets who "saw" the Vedas, which were "re-

vealed" to them; —2. sapta-ṛṣayas: the many Rishis; later, the seven stars of the Great Bear; —3. a Rishi, *i.e.* a person renowned for piety and wisdom, 100¹²; — see note to 1¹⁴.

ṛṣṭi, *f.* spear. [√2ṛṣ.]

ṛṣvā, *a.* lofty.

e, *pron. root* in éka, etá, ena, evá, evám.

éka [482a], *num.* —1. one; only; alone (by one's self); alone (excluding every one else); sole; single; solitary; *advly* in *cpds*, solely; —2. one (of two or more); the one, followed by *anya*, *dvitiya*, *para*; eke . . eke, some . . others; eke, some folks, some; —3. later, a certain, *quidam*; or almost as an *indef. article* [482a²], a or an, 20⁸. [*pron. root* e.]

eka-tatpara, *a.* solely intent on, 45⁴.

ekatra, *adv.* in one place. [eka, 1099.]

ekadā, *adv.* at one time, simultaneously, at 37⁹; elsewhere, at a certain time, *i.e.* once upon a time. [eka, 1103.]

eka-deṣa, *m.* a certain place, and so, a place or spot or part.

eka-nakṣatra, *n.* lunar mansion consisting of a single star or one whose name occurs but once, see 104⁸ N. [nakṣatra, 1312.]

éka-patnī, *f.* wife of only one man, faithful wife. [acct, 1267a.]

eka-pada, *f.* -ī, *a.* having (*i.e.* taking) one step.

eka-bhakṣa, *m.* sole food; at end of *cpds* [1298], having . . as sole food, eating . . alone.

eka-mati, *a.* having one mind, unanimous.

eka-varṇa, *a.* having one color, not brindled.

ekākin, *a.* solitary. [eka.]

ekāñjali, *m.* one handful. [añjali.]

ékādaśa, *num.* eleven. [éka + dáśa, 476².]

ekādaśá, *a.* eleventh. [ékādaśa, 487¹.]

ekānta, *m.* an end; a retired or secret spot. [anta.]

ekāpāya, *m.* diminution by one. [apāya.]

ekārtha, *m.* one purpose, *i.e.* one and the same purpose. [artha.]

ekāhā, *m.* one day. [2āha.]

ēkākāika, a. one by itself; one singly; each one singly; every single one. [eka + eka.]

ekākāikaśas, adv. one by one; severally. [ekākāika, 1106.]

ekona, a. lacking one. [ūna, 477a.]

etā, see **etād** and cf. 499b with 497.

ēta, a. rushing; darting; as m. deer. [vi, 1176c.]

etat-sama, a. equal to this. [1265.]

etat-samīpa, n. presence of this one. [1264.]

etād [499b], pron. this here, prop. referring to something near the speaker (e.g. 18⁸, 19¹², 51¹⁹); this; refers almost always to what precedes (e.g. 6⁹, 19³, 51¹², 68⁶), has just happened (e.g. 20¹¹, 25^{12, 13}), or has just been mentioned (e.g. 7⁵, 25¹², 28¹¹), as being nearer the speaker; very seldom—28⁶, 92¹⁹, 96⁵—to what follows; joined with other pronouns: w. **yad**, 94¹⁵; w. **tad**, 45⁹, 95⁶; w. **aham** to be supplied, 52⁹. [pron. root e, 499b: in usage, **etād**: **idām**: **tau**-**ra**: **rdā**.]

etad-artham, adv. for this purpose; therefore. [499b², 1302c⁴.]

etārhi, adv. nowadays. [etā, 1103c.]

etā-dfṣ, a. such; **etādrk**, acc. s. n., such as I have, 82¹⁴. [518.]

etā-dfṣa, a. such; **et...** **yat**, such... that. [518.]

etāvānt, a. thus much, 12⁹; **etāvān...** **yena**, so great... that, 21¹⁰. [etā, 517.]

√ **edh** (édhate; **edhām cakre**; **ādhista**; **edhitā**; **ēdhitum**). thrive; prosper. [ident. w. √ **rđh**, q.v.: cf. **geha** w. **grha**.]

ena [500], encl. pron. used only substantively; unemphatic him, her, it, them. [pron. root e.]

énas, n. sin. [perhaps, 'deed of violence,' vin.]

énasvant, a. sinful. [énas.]

enā, adv. in this way; here; **parā enā**: beyond here; beyond, w. **instr.**, RV.x. 125.8; there; **yātra...** **enā**, whither... thither. [pron. root a, see **idām**, and cf. 502² and 1112a.]

eraṇḍa, m. *Ricinus communis*, i.e. castor-oil plant or Palma Christi.

evā, adv. —1. in this way; so; in this signification Vedic only, its place being supplied in post-Vedic by **evām**; **yāthā...** **evā**, as... so, 86¹³; **evā id**, in very truth, 74⁶;

—2. just, exactly, etc., emphasizing the preceding word; in this sense Vedic (69⁵, 85¹, 87¹, 91⁵) and post-Vedic; requires the most various translations—sometimes mere stress of voice: precisely; no more nor less than; nothing short of; no other than; merely; quite; without exception; andha **eva**, blind outright; **vasudhā eva**, the whole earth; **mṛtyur eva**, sure death; **mūṣika eva kṛtas**, was changed back to a simple mouse; **cintayann eva**, just while he was thinking; **uktam eva mayā**, just what I told thee; **lokāḥ kincid vaktavyam eva**, folks will be sure to say something; **eka eva**, entirely alone; **pumāṃsa eva**, only males; —in connection w. pronouns and adverbs: **etad eva**, this very; **tathā eva**, all so, i.e. also; **na eva**, by no means; w. very attenuated **mg** in **ca eva**, and also, and **eva ca**, and also, the latter at end of a **śloka**, 58¹⁵. [pron. root e, 1102b: sometimes **evā**, 248a.]

evām-vid, a. knowing so or such, i.e. well instructed, knowing what's what.

evāmvidha, a. of such sort, such. [**evam** (1306) + **vidhā**, 1302c 5.]

evām, adv. in this way; so; post-Vedic, and supplying the place of **evā** in **mg** 1; used first w. √ **vid**: **yā evām vidūs**, who know thus, have this knowledge, 97^{1, 2}; **yathā...** **evam**, as... so; very frequent w. **uktvā** or **śrutvā**, upon saying or hearing this; **evam ukta**, thus addressed; w. **impers.** used **ppl.**, 7⁸, 39²²; **evam astu**, so be it; **mā evam**, not so! **yady evam**, if that's the case, 48¹¹; **evam**, in that case, 11⁴; **evam**, likewise, 103¹; refers back (e.g. 28²¹, 52⁸), or forward (e.g. 31⁵, 37⁸, 50⁶); used superfluously w. **iti**, 61¹²; as equiv. to **evām-vidha**, 15⁴. [pron. root e, 1102b.]

evam-bhūta, a. such. [see 1273c.]

eso, a Prakrit form for **eśas**, 49⁸

āikamatya, n. unanimity. [**ekamati**, 1211.]

āitihāsika, *m.* teller of old legends. [iti-
hāsa, 1222e 2.]

āindrābārhaspatyá, *a.* belonging to
Indra and Brihaspati. [īndrāb̥haspāti,
1204c.]

ókasa, *n.* wanted place; home. [vuc.]

om-kṛta, *a.* having an uttered om, accom-
panied by om. [the natural order would
require kṛtām: order inverted to avoid
such an undeclinable stem.]

ójas, *n.* strength; power. [v̥aj or uj, 252,
cf. ug-rám ój-as, 78⁶: cf. Lat. *augus-tus*,
'mighty, i.e. august.']

ojo-dā [352], *a.* strength-giving.

odaná, *m. n.* grain boiled with milk; por-
ridge. [vud: for mg, cf. Eng. *broth* and
brew.]

opaśá, *m.* top-knot; plume. [perhaps for
ava-paśa, v2 paśa.]

óm, *a word of solemn asseveration and rev-
erent acknowledgment, somewhat like ὁμῆν;
a sacred mystic syllable, uttered at the beg.
and end of Veda-reading; cf. prapava.
[origin uncertain.]*

óśadhī, later óśadhi, *f.* herb; plant; *a*
simple.

śupamya, *n.* similitude; likeness. [upa-
mā, 1211.]

śúpaveṣi, *m.* patronymic of Aruna. [śupa-
veṣi (or upaveṣa?): cf. 1221.]

śuśadhá, *a.* consisting of herbs; *as n.*
herbs collectively; simples; medicine.
[óśadhi, 1208d.]

1 ká [504], *pron.* —1. interrogative. *who*,
what; *used as subst.* (7^{6.7}) *or as adj.*
(18¹⁷); *kim w. instr.*: e.g. *kim yuddhena*,
what (is there) with fighting, what's the
use of fighting, 45¹⁴; *so* 17¹⁹, 24⁹; *so* *ko*
'rthas, 17¹⁸; *kim w. instr. and gen.*: e.g.
nīrujaḥ kim śuśadhāis, *what has a well*
man (to do) with medicines, 22⁸; *so* 32²¹,
51²; *ka w. particles*: *ko nāma*, *who in-*
deed; *ko nu*, *who pray*; *ko vā*, *who pos-*
sibly, 18¹;

—2. indefinite, both *adj. and subst.*, chiefly
in negative clauses and w. the particles [see

507] *ca, caná, cid, ápi*; —2a. *w. mā: mā*
kásmāi dhātām abhy āmitrīṇa naś, *de-*
liver us not over to any foe; —2b. *ka ca*,
some, any, adj. or subst.; *kim ca*, *any-*
thing; *w. relative, yāc (ca) kāc ca*, (and)
what soever, 68¹⁰; —2c. *w. ca na and*
cana: ka ca na, *also or even not any*;
esp. after a negative: na taṁ caknuvanti
vyāhartum api, kim ca na, *can not even*
speak to him, not even anything, i.e. can
not even speak anything to him, 8¹⁹; *so*
96²¹; *and so (the feeling for the negation in*
cana in such collocations becoming lost), ka
cana means any, anything, cf. cana; w.
relative, soever; *yat kimcana, whatsoever*,
9¹⁶; —2d. *very often ka cid: any body or*
thing; *certain*, 18¹¹; *often w. negative: e.g.*
9⁹; 24¹¹ (*twice with, twice without*); *kimcit*
kimcid, *each a little*, 27⁶; *w. relative, ya*
ka cid, whosoever, whatsoever, any soever,
21¹¹; *kāni kāni cid*, *any soever*, 82¹⁵;
—2e. *ka api*, *something, somebody*, 17¹¹;
some, a or an, a certain, 21²; *na ka api*:
nothing, 39²¹; *no, no one*, 20¹⁰;

—3. *derivs of ka*, see 505; —4. *exclam-*
atory, at beg. of cpds: cf., e.g., kā-puruṣa,
kim-prabhu, ku-dṛṣṭi, ko-vida, and see
506, 1121e; —5. *for kim as adv., see kim*.
[for the stem-forms *ka, ki, ku*, see 505:
cf. Ionic ko-, Attic ko-, in kó-ther, kōs, etc.,
'whence, how'; *ti-s, ti*, Lat. *qui-s, qui-d*,
AS. *hwā, hwā-t*, Eng. *who, what*; *w. ka-*
tará, 'which of twain', cf. *kó-repo-s*, Lat.
uter, AS. *hwā-ṣer*, Eng. *who-ther, 'which of*
twain'; *w. ka as indef., cf. ti-s, 'any one.'*]

2 ka, *m.* *Who, as name of a god*, 94^{14.16} *n.*
kañśá, m. *metallic vessel; as collective,*
metallic implements.

kakṣá, *f.* —1. *region of the girth*; —2.
girdle, cincture; —3. (*like French ceinture*)
circular wall; and so the enclosed court.
[cf. *kañkapa*: cf. Lat. *cinc-tus, 'girded'*;
for 1, cf. coza, 'hip'; *for 3, cf. can-cer,*
'fence.']

kañkapa, *n.* *ring-shaped ornament, brace-*
let. [cf. *kakṣá*.]

kañkāla, *m. n.* *skeleton.*

kaccid, see *kad*.

kaccha, *m.* *border; shore; marsh-land;*
the district Cutch.

kaccha-pa, *m.* tortoise. ['keeping, *i.e.* inhabiting the marsh,' vbl 2pa.]

kaṭaka, *m. n.* dale.

kāpa, *m.* a small grain (as of dust or rice). [cf. **kaniṣṭha**.]

kāṇṭaka, *m.* thorn.

kaṇṭaki-kṣirin, *m. pl.* thorn-plants and milk-plants.

kaṇṭakin, *a.* thorny; *as m.* thorn-plant. [kaṇṭaka.]

kathām, *Vedic kathā*, *interr. adv.* how? in what way? **katham etat**, how's that? **katham nu**, how indeed? **katham cana**, in any wise soever (*emphasizing a preceding negation*); **katham api**, somehow. [ka, 1101.]

√ **kathaya** (*kathayati*). tell; talk about; *pass.* be called, pass for. [lit. 'tell the how,' 'τὸ ὅπως λέγεται': denom. fr. **katham**, 1058.]

1 **kathā**, *see kathām*.

2 **kathā**, *f.* —1. story, tale, fable; discussion; —2. *personified*, Story, 56⁹. [prop. 'the how, τὸ ὅπως,' 1 **kathā**.]

kathā-chala, *n.* cover or guise of a fable.

kathā-pīṭha, *n.* pedestal of **Kathā**, name of the first book of the **Kathā-sarit-sāgara**. [2 **kathā**, mg 2.]

kathāvatāra, *m.* incarnation of **Kathā**. [2 **kathā** (mg 2) + **avatāra**.]

kathā-sarit-sāgara, *m.* Story-stream-ocean, title of **Soma-deva's** collection.

kād, *interr. pcl.* nonne, num; *w. cid*, nonne, num; **kaccid dṛṣṭā**, was she seen? [crystallized acc. s. n. of **ka**, 1111a.]

kadā, *adv.* when? **na kadā cana**, not at any time soever, never; **kadā cid**, once on a time, one day; **kadā cid api na**, never. [ka, 1103.]

kādrū, *a.* brown; **kadrū** [355c], *f.* brown **Soma-vessel**.

√ **kan** or **kā** (**caké**; **ākānī**). be glad. [cf. √**kam** and √**can**.]

kānaka, *n.* gold.

kanaka-sūtra, *n.* gold cord or chain.

kanaka-stambha-ruoirā, *a.* shining with gold columns.

kaniṣṭha, *a.* smallest; youngest. [cf. the following words and **kaṇa** and **kanyā**.]

kaniṣṭhaka, *a.* smallest; *f. -ikā* [1222d], *sc. aṅguli*, the little finger. [kaniṣṭha.]

kaniṣṭha-prathama, *a.* having the youngest as the first.

kāniyāṇs, *a.* smaller; younger. [cf. **kaniṣṭha** and 467².]

kandara, *n.* cave. [perhaps 'great cleft,' **kam** (see **ka** 4) + **dara**.]

kandarpa, *m.* the god of love. [perhaps 'of great wantonness,' **kam** (see **ka** 4) + **darpa**.]

kanyakā, *f.* girl. [kanyā, 1222b.]

kanyā, *f.* girl; maiden; daughter. [cf. **kaniṣṭha**.]

kanyā-ratna, *n.* girl-jewel, excellent maiden.

kaṇaṭa, *m. n.* fraud.

kaṇaṭa-prabandha, *m.* continued series of frauds; machination, plot.

kaparda, *m.* small shell used as a coin, 80 = 1 **paṇa**; **-aka**, *m.* the same.

kapāla, *n.* —1. cup or dish, 102¹³; —2. cover or lid, 104¹³; —3. cranium. [for **mg**, cf. *Lat. testa*, 'earthen pot,' *w. French tête*, 'head.']

kapōta, *m.* dove.

kām, *pcl.* —1. *emphasizing the preceding word*, 79¹¹; —2. *interr. pcl.*, 88¹⁰. [ka, 1111a: cf. **kād**, **kīm**.]

√ **kam** (**cakamé**; **kamiyāte**; **kāntā** [955a]; **kāmāyate**, **-ti** [1041²]). wish; will; desire; love. [cf. √**kan** and √**can**.]

kamaṇḍalu, *m.* water-jar.

√ **kamp** (**kāmpate**; **cakampé**; **kampitā**; **kāmpitam**; **-kāmpya**). tremble or shake.

kambalā, *m.* woolen cloth.

kambu, *m.* shell.

kambu-grīva, *m.* Shell-neck (*i.e.* having folds in the neck like a spiral shell), name of a tortoise. [grīvā.]

1 **karā**, —1. *a.* doing; making or causing or producing, at end of many *cpds*; —2. *as m.* the hand (*lit.* the busy one); —3. *as m. nomen actionis*, the doing, performance, in **duṣkara**, **sukara**. [√**kṛ**: cf. *Lat. cerus*, 'creator.']

2 **kara**, *m.* ray, beam. [prob. same as 1 **kara**: the rays of the heavenly bodies are conceived as their hands and feet, cf. **pāda** 4.]

kara-vāri, *n.* water from the hand.
 karuṇa, *a.* mournful, pitiable; -ā, *f.* pity.
 karuṇā-para, *a.* compassionate. [1302b.]
 karkaṭa, *m.* crab; -aka, *the same*.
 kārṇa, *m.* ear.
 kartā, *m.* (earth-) cut, ditch. [√kṛt: see garta.]
 kartṛ, *m.* doer; accomplisher; officiating priest, 101¹¹. [√1kṛ.]
 kartavya, *grdv.* to be done or made, *v.* the various mgs of √1kṛ. [√1kṛ.]
 kartavyatā, *f.* the to-be-done-ness; -tām brūhi, tell me what I must do. [1237.]
 karpūra, *m. n.* camphor.
 karpūra-paṭa, *m.* Camphor-cloth, name of a certain washerman.
 karpūra-vilāsa, *m.* Camphor-joy (*lit.* having pleasure in camphor), name of a washerman.
 karma, *for* karman in *cpds*, 1249a².
 karma-oeṣṭā, *f.* deed-performance; action.
 karma-ja, *a.* deed-born, resulting from the actions of a life.
 karma-doṣa, *m.* deed-sin, sinful deed.
 kārman, *n.* deed, work, action; sacred work (as sacrifice, ablution); rite, 59¹. [√1kṛ.]
 kārhi, *adv.* when? karhi cid, at any time. [ka, 1103c.]
 √kal (kālayati). drive. [*cf.* κἀλας, 'urges on'; βοι-κόλος, 'cattle driver'; Lat. *celer*, (like colloq. *driving*, i.e. 'hurrying') 'swift.'] + anu-sam, lead along after.
 kala, *a.* dumb; indistinct; -am, *adv.* gently, and so pleasantly (of humming).
 kalaha, *m.* strife, contention.
 kalā, *f.* a small part, *esp.* a sixteenth.
 kālpa, *m.* ordinance, precept; manner, way; etena kalpena, in this way.
 kalmaṣa, *n.* spot, stain; *fig.*, as in *Eng.*, sin.
 kalmaṣa-dhvaṅsa-kārin, *a.* sin-destruction-causing, preventing the commission of crime.
 kālya, *a.* well, healthy. [*cf.* καλός, 'fair': prob. not akin are AS. *hāl*, *Eng.* *hale*, *whole*.]
 kalyāṇa, *f.* -āpi [355b], *a.* fair, lovely. [kālya.]

kalyāṇa-kaṭaka, *m. n.* Fair-dale, name of a place.
 kavī, *a.* wise, possessed of insight (of gods, *esp.* Agni); as *m.* wise man, seer, sage; poet; *pl.* wise men of eld (whose spirits hover about the sun), 91¹². [*prop.* 'seer,' √kū, 'see,' for *śakū*: *cf.* θωοσκός, *σ-σκορε-σ*, 'inspecting the sacrifice'; Lat. *cav-ēre*, 'look out, be cautious'; Ger. *schauen*, AS. *sceāwian*, 'look,' *Eng.* *show*, 'cause to look at.']
 kavī-kratu, *a.* having the power or insight (krātu) of a wise one; intelligent. [1296.]
 √kas (kāśati; kṣatā; kṣāyati). move. + vi, move asunder; open; bloom; *caus. pass.* be made to bloom.
 kāsmāt, *adv.* why? wherefore? [ka, 1114a.]
 kāṇṣya, *a.* brazen; as *n.* brass. [kaṇṣā.]
 kāka, *m.* crow; -f. kākī, crow-hen; *cf.* vāyasa, 'crow.'
 √kāṅkṣ (kāṅkṣati, -te; cakāṅkṣa; kāṅkṣitā). desire, long for. [*desid.* of √kam, but reduplicated somewhat like an *intens.* (1002), *śkām-ka(m)-s.*]
 kāśā, *m.* glass.
 kāca-maṇi, *m.* rock-crystal, quartz. [*lit.* 'glass-jewel.']
 kāñcana, *n.* gold.
 kāṇṣ, *a.* one-eyed; perforated (of the eye), blind.
 kāṇa-bhūti, *m.* Kānabhūti, name of a Yaksha, *see* 53² n. [*lit.* 'Blind-luck.']
 kāṇḍa, *m. n.* section; joint of a stalk from one knot to another; arrow.
 kāntāra, *m. n.* great or primeval forest.
 kānti, *f.* loveliness. [√kam, 1157, *cf.* 955a.]
 kā-puruṣa, *m.* miserable man, coward. [*see* 1kā 4, and 506.]
 kāma, *m.* wish, desire, longing; love; at end of possessive *cpds* [1296], having desire for, desirous of; kāmam, *see s.v.* [√kam.]
 kāma-dūh (dhuk, duham, dhughbis, etc. [155]), -1. *a.* yielding wishes, granting every wish; -2. *as f.*, *sc.* dhenu, the fabulous Wonder-cow. [*for* 2, *cf.* the horn of Amalthēa.]

kāmam, *adv.* at will; if you please; **kāmam tu .. na tu**, if she please, .., but by no means .., 64¹². [**kāma**, 1111b.]
kāmin, *a. subst.* affectionate (spouse). [**kāma**.]
kāminī-sakha, *a.* in the company of his wives. [see **sakha**.]
kāya, *m.* body. [V1ci, 'build,' Whitney 43: for *mg.* cf. *δέμας*, 'body, form,' and *δέμας*, 'build,' and Eng. noun *build*, as used of 'a man's figure.']
kāyika, *a.* corporeal; performed by the body. [**kāya**.]
kāra, *a.* making; as *m.* maker; deed, action; sound. [V1kr.]
kāraṇa, *n.* that which makes or occasions; cause, 57¹; occasion; reason; sake, 10¹; ground for a judgment, 22¹¹. [V1kr.]
kārin, *a.* causing. [do.]
kārū, *m.* praiser, poet, singer. [V2kr, 'mention with praise.']
kārttikeya, *m.* metonymic of Skanda, god of war (so called because he was nourished by the Pleiads, **kṛttikās**): cf. **kumāra** and **svāmikumāra**. [**kṛttikā**, 1216.]
kāryā, *grdv.* to be done, *faciendus*, *w.* the various shades of *mg* belonging to V1kr; requiring to be instituted, 4¹⁰; requiring to be shown; — as *n.* what is to be done; business; work; matter, 4¹⁷; affair; duty; emergency. [V1kr, 963b.]
kārya-kāla, *m.* time for action.
kārya-hantṛ, *m.* business-destroyer, mar-plot.
kāryākṣama, *a.* unequal to or unfit for work. [**akṣama**.]
kālā, *m.* —1. the right or proper or appointed time; —2. time in general; —3. Time, as the destroyer, *i.e.* Death.
kāla-pāṣa, *m.* snare of Death.
kāvya, *n.* poetry; poem. [**kavī**.]
kāvyaṣāstra-vinoda, *m.* entertainment with poetry and science. [**kāvya-ṣāstra**, 1252.]
√ kāṣ (**kāṣate**; **cakāṣe**; **kāṣitā**; —**kāṣyā**).
be visible; shine.
+ **ava**, be visible, lie open.
+ **ā**, look on.
+ **pra**, shine out; become clear.

kāṣa, *m.* visibility, *in sakāṣa*. [√**kāṣ**.]
kāṣṭhā, *n.* stick of wood; log.
kāṣṭha-cheda, *m.* dearth of wood. [227.]
kāṣṭha-bhārika, *m.* wood-carrier.
kāṣṭhā, *f.* race-course; course; track of the winds and clouds in the sky.
kāṣṭhika, *m.* woodman. [**kāṣṭha**.]
ki, cf. 1k4, and 504.
kim-suhṛd, *m.* a bad friend. [see 1k4, and 506.]
kitavā, *m.* gambler; *f.* —**vī**, as *a.*, addicted to gaming. [poss. **kim** + **tava**, 'what of thee?' 'what is thy stake?']
kim, —1. as *nom. acc. s. n.* to **kā**, see 1k4; —2. as *interr. adv.* [1111a], how? 73⁸. why? 18¹⁰; —3. as *interr. pcl.*: num; **kim aham ajñas**, am I a fool? 39²¹; an, 78¹³, —4. in connection *w.* other *pcls.*: **kim ca**, moreover, see ca 3; **kim tu**, however, 20¹³; **kim cana**, somewhat, 46⁹; **kim punar**, how much more (or less)? 17¹⁵. [see under 1k4.]
kim-artha, *a.* having what as object; **kimārtham**, as *adv.* why? [1302c4.]
kim-prabhu, *m.* a bad master. [see 1k4, and 506.]
kim-bhṛtya, *m.* a bad servant. [do.]
kiyad-dūra, *n.* small distance; —**re**, as *adv.* [1116], a little way. [**kiyant**.]
kiyant [451], *pron. a.* —1. how great? how much? what sort of a? 45¹⁰; —2. (how great, in a derogatory sense, *i.e.*) not great; small, 46¹. [1k4 or ki, 505, 1172².]
kiyāmbu, *n.* water-lily, perhaps. [cf. **ambu**.]
kīla, **kīlā** [248a], *adv.* indeed, emphasizing the foregoing word.
kīs, *interr. pcl.* so at 88¹⁰. [1k4, 504²: see 1117: cf. **nākis**.]
kīṭa, *m.* worm; caterpillar.
kīṛḡ-vyāpāra, *m.* what business. [**kīṛḡ**, 145.]
kīṛḡvyāpāravant, *a.* having what business. [1233.]
kīṛḡ, *a.* of what sort? [see 518.]
kīrī, *m.* praiser. [V2kr.]
√ kirtaya (**kīrtāyati** [1066, 1067]; *pass.* **kīrtiyāte**). —1. make mention of; tell; —2. repeat; call. [**kīrtī**, 1061².]

+ **pari**, tell around, announce.
 + **sam**, announce.
kīrti, *f.* mention; *esp.* good report, fame. [v2kr.]
ku, *see* 1k4, and 504.
kukkura, *m.* dog. [younger form of the onomatopoetic kurkurá.]
kuṭumba, *n.* household; family; -aka, the same.
kuṭṭanī, *f.* bawd.
kuṇḍa, *n.* round vessel; round hole in the ground (for water or sacred fire).
kuṇḍala, *n.* ring, *esp.* ear-ring. [cf. kuṇḍa and 1227.]
kútas, *adv.* from what place? whence? wherefore? why? how? 19¹⁷. [1k4 or ku, 506.]
kutūhala, *n.* -1. interest felt in something extraordinary; eagerness; -āt, *as adv.* [1114b], eagerly; -2. interest caused by something remarkable, 56¹¹.
kútra, *adv.* where? whither? [1ka or ku, 506.]
ku-dṛṣṭi, *f.* a bad or false view; heterodox philosophy. [see 1k4, and 506.]
kuntī, *f.* Kuntī, one of the two wives of Pāndu.
 √ **kup** (kúpyati; cukópa; kupitá). -1. become moved or agitated; boil; and so -2. *fig.*, *as in Eng.*, be angry; boil with rage.
 + **pra**, the same.
kumārá, *m.* -1. new-born child; boy; youth, 51¹⁰; -2. The Youth, epithet of Skanda, the eternally youthful god of war—see kārṭtikeya; -*f.* -rī, girl. [cf. sukumāra.]
kumāra-datta, *m.* name of a man. ['given by the god Kumāra.']
kumbhá, *m.* jar; pot; urn. [cf. κύμβη, 'vessel.']
kumbha-kāra, *m.* pot-maker, potter.
kumbhikā, *f.* pitcher. [kumbha.]
kúru, *m.* *as pl.* the Kurus, a people of India; *as sing.* Kuru, the ancestor of that people.
kuru-grāvapa, *m.* name of a prince. [lit. 'glory of the Kurus,' like Πυθο-κλήρ: acct, 1271.]

kúla, *n.* -1. herd or large number or swarm (of quadrupeds, birds, insects); -2. race; family; and so, *as in Eng.*, good family, noble stock. [v8kr, q.v.: cf. ākula.]
kula-gīla, *n.* family and character. [1263b.]
kúlāla, *m.* potter.
kú-liṣa, *m.* axe. [perhaps 'cutting well,' see 1k4, and 506.]
kulīna, *a.* of good family. [kula, 1223d.]
kulīra, *m.* crab.
kuśá, *m.* grass; *esp.* the sacred grass, Poa cynosuroides, with long stalks and numerous pointed leaves.
kuṣa-piñjāla, *n.* tuft or bunch of Kuṣa.
kúṣala, -1. *a.* in good condition; equal to or fit for a task; able; clever, 46¹⁶; -2. *as n.* welfare, well-being; kuṣalam te, hail to thee.
kuṣalin, *a.* well; prosperous. [kuṣala 2.]
kuṣa-hasta, *a.* having Kuṣa in the hand. [1303.]
 √ **kū** (kuváte). *founc.* only w. ā, and perhaps meaning see, look. [prob. for -akū, see under kavi.]
 + **ā**, look forward to, i.e. intend. [see ākūta.]
kūṭa, -1. *n.* horn; -2. *m. n.* peak. [for mg 2, cf. the Swiss peak-names, Schreckhorn, Wetterhorn, etc.]
kūpa, *m.* cave, hole; well. [cf. κύπη, 'cave, hut,' Lat. cūpa, 'vat,' 'niche for the dead,' borrowed Eng. coop, 'vat,' whence cooper.]
kūrmá, *m.* tortoise.
 √ **1kr** (Vedic, kṛṇóti, kṛṇuté [715]; later, karóti, kurutó [714]; cakāra, cakré; V. ákar, ákrta [831, 834a]; later, ákārāt; kariyáti; kṛtá; kártum; kṛtvá; -kṛtya; kriyáte; cikrīṣati; kārāyati, -te). do, make, in the various meanings and uses of these words; thus,
 -1. perform, 59²¹; accomplish; cause; effect; prepare, 83¹⁵; undertake, 52²; commit, 29¹²; show: e.g. honor, 5⁶; familiarity, 9¹⁷; compassion, 21¹⁹; love, 42¹⁸; favor, 52²¹; contempt, 54¹⁶; attend to: an affair, 11⁴; engage in: trade, 46¹¹; a quarrel, 42¹⁹; -2. do something (good or

bad) for a person (*gen.*), 3², 9¹⁵; -3. make or procure for another, 82⁴; grant; -middle: get for one's self; assume: human voice, 3¹⁴; take on: form or shape, 48³, 49⁶; -4. execute; follow: advice, 40⁷; -5. work over, prepare: food, 68²; -6. accomplish; be good for, 18⁵; -7. make: a sound, 26¹⁷; utter: the syllable om, 60^{8,9};

-8. (like *Eng.* do in don, doff) put in or on; *w. loc.*, 81¹, 43⁴; set, 105¹⁴; *w. adverbs*: see *agratas*, *amā*, *āvis*, *tiras*, *puras*, *bahis*; -9. make a person (*acc.*) to be something (*acc.*), 79¹³; transform into, 40^{13 ff.}; render, *w. factitive predicate acc.*, 18⁸; *w. the predicate in composition* [1094]: *e.g.* *sajji-kṛ*, make ready, 34¹⁷; -10. *w. adv. in -dhā*, divide in parts, 57¹⁰; -11. do, go to work, proceed, 37⁸; *pass. impers.*, 30¹⁶; -12. do, *esp.* sacred work; with *karma*, 97²; without *karma* (like *πέειν θεῶν* and *facere*), to sacrifice, 93¹³; -see also *kṛta*.

-*desid.* desire to perform; *ppl.* [1037], *cikrīṣita*, that which is sought to be done, intention.

-*caus.* cause to do or make or be done or made; see to it that a thing takes place, 16¹; *pass. tena sa prapāmanā kṛitas*, by him he was caused to make obeisance, 36⁷; *caus. equiv. to simple verb*, 26⁵.

[*cf. abro-kṛd-rasp*, 'self-actor, independent'; *Kṛd-vos*, an old harvest-god, 'Perficus, the Completer, Ripener'; *Lat. cer-us*, 'creator'; *κρῦλος*, 'accomplish'; *Lat. creāre*, 'create': see *kratu*: orig. root-form, perhaps, *skr*, 1087d.]

+ *adhi*, put over; put in office.

+ *apa*, put off; injure, *opp. of upakṛ*.

+ *aram* or *alam*, see these words.

+ *ā*, bring hither, 74¹⁰; prepare, fashion, make.

+ *vy-ā*, separate, analyse.

+ *upa*, bring something to some one; do a service, act as an auxiliary, *opp. of apakṛ*. [*w. the use of upa*, *cf. that of sub in subvenire*, 'aid'.]

+ *pari*, (*poss.* surround, deck, and so) make ready; adorn.

+ *pra*, -1. carry forward, accomplish; effectuate, cause; -2. *mid.* set before; put before one, *i.e.* make the subject of discussion or treatment; *w. buddhim*, put a plan before one's self, *i.e.* decide.

+ *prati*, work against, counteract.

+ *sam*, -1. put together; conficere, prepare; -2. treat according to the sacred usages, administer a sacrament to, see *samakāra*; consecrate, 106²; -3. adorn.

√ 2 *kṛ* (*ākārī*; *intens. cārkartī*). mention with praise.

√ 3 *kṛ* (*kirāti* [242]; *cakāra*, *cakrē*; *ākārī*; *kariṣyāti*; *kirpā* [957b]; -*kirya*). pour out or scatter abundantly (*e.g.* hail-stones); cast forth (missiles); strew; cover or fill with. [*cf. kula*, 'swarm'.]

+ *vy-ati*, *pass.* be scattered in various directions; be brought to confusion. [*cf. vyatikara*, 'disaster'.]

+ *ava*, strew (loose earth); throw in.

+ *ā*, scatter abundantly; cover over, fill; *ākīrṇa*, bestrown, covered. [*cf. ākara*, 'abundance, mine', *ākula*, 'full'.]

+ *sam-ā*, bestrew; cover.

kṛcchrā, *a.* distressful; troublesome; *as n.* trouble.

kṛcchra-karman, *n.* hard work; drudgery.

√ *kṛt* (*kṛntāti*, -*te* [758]; *cakāta*; *ākṛtat*; *kartisyāti*, *kartsyāti*; *kṛttā*; -*kṛtya*; *kṛtyāte*). cut; cut off. [*cf. kaṭa* (for *karta*, 'cut, depression in the head,' *i.e.*), 'temple,' and *κπέρ-απος*, 'temple'; *Lat. curt-us*, 'docked, short'.]

+ *ud*, cut out or off; cut up, butcher.

1 *kṛt*, *vbl in cpds.* making; doing; causing; *as m.* maker. [√1 *kṛ*, 1147c.]

2 *kṛt*, a time, in *sa-kṛt*. [perhaps fr. √1 *kṛ*, 'a doing, a time': *cf. kṛtu*, 'a time'.]

kṛtā, *a.* -1. made; done; -2. prepared; -3. attained, -4. well done, and so, good; -5. *as n.* deed; -6. (*perhaps* made, *i.e.* won) and so, the side of the die marked with four spots, the lucky or winning one; -7. the golden age, name of the first yuga, see 58² n. [√1 *kṛ*.]

kṛta-kṛtya, *a.* having one's duty done or end attained.
 kṛtakṛtyatā, *f.* condition of having performed one's duty. [1237.]
 kṛta-buddhi, *a.* having a made-up mind, of resolute character.
 kṛta-māuna, *a.* having a kept silence, silent.
 kṛta-samketa, *a.* having an agreement made, agreed upon as a rendezvous.
 kṛtāñjali, *a.* having a made gesture of reverence, with reverent gesture. [añjali.]
 kṛtānnā, *n.* prepared or cooked food. [anna.]
 kṛtāvajña, *a.* having contempt (done, i.e.) shown to one, disdained. [avajña.]
 kṛti, *f.* -1. the doing, the production; -2. a production, literary work. [vīkṛ.]
 kṛtu, *a.* doing, a time; *only in acc. pl.* -kṛtvas, and that at the end of cpds. [vīkṛ, 1105².]
 kṛte, *as prep.* on account of, for the sake of, for, *v. gen.* [1130] or in composition. [loc. of kṛta, lit. 'in the matter of' (cf. mg 5), 1116.]
 kṛtti, *f.* pelt, hide. [vṛt: for mg, cf. δέρμα, 'hide,' and δειπώ, 'flay'.]
 kṛttikā, *f. pl.* the Pleiads. [cf. kṛtti: perhaps the constellation was conceived as having the shape of a pelt.]
 kṛtya, *grdv.* to be done; *as n.* that which ought to be done or is to be done, and so, duty, purpose, end; -*f.* -ā, action, deed. [vīkṛ, 963b end.]
 kṛtvas, *adv.* times; *see* kṛtu.
 kṛtsnā, *a.* whole; entire.
 √ kṛp (kṛpate [745b]). mourn, lament.
 kṛpā, *f.* pity, compassion. [vṛp.]
 kṛmi, *m.* worm.
 √ kṛc (kṛyyati [761a]; cakārca; kṛcīṭā). grow lean. [cf. κολοκ-δνός, 'long lank person,' κολοσσός, *κολοκ-jos, 'colossus'; Old Lat. crac-entes, Lat. grac-iles, 'lean, slender'.]
 kṛcā, *a.* lean, haggard. [vṛc, 958.]
 √ kṛṣ (kāṛṣati; kṛṣāti; cakārṣa; ākṛkṣat; kārṣiṣyāti; krakṣyāti, -te; kṛṣṭā; kṛṣṭum; kṛṣṭvā; -kṛṣya). -1. kāṛṣati: tug, draw, pull; -2. kṛṣāti: draw furrows; plough.

+ ā, draw on, attract; draw from (a source).
 + ud, pull up, elevate.
 + pra, draw forward, place in front.
 kṛṣṭī, *f. pl.* people, folk. [vṛkṣ, mg 2: orig. 'tillages, tilled lands,' then 'settlement, community'.]
 kṛṣṇā, *a.* black, dark; *v.* pakṣa, the dark half of the lunar month, from full to new moon; *as m., sc.* pakṣa, the dark lunar fortnight.
 kṛṣṇa, *m.* the black antelope.
 kṛṣṇa-pakṣa, *m.* the dark lunar fortnight.
 kṛṣṇa-sarpa, *m.* a very poisonous black Cobra, Coluber Naga.
 kṛṣṇājinā, *n.* skin of the black antelope. [ajina.]
 √ kṛṣṇāya (kṛṣṇāyate). blacken. [kṛṣṇā, 1059b.]
 √ kṛp (kālpate; cālpā [786]; kalpāyate; kṛptā; kalpāyati, -te). be in order; be suitable or serviceable to; help; kṛptā, in order, fixed, settled; -*caus.* put in order; ordain; arrange; dispose; fix (in the manifold applications of this word as used colloquially). [prob. not akin are Goth. hilpan, Eng. help.]
 + upa, *caus.* prepare; furnish; provide.
 + sam, *caus.* arrange together; determine; will; purpose.
 kṛpta-kecanakhaṣmaṣru, *a.* having hair and nails and beard in order, i.e. trimmed. [keca-nakha-ṣmaṣru, 1252.]
 kṛptānta, having its end prescribed; limited. [anta.]
 kṛta, *m.* intention; desire; will. [vṛt, 'look, be intent upon'.]
 kṛtā, *m.* brightness; *pl.* beams. [vṛt, 'look, appear, shine': cf. Goth. haidu-s, ('appearance, manner,' i.e.) 'way,' AS. hād, 'way, manner, condition,' Eng. hood, -head (as in maidenhood, godhead), Ger. -heit: cf. under maya.]
 kṛvāla, *a.* exclusive; excluding all else; alone; -*am, adv.* only.
 kṛca, *m.* hair (of the head); mane. [sec kesara.]
 keca-pakṣa, *m. du.* the two sides of the hair of the head; the temples.

keṣa-gmaṣṭu-loma-nakha, *n. pl.* hair of the head, beard, hair of the body, and nails. [1253a.]
 keṣānta, *m.* hair-end; long hair hanging down; locks.
 keṣin, *a.* maned, with flowing mane. [keṣa.]
 kēsara, *m.* hair; mane. [written also keṣara, cf. keṣa: cf. Lat. *caesaries*, 'hair, mane,' but not Eng. *hair*.]
 kesarāgra, *n.* ends of a mane. [agra.]
 kāvarta, *m.* fisher.
 koṭara, *n.* hollow of a tree.
 koṭṭa, *m.* fort.
 ko-daṇḍa, *m.* bow (of an archer). ['good-stick,' see 1k4, and 506.]
 kodaṇḍāṇi, *f.* the notched end of a bow. [aṇi.]
 kopa, *m.* anger; -āt, *adv.* [1114b], angrily. [vkup.]
 kopākula, *a.* full of anger. [ākula.]
 kolāhala, *m. n.* uproar, confused cry. [onomatopoetic.]
 ko-vida, *a.* well knowing or skilled. [see 1k4, and 506.]
 kāntuka, *n.* curiosity, eagerness; -āt, *adv.* [1114b], eagerly.
 kāunteya, *m.* son of Kuntī, i.e. king Yudhishtira. [metronymic, 1216.]
 kāuravya, *m.* descendant of Kuru, i.e. Yudhishtira. [patronymic, 1211: cf. 1208c.]
 kaulālā, *n.* pottery. [kūlāla.]
 kāuṣala, *n.* cleverness; ability. [kūṣala.]
 krātu, *m.* power, whether of body or of mind or of both: -1. might, 73¹¹; -2. will, 76²; understanding, 80⁵—cf. *dakṣa*; inspiration, insight, esp. for sacred songs and acts; -3. sacred deed, sacrifice, 16⁷; ceremony, cf. *yajñakratu*. [v1kr, 'do, effect,' 1161: orig. sense of word in mgs 1 and 2 was prob. 'an effecting, a power to do or carry out': for mg 3, see v1kr 12: cf. *κρᾶτός*, 'mighty,' AS. *heard*, 'strong, hard,' Eng. *hard*.]
 v kram (krāmati [745d], krāmate; cakrāma, cakramé; ākrāmīt; kramiṣyāti, -te, kramiṣyāte; krāntā [955a]; krāmitum, krāntum; kramitvā, krāntvā; -krāmya; kramyāte; kramiṣyati, krām-

āyati [1042c² mid.]). step; go; go towards.
 +ati, step beyond; excel; overcome.
 +sam-ati, excel. [sam intens., 1077b end.]
 +ā, step near to; come upon; attack; overpower.
 +ud, go out; depart (of the vital spirit); caus. cause to disembark.
 +abhy-ud, caus. cause to step out.
 +upa, step unto; approach, 3¹⁰.
 +nis, go out.
 +parā, step forth; advance boldly; and so, show one's strength or courage. [hence parākrama, 'valor': cf. kram + vi.]
 +pari, go around, circumambulate.
 +pra, step forward; set out; start from.
 +vi, move away or on; proceed; attack boldly; and so, show one's courage. [hence vikrama, 'valor': cf. kram + parā.]
 +sam, come together; approach; enter (a zodiacal sign, said of the sun).
 krāma, *m.* -1. step; regular progress or order; -epa, -āt, gradātīm, cf. *yathākramam*; -2. procedure; method; way, 36¹¹. [vkram.]
 kramaṣas, *adv.* step by step; gradually; in order. [1106.]
 kravyā, *n.* raw flesh; corpse; carrion. [vakra, which perhaps means 'coagulate, become stiff': w. *kravīa*, 'raw flesh,' cf. *κρέας*, *κρέφας*, 'flesh'; w. *krū-rā*, 'bloody, raw,' cf. Lat. *crūdus*, 'bloody, raw,' *cruor*, 'blood'; cf. AS. *hrāw*, 'corpse'; Eng. *raw*, Ger. *roh*, 'raw'.]
 kravya-vāhana, *a.* carrying off the corpses.
 kravyād, *a.* consuming corpses. [ād.]
 kravyāda, *a.* the same. [ada.]
 kriyā, *f.* action; performance; doings; labor, pains. [v1kr, 1213d.]
 v kri (kripāti, kripitē; kṛiṣyāti; kṛitā; kṛētum; kṛitvā; -kriya). buy, w. instr. [281b] of price. [perhaps akin w. v1kr, and so meaning 'do business, trade'.]
 +upa, buy.
 +vi, sell; sell for (instr.).

√ kriḍ (kriḍati, -te; cikriḍa, cikriḍé; kriḍisyāti; kriḍitá; kriḍitum; -kriḍya). play, sport.

kriḍá, *f.* play, sport. [√kriḍ.]

krītotpanna, *a.* bought or on hand (of food). [utpanna, √pad.]

√ krudh (krúdhya, -te [761]; cukródha; ákrudhat; kruddhá; króddhum; krud-dhvá). be angry.

krudh, *f.* anger.

krúdhmi or krúdhmin, *a.* wrathful. [√krudh: cf. 1167 and 1281: paroxytone.]

√ kruç (króçati; cukróça; ákruçat; kruçtá; króçtum; -króçya). cry out; call; howl. [cf. κρᾶνῃ, 'cry,' for *κρᾶν-η: for γ in place of κ, cf. τήραν, 'crucible,' w. τήκω, 'melt.']

krūrā, *a.* bloody; raw; *fig.* harsh. [see under kravya.]

kródā, *m.* -1. breast, bosom; -2. interior. [for mg 2, cf. garbha 2.]

kródha, *m.* anger. [√krudh.]

króça, *m.* call; calling distance; *Anglo-Indian a Kos.* [√kruç.]

kroçamātrāvasthita, *a.* stationed at the distance of a Kos. [kroça-mātra + avasthita.]

√ kliç (klíçyate, -ti; ciklőça; kliçtá; klőçtum; -kliçya). be distressed.

kleça, *m.* pain; trouble. [√kliç.]

kva, *V. kúa, adv.* -1. where? whither? *kúa babbhūvus*, what has become of? -2. *kva cid*: anywhere; in any case, ever, 27²⁰; *w. na*, never. [1kā, 505.]

kṣa, as collateral form of √1kṣi in kṣa-tra, and as vbl of the same, w. the mg 'abiding, situate,' in antari-kṣa.

kṣaṇa, *m.* instant; moment; -eṇa, -āt, as *advs* [1112b, 1114b], instantly. [prob. 'the time of a glance,' a shortened form of iksa-ṇa, 'glance': for mg, cf. Eng. "in the twinkling of an eye," and Ger. Augen-blick, 'glance of an eye, i.e. moment.']

kṣaṇika, *f.* -ī, *a.* momentary. [kṣaṇa.]

kṣatá, *ppl.* of √kṣan.

kṣatrá, *n.* -1. rule, dominion, power, 86²⁰; -2. later, the temporal power, imperium (as distinguished from the spiritual power, brāhman, 'sacerdotium'); the

second or princely caste or a member of it. [from kṣa = √1kṣi 2: cf. kṣatra-pa, 'governor of a dominion, satrap,' and the borrowed σαρδά-της.]

kṣatra-bandhu, *m.* one who belongs to the kṣatra or second caste.

kṣatriya, *m.* -1. ruler, 75¹; -2. one who belongs to the kṣatra or princely caste, a Kshatriya, 57¹⁸ n. [kṣatra, 1214a.]

√ kṣan (kṣaṇóti, kṣaṇuté; ákṣaṇiṣṭa; kṣatá). harm; hurt; break. [closely akin w. √2kṣi, q.v.]

kṣantavya, *grdv.* to be put up with or pardoned. [√kṣam, 212.]

kṣapā, *f.* night. [cf. σκέπω, 'cover,' ψέφας, 'darkness': for ψ, cf. √kṣar.]

kṣapāha, *n.* a night and day, νυκθήμερον. [2aha, 1253b.]

√ kṣam (kṣámate, -ti; cakṣamé; kṣam-isyáte, kṣaṇsyáte; kṣántá [955a]; kṣántum; kṣamyáte). -1. be patient; endure; put up with; kṣánta, patient; -2. forgive; pardon.

kṣamā, *a.* patient; bearing or enduring; and so, equal to a thing, able. [√kṣam.]

kṣamā, *f.* patience; long-suffering. [do.]

1 kṣāya, *m.* dwelling-place. [√1kṣi.]

2 kṣāya, *m.* destruction; decay. [√2kṣi.]

√ kṣar (kṣáratī, -te; cakṣāra; ákṣār [890]; kṣaritá). -1. flow; -2. liquefy; melt away; and so, perish. [for *akar: cf. ψελω (*σνελω) = φθελω, 'destroy,' φθόδω-η, 'perished': for ψ, cf. kṣapā, kṣīti: for φθ, cf. 2kṣi.]

kṣāra, *a.* perishable. [√kṣar.]

√ kṣā (kṣāyati [761d1]; kṣāpā). burn.

kṣāra, *a.* pungent; saline. [√kṣā: cf. ξηρό-ς, 'dry': for mg, cf. Eng. caustic, lit. 'burning,' *fig.* 'pungent.']

√ 1kṣi, with two meanings, 'dwell,' and 'rule,' attaching themselves to the stems kṣi and kṣāya respectively; thus,

-1. kṣé-ti, 3d pl. kṣi-y-ānti: abide or while or dwell, esp. in quiet and safety, 79¹⁸; inhabit. [cf. kṣīti, 1kṣāya, kṣétra, kṣéma 1, 'dwelling-place'; ἀμφι-κτι-oves, 'dwelling around,' κτι-σι-ς, 'settlement.'] + upa, rest on, be dependent on.

-2. kṣāya-ti: pos-sees, be-sitzen; be master of; rule, 71⁹. [cf. kṣéma 2, 'pos-

session'; *κτ-κτῆ-μαι*, 'am master of,' *κτδ-ομαι*, 'get.')

[cf. the collateral form *kṣa*: for connection of 1 and 2, cf. the relation of Lat. *sedere*, 'sit,' and *pos-sidere*, 'be master of,' and of Ger. *sitzen*, 'sit,' and *be-sitzen*, 'be master of.')

√ *kṣi* (*kṣipāti*, later *kṣipōti*; *ākṣeṣṭa*; *kṣitā*, *kṣipā*; -*kṣi*ya; *kṣiyāte*; *kṣapā-yati* [1042e]). destroy; make an end of; exhaust; -*pass.* wane; *kṣi*pa, ruined, lost; -*caus.* weaken. [cf. *φθίρω*, *φθίρω*, 'perish, wane,' *φθί-μερος*, 'dead': for *φθ*, cf. *kṣar*: w. the secondary *kṣa*-n, cf. *κτδ-μερος*, 'slain,' *κτελλω*, *κτελλω*, 'slay.']+ *apa*, *pass.* be afflicted, suffer loss.

kṣit, *vbl.* inhabiter or ruler, at end of *cpds.* [√*kṣi* 1 and 2: see 1147c.]

kṣitī, *f.* dwelling, abode, 79¹⁰; piece of ground or land; the earth, the ground. [√*kṣi* 1: cf. *κτλ-σι-ς*, 'settlement.')

kṣiti, *f.* destruction. [√*kṣi*: cf. *ψλ-σι-ς* = *φθίσις*, 'decay': for *ψ*, cf. *kṣar*.]

√ *kṣip* (*kṣipāti*, -*te*; *cikṣēpa*, *cikṣipé*; *kṣeṣyāti*, -*te*; *kṣiptā*; *kṣeṣtum*; *kṣip-tvā*; -*kṣi*pya; *kṣepāyati*). dart; cast; throw; *caus.* cause to fly or burst, 84⁴.

+ *ā*, -1. throw at; -2. *fig.* (like Eng. fling, make flings at), deride, put to shame, 8¹⁰; -3. draw towards one's self, call out (a person to vindicate himself), 55⁴.

+ *ni*, throw down (one's self, one's body).

+ *vi-ni*, lay down separately or orderly.

+ *sa*m, dash together in a heap; destroy.

kṣipta-lagūḍa, *a.* having the cudgel thrown.

kṣiprā, *a.* darting; quick; -*am*, *adv.* quickly. [√*kṣip*.]

kṣīrā, *n.* milk. [prob. √*kṣar*.]

kṣīrin, *a.* milky; *as m.* milk-plant. [*kṣīra*.]

kṣīrodaka, *n.* milk and water. [*udaka*: 1253b.]

√ *kṣud* (*kṣōdati*, -*te*; *cukṣōda*; *kṣuṇṇā*; -*kṣūḍya*). shatter; stamp upon; grind small.

kṣudrā, *a.* small. [√*kṣud*.]

kṣudra-buddhi, *m.* Small-wit, name of a jackal. [1298.]

kṣud-vyāddhi, *m.* hunger and disease. [√*kṣudh*: 1253a.]

√ *kṣudh* (*kṣūḍhyati*; *kṣudhitā*). be hungry; *kṣudhitā*, hungry.

kṣūdh, *f.* hunger. [√*kṣudh*, 383a.]

kṣudhā, *f.* hunger. [√*kṣudh*.]

kṣudhārta, *a.* distressed with hunger. [√*kṣudhā* + *ārta*.]

kṣētra, *n.* dwelling-place, 87¹⁷; piece of ground; field. [√*kṣi* 1.]

kṣetra-pati, *m.* master of a field; farmer.

kṣēma, *m.* -1. abode; place of rest; security; well-being, 61⁸; -2. possession; *kṣeme* .. *yoge*, in possession .. in acquisition, i.e. in the enjoyment of what we have got and in the getting of more. [√*kṣi* 1 and 2: for *ake-ma*, 1166: cf. Goth. *haim-s*, 'village'; A.S. *hām*, Eng. *home*, and *-ham* in place-names; perhaps also *κώμη* (if for *κώμη*?), 'village.')

khā, *n.* -1. hole; hollow; -2. opening; -3. hole in the hub of a wheel; -4. void space; the sky. [√*khan*, cf. 333.]

kha-ga, -1. *a.* moving in the sky, flying; -2. *as m.* bird. [for *mg* 2, cf. *antarikṣa-ga* and *kha-gama*, 'bird,' *ura-ga* and *bhujam-gama*, 'snake,' and *turam-ga*, 'horse.')

kha-gama, *the same*.

khaṇḍa, *a.* broken; *as m.* a break, section, piece; *khaṇḍaka*, *m.* lump-sugar. [hence, prob., through the Persian, Arabic, Italian, and French, the Eng. *candy*.]

√ *khaṇḍaya* (*khaṇḍayati*). break; *khaṇḍita*, broken (of a command). [√*khaṇḍa*, 1055.]

√ *khan* or *khā* (*khānati*, -*te*; *cakhāna*, *cakhnūs*; *ākhān* [890]; *khanīṣyāti*; *khātā*; *khānitum*; *khanitvā*, *khātvā*; -*khāya*; *khanyāte*, *khāyāte*; *khānyati*). dig; *caus.* cause to be dug. [if for *akan*, cf. Lat. *can-ālis*, 'ditch, canal.']+ *ā*, dig, burrow, in *ākhu*.

khāra, *a.* harsh; *as m.* ass (so called from his harsh bray), 87¹⁹.

khāla, *m.* -1. threshing-floor; -2. *a* mean, low-lived fellow. [the tertium

- comparationis for 1 and 2 is perhaps 'dirt.']
- khālu**, *pcl.* —1. now (*continuative*); *atha khalu*, now; —2. indeed (*emphasizing the preceding word*), 55³; —3. to be sure (*concessive*), 98³.
- √ **khā**, *see* **khan**.
- √ **khād** (**khādati**; **cakhāda**; **khādiṣyāte**; **khādita**; **khādītum**; **khādītvā**; **khād-yaṭe**; **khādāyati**). chew; bite; eat, *esp.* of animals; feed on, 24¹⁶; devour, 21¹¹; **khādita**, eaten, 23³, etc. [if for *askand* or *aknd*, cf. *κνίω*, √ *κνιδ*, 'bite, sting,' *κνίδη*, 'nettle,' but not Eng. *nettle*.]
- khāditavya**, *grdv.* edendus. [√ **khād**.]
- √ **khid** (**khidāti**; **khinnā**; **-khīdyā**). depress, *but only fig.*
+ **ud**, pull out.
- khilā**, —1. *m.* piece of waste land between cultivated fields; a bare spot; —2. a gap.
- khu**, a *Prakrit* form for **khalu**.
- khe-cara**, *a.* moving in the sky. [**kha**, 1250c.]
- khecaratva**, *n.* power of flying (by magic). [1239.]
- kheda**, *m.* depression, sorrow. [√ **khid**.]
- kheda-vaṣa**, *a.* having depression as one's controlling influence, under the dominion of sorrow.
- √ **khyā** (**khyāti**; **cakhyaṭi**; **ākhyat** [847]; **khyāyāti**; **khyātā**; **khyātum**; **-khyāya**; **khyāyāte**; **khyāpāyati**, *-te* [1042d]). *simple verb only in pass. and caus. — pass.* be well known; be talked of; — *caus.* make known. [orig. *mg.* perhaps, 'shine, appear or look (*intrans.*), see (*trans.*)'.]
+ **abhi**, look at; behold, 78¹³.
+ **ā**, —1. show, tell; narrate, 55¹⁹; —2. designate, name; — *caus.*: *act.* tell; *mid.* have told to one's self, 105⁷.
+ **praty-ā**, (*lit.* show back, *i.e.* turn away, repulse, reject, 9³⁰; refuse. [the Ger. *zurück-weisen* has just the same *mgr.*]
+ **vy-ā**, show to discriminately, *i.e.* explain.
+ **sam**, tell together, *i.e.* reckon up.
+ **pari-sam**, reckon up completely, 58⁶.
- khyāti**, *f.* the being well known; fame; **khyātim gam**, become famous. [√ **khyā**.]
- ga**, *vbl.* going, in many *cpds*; situate, *e.g.* in *madhyaga*; as *m. nomen actionis*, the going, in *durga*, *suga*. [√ **gam**, cf. 333.]
- gagaṇa**, *n.* sky.
- gāṅgā**, *f.* the Ganges. [fr. √ **gam** -- **gā**, *w. intens.* reduplication, 1002b.]
- gaja**, *m.* elephant.
- gaja-yūtha**, *m.* herd of elephants.
- gajendra**, *m.* a great elephant. [see **indra**.]
- gaṇā**, *m.* —1. troop, (of *Maruts*) 90¹⁸; crowd, (of friends) 3²; host (of stars); flock, (of birds) 3⁸; —2. *pl.* troop-deities, inferior deities which regularly appear not singly, but in troops, 87¹¹; *esp.* those that compose the retinue of *Çiva*; then, as *sing.*, a single one of *Çiva*'s attendants, a *Gana*, 55²⁰; —3. a number.
- gaṇanā**, *f.* a numbering, calculation, taking into account. [√ **gaṇaya**.]
- √ **gaṇaya** (**gaṇayati**). number, calculate. [**gaṇa**, 1055.]
- gaṇita**, *ppl.* calculated; as *n.* [1176a], calculation, arithmetic. [√ **gaṇaya**.]
- gatā**, *ppl.* —1. gone, 2²¹; departed; *w. inf.* **snātum gata**, gone to bathe, 44²; so 41²; —2. *often at beg. of cpds*, see these; —3. gone to: *w. acc.* 5⁸, 15²⁰; *w. prati and acc.*, 23¹⁵; —4. (having arrived at, *i.e.*) situated in: *w. acc.*, 62¹⁵; *w. loc.*, 5¹⁴; in *cpd*, *e.g.* **svahasta-gata**, situated on my own hand; —5. gone to a condition, see √ **gam** 4; attained to, (fame) 56¹²; —conditioned, in **durgata**, **sugata**. [√ **gam**, 954d.]
- gata-prāṇa**, *a.* whose breath is gone, dead.
- gata-saṃkalpa**, *a.* whose purpose or will for the moment is gone, purposeless. [1299.]
- gatānugati**, *f.* the going after him who has gone (before), the following in the old ruts. [**anugati**.]
- gatānugatika**, *a.* addicted to following in the old ruts. [**gatānugati**, 1222a.]
- gatāsu**, *a.* whose life is gone. [**asu**.]

gāti, f. —1. a going, way of going, ability to go; —2. progress, 18¹⁸; eventus, issue, 20¹⁸; —3. way of escape, refuge, 52¹⁵; —4. the way or course *esp.* of the soul through different bodies, metempsychosis; and *so*, a condition of the soul during these transmigrations, a man's lot or fate, 53¹⁵; 65¹⁰, 66⁸, 66¹¹ ff. [√gam, 1157: cf. *βάσις*: 'going, power to go.']

√ **gad** (*gādati*; *jagāda*; *gadiṣyāte*; *gaditā*; *gādītum*; *-gādya*). speak.
+ **ni**, say.

gada, m. disease.

gantavya, grdv. eundum, *used impers.* [√gam.]

gandhā, m. smell; *pl.*, *w.* *gubha*, perfumes.

gandharvā, m. —1. *orig.*, perhaps, the deity of the moon, the Gandharva; —2. in *Epos*, *pl.* Gandharvas, heavenly singers belonging to Indra's court; *as sing.* one of these, a Gandharva.

gabhīrā (V., later) gambhīrā, a. deep.

√ **gam** (*gācchati*, -te [747, 608]; *jagāma*, *jagmē*; *V. āgan* [833], *later āgamat*; *gamīṣyāti*, -te; *gatā*; *gāntum*; *gatvā*; *-gātya*, *-gāmya*; *gamyāte*; *jīgamīṣati*; *gamāyati*, -te). —1. go, move; go to, 3⁶; go towards; go away, 28¹⁷, 36⁶; come; *w. pratipam*, go wrong; —2. go by, pass (*intrans.*): of time, 20²; of days, 29¹³; —3. come unto, *i.e.* arrive at, *w. acc.*, 8¹, 84¹; reach, *w. loc.*, 69⁸; come into, *w. loc.*, 71⁶; get at, 95¹⁰; —4. go to a state or condition: *w. pañcatvam*, go to dissolution, *i.e.* die, 32²¹, etc.; *so* to destruction, 29⁶; despondency, 44¹⁸; *w. nijām gatim*, (went) to his own proper condition, *i.e.* became a Yaksha once more, 53¹³; —5. *manasā gam*, (go with the mind, *i.e.*) perceive, 15¹⁰.

[cf. *βαίω* (*•Barjō*, *•γρεμῶ*), 'go'; Lat. *venio*, *•gvēmio*, 'come'; AS. *cum-an*, Eng. *come*; for the *kw* which is to be expected in Germanic as answering to the old *gv*, cf. Ger. *be-quem*, Old Eng. *cwēme*, 'convenient, fit, pleasant': cf. *gāccha* and *βάρω*, 'go thou'; *gatā-s*, 'gone,' and *βάρ-ς*, '(gone over, *i.e.*) passable'; *gāti-s* and *βάρ-ς*, 'a going': see also √gā.]

+ **adhi**, —1. go to; attain; —2. get at, learn, study, read —cf. √i + **adhi**.

+ **anu**, go after, follow.

+ **antar**, go within, enter.

+ **api**, go unto, join, 91⁵ ff.

+ **abhi**, go unto, 1¹⁴; go.

+ **aram**, *see s.v.*

+ **ava**, come down.

+ **ā**, —1. go to, 6¹⁰; come to; come hither, 5²², 10²²; —2. return (52²²), *usually w. punar*, 4³, etc.; —**āgata**: —1. arrived, come, 7⁹; *w. inf. grotum āgata*, come to hear, 28⁵; *so* 27¹⁰; arrived (*as guest*), 28¹; —2. returned, 24¹⁷; —3. having gone to a condition, *e.g.* death, 46³; —**āgantavyam, grdv.**, *as impers. pass. w. anena*, this one will come hither; —*desid.* desire to return, 101⁵.

+ **abhy-ā**, come unto, visit; *abhyāgata*, *as subst.* guest.

+ **upa-ā**, approach.

+ **sam-upa-ā**, go to together.

+ **sam-ā**, assemble; meet, 61⁸.

+ **ud**, go out, proceed from.

+ **upa**, go unto, approach.

+ **nis**, proceed from (*abl.*), 51¹¹; *nirgata*, departed.

+ **prati**, come back, return.

+ **vi**, go asunder; *vigata*, gone, vanished.

+ **sam**, *mid.* come together, meet; unite one's self with; and *so*, come to enjoy; —*caus.* assemble, *as trans.*

gama, a. going, *at end of cpds.* [√gam.]

gambhīrā, a. deep; cf. *gabhīrā*.

garut, n. wing.

garutmant, a. winged; *as m. bird.* [for *mg.* cf. *pakṣin*.]

√ **garj** (*gārjati*; *jagārja*; *garjitā*; *garjivā*; *-gārjya*). roar.

garjana, n. roar.

gārta, m. (earth-)cut, ditch. [younger form of *kartā*, q.v.]

gardabhā, m. ass; -ī, *f.* she-ass. [1199.]

gārbha, m. —1. uterus concipiens, the conceiving womb; *abde garbhād ekādage*, in the eleventh year from (the womb, *i.e.*) conception; —2. (*as in Milton's Earth's inmost womb*) the interior, inside, 34⁵, 43³, cf. *kroḍa*; *at end of cpds.* having in the interior, containing, cf.

padmagarbha; —3. conceptum, fruit of the womb; garbham dadhānā, conceiving fruit, 92¹²; embryo, 46⁵, 93¹; scion; and so —4. a new-born child. [Vgrabh, 'concupere': with garbha in mg 1, cf. δελφός and δολφός, 'womb,' δ-δελφός and δ-δελφε-ύς (= sá-garbh-ya-s), 'of the same womb, i.e. brother'; in mg 3, cf. βρέφος, 'embryo,' and Eng. calf in moon-calf: in mg 4, cf. Goth. kalbo, Eng. calf.]
 garbhavant, a., in fem. only, pregnant. [garbha3: see 1233.]
 garbha-stha, a. being in the womb, unborn.
 √ garh (gárhate; jagarhé; garhitá; gárhítum; -gárhya). blame, reproach; garhita, despised.
 √ gal (gálati; galitá). —1. drip; —2. fall; galita, fallen out, gone (claws, teeth, eyes). [hence jala, 'water': cf. √βαλ in intrans. mg, e.g. ποταμός εἰς ἅλα βάλλων, 'river flowing into the sea'; Ger. quellen, 'flow, spring,' Quelle, 'fountain.']
 gava, equiv. of go, 'bull, cow, beeve,' in cpds. [see 1209a.]
 gávyūti, f. pasture-land; generalized, territory, abiding-place. [lit. 'having food for cattle,' gó + ūti, see go4: the y is euphonic, cf. 258.]
 √ gā (jīgāti; ágāt). go; come. [collateral form of gam, q.v.: w. jīgāti, cf. Laticonic βῆσαι, 'strides'; w. ágāt, cf. ἔβη, 'went.']
 + abhi, go unto; w. gramam, become weary.
 gātú, m. —1. motion, movement, course; —2. progress; equiv. to the Eng. -fare in well-fare (for mg, cf. verb fare, 'get on, go') —see sugātuyā; —3. (place of recourse, i.e.) refuge, abiding-place, 83⁹. [Vgā, 'go,' 1181.]
 gātra, n. —1. (means of moving, i.e.) a limb of the body; —2. by synecdoche, the body. [Vgā, 'move,' 1185a.]
 gāmin, a. going, going upon, going to. [Vgam, 1183².]
 gārbha, a. relating to the embryo or to pregnancy (of sacrifices). [garbha, 1208f.]
 gārbhika, a. relating to the womb, prenatal. [garbha, 1222e2.]

gárhapatya, —1. a. pertaining to the householder; as m., sc. agni, the householder's fire, 102²n.; —2. as n. the being head of the house, 89⁶; the housekeeping, 89¹⁷. [grhāpati, 1211.]
 gir [392], f. —1. invocation, praise, 74¹²; —2. sing. and pl. speech, words, 87¹⁶, 49⁹; —3. voice, 3¹⁴. [Vlgr, 242¹.]
 girí, m. mountain, 55⁸.
 i gu (intens. jóguve [1007²]). cause to sound, proclaim. [cf. γόος, βοή, 'cry'; Lat. bovāre, 'howl.']
 guṇá, m. —1. a single thread of a cord; a string; esp. bow-string; —2. quality; adscititious quality, as distinguished from the real nature (svabhāva, 'ingenium'), 22²⁰; —3. as philosophical technical term, one of the three pervading qualities of all nature, to wit, sattva, 'goodness,' rajas, 'passion,' and tamasa, 'darkness,' 66⁸ff.; —4. as specialization of mg 2, a good quality, virtue, 14¹², etc.; excellence. [for play on mgs 1 and 4, see nirguṇa and 18⁴.]
 guṇa-deva, m. Gunadeva, a pupil of Gunādhyā. [lit. 'having virtue as his god,' 1302.]
 guṇavānt, a. virtuous, 18⁴; excellent, 3²². [1233.]
 guṇaśālin, a. possessing virtues, excellent. [see śālin.]
 guṇāśḍhya, m. Gunādhyā, see 53²n. [lit. 'rich in virtue,' āśḍhya.]
 guṇānvita, a. endowed with excellence; (of an asterism) lucky. [anvita, Vi.]
 guṇin, a. virtuous, excellent. [guṇa.]
 √ gup (jugópa; gopayāti; gupitá, gupitá; gópitum, góptum; gupyáte; júgupate, -ti). keep; guard; desid. seek to keep one's self from, i.e. shun, detest; ppl. jugupata, detested, inspiring aversion, 59¹². [prob. a secondary root, originating in the denom. verb-stem gopaya: see this and go-pa.]
 gurú, a. —1. heavy; and so —2. fig. (like Eng. weighty), important; —3. worthy of honor, 28¹²; —4. as m. the one to be honored κατ' ἐξοχάν, the teacher or Guru, 60⁴ff.; loc. gurāu: in the house of the Guru, 61²²; in case of a Guru, 104⁴. [cf.

the comp. *gáriyāṁs*: cf. *Bapós*, Lat. *gravis*, *agaru-i-s*, Goth. *kaurus*, 'heavy.']
 √ *guh* (*gúhati* [745c]; *jugúha* [793f], *juguhé*; *ághukṣat* [916, 155]; *gūdhá* [222²]; *gūhitam*; *-gúhya*). hide; *gūlhá*, hidden, 76¹⁵.
 + *apa*, hide (*trans.*) away from, *w. abl.*, 85¹⁴; put away, get rid of, 77¹.
gúh, *f.* hiding-place; *instr.* *guhá*: used as *adv.* *gúhā* [1112e], in secret. [√*guh*.]
gúhā, *f.* hiding-place; cavern. [do.]
gúhya, *grdv.* *cēlandus*; secret, hidden. [do.]
guhya, *m.* one of a class of demigods, who, like the *Yakshas*, wait on *Kubera*, god of wealth, and, dwelling in mountain caverns (*guhā*), keep his treasures. [so named from their living in caverns or hidden places: 1222.]
 √ *1gr* (*gīrāti*, *gīrīté*; *jagāra*; *gariṣyāti*; *gīrṇá* [957b]; *-gīrya*). —1. invoke, call; —2. salute, praise; —3. speak out, say. [cf. *gr*, 'speech, voice'; *γῆπος*, 'speech, voice'; Doric *γᾱ́πος*, 'speak'; Lat. *garrio*, 'talk'; Eng. *call*.]
 + *sam*, chime in with, agree.
 √ *2gr* (*girāti*; *jagāra*; *ágārīt*; *gīrṇá* [957b]; *-gīrya*). swallow. [cf. *Bopd*, 'food', *βι-βρώ-σκω*, 'eat', *θηνο-βρώ-ο-ς*, 'folk-devouring'; Lat. *carni-vorus*, 'flesh-eating', *de-vorāre*, 'swallow down, devour.']
 + *ni*, swallow down; devour (the sun in an eclipse), 76¹⁵ — see √*gras*.
 √ *3gr* (*aor.* *ájigar* [867]; *intens.* *jāgarti* [1006]; *caus.* *jāgaráyati*). —1. *intens.* be awake; wake, *intrans.*; *jāgrhi* [1011], be thou watchful, have a care for, *w. dat.*, 89¹⁷; wake up, *intrans.*, 30¹⁶; —2. *caus.* wake, *trans.*, 80⁵. [for the history of the word, see 1020: for 1, cf. *ἐ-γρη-γρη-α*, 'am awake', *ἐ-γρη-ερω*, 'awoke' (*intrans.*); for 2, cf. *ἐγερω*, 'wake' (*trans.*).]
gftsa, *a.* clever; wise.
 √ *grdh* (*grdhyati*; *jagárdha*; *ágrdhat*; *gardhiṣyāti*; *grddhá*; *grddhvá*). —1. take long strides; —2. be eager or greedy for. [for *ághrdh*: cf. Eng. *greedy*.]
grdhra, —1. *a.* greedy; —2. *m.* vulture. [√*grdh*, 1188a: the Ger. offers an exact

parallel: *Geier*, 'vulture,' is prop. 'the greedy (bird),' from *Gier*, 'greediness.']
grdhra-kūṭa, *m.* Vulture-peak, a mountain in *Magadha*.
grhá, in *V.*, *m.*; later, *m. in pl.*; otherwise, *n.* house, 28⁷, 79¹⁵; *w.* *mṛṇmaya*, house of earth, the grave; *grham gam*, go home, 52¹⁰; so 40⁸, 68¹⁷; as *pl.* the house as consisting of various rooms and buildings, 89¹²; mansions, 87⁷. ['that which receives one,' √*grah*: cf. *geha*.]
grhá-pati, *m.* master of the house. [acct, 1267a.]
grhá-patni, *f.* mistress of the house. [do.]
grha-stha, *a.* abiding in a house; as *m.* householder or *Brahman* in the second stage of his religious life, see *ācrama*.
grhācrama, *m.* house-stage, second stage in a *Brahman's* life, see *ācrama*.
gehá, *n.* house. [ident. *w.* *grhá*: cf. the ident. √*grdh* and *edh*.]
gó [361c], *m. f.* —1. a beef in its old sense of bull or cow; *pl.* beeves, kine, cattle; the Vedic type or symbol of all welfare and blessing and riches (e.g. 80¹⁶), like "milk and honey" with the Hebrews; —2. beef in the derived and now usual sense of flesh; *pl.* pieces of flesh, 84¹⁶; —3. (the milch cow of kings, i.e.) the earth, 63⁷; —4. observe that *gavyūti*, *gotra*, *gopa*, *gopati*, *gomaya*, and many other *cpds* of *go* lose their special reference to cattle and take a more general *mg.* [cf. *Boüs*, stem *Boř*, 'a beef, ox, cow'; Lat. *bos*, stem *bov*, 'ox, cow'; AS. *cū*, Eng. *cow*.]
go-ghná, *a.* kine-killing; as *m.* cow-slayer.
gótama, *m.* Gotama, a Vedic seer of the tribe of *Angiras*.
gotrá, *n.* —1. cow-stall, cattle-pen; —2. perhaps, pen of cattle, and so —3. group in general (see *go* 4); —4. esp. family, 19¹⁶; —5. family name, 103¹⁹, see *nāman* 2. [from *go*: *mgs* 2 and 3 are not authenticated by the literature.]
gotra-ja, *a.* born in the family; as *m.* a relative.
go-pá, *m.* —1. cow-keeper, cow-herd; —2. keeper in general (see *go* 4). [2pa.]

gó-pati, m. —1. lord of kine; —2. lord in general (see go 4). [acct, 1267a.]

√ gopaya (gopayati, -te). be keeper, keep. [gopa, 1055.]

go-pá [351], m. —1. cow-keeper; —2. keeper in general (see go 4), 85¹⁶; protector, 89¹⁶. [2pā.]

√ gopāya (gopāyati, -te). be keeper; keep, 91¹². [gopā, 1055.]

gomāya, —1. a. bovine; as n. —2. cow-dung, 103²²; —3. dung in general (see go 4); w. ānaḍuha, dung of a steer, 105²². [see maya.]

go-yukta, a. yoked with cattle; w. cakra, wagon drawn by cattle. [Vyuj.]

go-rakṣaka, m. cattle-keeper, cow-herd.

gó-ṣakhi [343a], a. having cattle as companions, rich in cattle. [śákhi, 186.]

go-ṣṭhā, m. cow-stall, byre. [stha, 186.]

gāuṇika, f. -ī, a. standing in relation to the three gūṇa's, see gūṇa 3. [gūṇa, 1222e 2.]

gāutamā, m. patronymic from Gotama; Gautama, name of various men. [gótama, 1208f.]

√ grath or granth (grathnāti; granthi-syāti; grāthitā; -grāthya). —1. string together, connect; —2. put together, i.e. compose (a literary work). [for mgs, cf. Lat. com-pōnere, 'put together, compose'; also serere, 'connect, entwine,' w. sermo, 'discourse.']

grantha, m. —1. (a string of words, i.e.) verse or couplet, 53⁶, etc; —2. a composition, book, work, 17⁶. [√granth: for mgs, see under grath, and for 1, cf. Lat. serere w. series, 'row, string.']

granthin, a. subst. having books, bookish, book-reader. [grantha.]

√ grabh, in Rīgveda; later, grah.

—from grabh: grbhñāti, grbhñitē; jagrābha, jagrbhē; āgrabhit, āgrabhiṣṭa [900]; grbhītā; grbhītā; -grbhya.

—from grah: grhñāti; jagrāha, jagrbhē; āgrabhit, āgrabhiṣṭa [900]; grahiṣyāti, -te; grhītā; grāhitum; grhītā; -grhya; grhyāte; grāhyati, -te.

—1. grasp; seize with the hand; hold; take; w. hāstam or pānim, take the hand (of the bride at the wedding), 89⁶; take

hold on (loc.), 14¹⁸; grhīta keṣeṣu, seized by the hair; used of a rabbit taking, i.e. leading with him a lion, 33⁴; —2. take possession of, take, 46²²; get, 44⁶; —3. receive, accept, 20¹⁰, 56¹; —4. of fluids, take in the ladle, 94¹; —5. of names, take upon the lips, mention, 64¹², 103¹⁸; —6. fig., as in Eng., grasp, i.e. perceive, know; —7. get, learn; —caus. cause to learn. [see under garbha: connection w. Eng. gripe, Ger. greifen, exceedingly doubtful.] + pari, —1. hold on both sides; and so —2. become master of; master, overcome, surpass.

+ prati, take hold of, 59²²; accept.

+ vi, —1. hold asunder; separate; make a division; and so —2. quarrel; fight.

+ sam, hold together, clasp.

+ upa-sam, clasp with the hands.

√ gras (grāsate; jagrasé; āgrasit; gras-isyāte; grastā; grastivā; grasayāte; grāsāyati). —1. swallow; devour, 10¹⁰; —2. of the demon Rāhu, who swallows, i.e. eclipses sun and moon, 23¹. [perhaps akin w. √2 gr, 'swallow.']

√ grah, see grabh.

grāha, m. seizure (with a claw, i.e.), bite. [√grah.]

grāhapa, n. the grasping, i.e. acquisition. [√grah 6, 7.]

grābhā, a. subst. grasping, grasper. [√grabh.]

grāma, m. —1. inhabited place, hamlet, village, see 98¹⁶ n.; —2. the inhabitants, community.

grāma-kāma, a. having desire for the village, fond of abiding in the village.

grāvan, m. stone; esp. stone for pressing the Soma.

grāhā, a. subst. grasping, grasper, in cpds. [√grah.]

grāhyā, grdv. to be grasped; perceivable. [do.]

grīvā, f. nape of the neck; neck. [for ga-rvā: cf. Aeolic δέππα, δέπφα, Epic δέφφ, 'throat, neck.']

grīṣmā, m. summer.

gha, form of ghan, i.e. han, in cpds. [1143c, 333.]

ghaṭa, m. a jar.

ghaná, m. — 1. slayer; — 2. slaughter; — 3. a compacted mass, lump; — 4. cloud.

[vghan, i.e. han: cf. φάω-s, 'slaughter.']

gharmá, m. warmth, heat. [v2ghr: cf. θερμός, for φερός, Lat. formus, 'warm.']

v ghuṣ (ghóṣati, -te; jughóṣa; ghuṣtá; -ghúṣya; ghoṣáyati). sound; make a noise.

v lghr (jigharti; ghrtá; ghārayati). besprinkle; be-drop; drip (trans.); ghrtá, see s.v.

+ praty-abhi, caus. sprinkle over repeatedly.

+ vy-ā, sprinkle here and there.

v 2ghr, glow, be warm, in ā-ghrñi, 'glowing,' and gharma, q.v.

ghrtá, n. — 1. butter, clarified and then hardened, Anglo-Indian ghee, much used for culinary (cf. 68¹) and religious (cf. 88¹⁷) purposes: cf. ājya, 'butter in a melted state'; — 2. butter or fat in general, also as symbol of fruitfulness and abundance. [v lghr, 'drip,' 1176a: for mg, cf. Eng. dripping, 'fat which falls in drops from meat in roasting.']

ghrta-paṣu, m. sacrificial beast made of ghee.

ghrta-ṣeṭ, a. dripping with (ghee, i.e.) fatness.

ghorá, a. awful; dreadful; horrid.

ghora-cakṣus, a. having an evil eye.

ghorākṛti, a. having an awful form. [ākṛti.]

ghóṣa, m. noise. [vghuṣ.]

ghna, a. killing; destroying; removing. [vghan, i.e. han: see 216.9.]

ghnya, grdv. to be slain, in aghnya. [do.]

v ghrā (jighrati [749a]; jaghrād; ghrātá; -ghráya; ghráyate; ghrāpáyati [1042d]). smell; snuff at.

ca, encl. conj. and, also, re, que; — 1a. is found, esp. in the older literature, with both parts to be connected (e.g. 71^{2,7}, 97^{7,11}; so 13⁵, 16¹², 17³, 19¹⁰, 38⁷, 9²); or only with the latter, as is oftenest the case in the later language (e.g. 2^{1,7}, 3⁸, 8⁸; 82⁸, 84¹⁶; 98¹⁶); — 1b. in case of three or more parts to be

connected, ca occurs: with the last only (e.g. three parts, 13², 17², 31¹⁴, 44⁶; 71⁶, 72¹⁰, 83¹⁵; 106⁵; four parts, 2³, 17¹, 28¹⁰; five parts, 2⁵, 21⁵, 25²); with the last two (7^{6,7}, 22⁵, 37¹⁵, 45⁷; 77¹²); sometimes after each, (29^{2,4}); very rarely after the first of a series (26⁶; 21²²); various irregular combinations on page 67 passim; see also 21²⁰ n.;

— 2. variously combined: w. eva (e.g. 13²¹; 9¹⁶, 11⁹, 14¹⁵; 5⁹, 12⁵, 14^{2,5,20}, 15¹⁶, 25⁴; 30¹⁴), and w. api (see examples under api); ·· ca, ·· tathā, ·· ca, both ··, likewise ··, and, 10^{3,9}; ·· ca, ·· ā, both ··, and ··, 85⁵; sa ca, often at beg. of clause (e.g. 24²³; so 34¹⁸; 41⁷); — 3. anyac ca, api ca, kim ca, tathā ca, joining two proverbs of like drift, moreover, further, likewise;

— 4. otiose, 6⁹; — 5. connecting things contrasted: but, 8¹⁶, 17²⁰, 18^{2,3}, 19²; and yet, 1¹², 3²⁰; — 6. (even, concessively, i.e.) though, 26¹²; — 7. (like Eng. and or an, and Icelandic enda, 'moreover,' 'if') if — see eed; — 8. w. interrogatives, rendering them indef., see ka, kim.

[cf. re, 'and'; Lat. que, 'and'; Goth. -h and Ger. -ch in ni-h and no-ch, the exact equivalents of Lat. ne-que, 'and not, nor': for ca8, cf. -re and -ra in ro-re and Doric ro-ra, 'at any time'; Lat. quis-que, 'any, each.']

cakrá, n. — 1. wheel; chariot-wheel, wagon-wheel; — 2. by synecdoche, wagon, in pīṭha-cakra. [prob. reduplicated form, ca-kra, fr. vākṛ or akṛ, 'roll,' cf. κυλίω, 'roll': w. ca-krá, cf. κύκλος, κρε-κλος, AS. hweohl, hweöl, Eng. wheel.]

v cakṣ (cāṣṭe [628]; cacakṣé; cāṣṭum; -cākṣya). — 1. appear; — 2. look upon, behold; — 3. (cause to appear, i.e.) announce, tell. [reduplicated form of v kāṣ, see 675 and 108g¹ end.]

+ ā, — 1. look on; — 2. show, tell, 63¹.

+ vi, appear far and wide, shine.

+ sam, look upon, consider.

cākṣas, — 1. perhaps adj. beholding, see 1296³ end; — 2. n. look; eye. [vcaṣ.]

cakṣuḥ-pidā, f. eye-ache.

cākṣuṣmant, a. possessing eyes. [1235.]

oākṣus, n. eye. [vcaṣ, 1154.]

cañcala, *a.* moving to and fro; trembling. [v. cal, 1148.4, *w.* intens. reduplication, cf. 1002b: cf. *kly-kal-os*, 'wag-tail'; Lat. *quer-quer-us*, 'shaking with fever chills.']
 cañcu, *f.* beak, bill.
 caṇaka, *m.* chick-pea.
 caṇḍa, *a.* impetuous; wrathful.
 caṇḍāla, *m.* a Chandāla or man of the most despised class of society (born of Çūdra father and Brahman mother). [cf. caṇḍa.]
 √ cat (cātant; cātā; *caus.* cātāyati). get off; hide; *caus.* drive away.
 catas, *fem.* to catūr.
 catūr [482d], *num.* four. [*w.* catvāras, cf. *ritrapes*, Lat. *quattuor*, Goth. *fidvor*, AS. *feower*, Eng. *four*.]
 catur-akṣā, *a.* four-eyed. [see 1300b.]
 caturthā, *f.* -ī, *a.* fourth; -am, *adv.* the fourth time. [catūr, 487⁵.]
 catur-yuga, *n.* the four ages. [1312.]
 catur-varga, *m.* group of four.
 catur-vidha, *a.* of four kinds; four-fold. [vidhā, 1302c5.]
 catuṣṭaya, *a.* of four; *as n.* a collection of four, a quaternion. [catūr, 178: 1245a.]
 catuṣ-pathā, *m. n.* place where four ways meet, quadrivium. [catūr, 178, 187: 1312.]
 catuṣ-pad, *a.* quadruped; *as n. s.* collectively, the four-footed beasts. [catūr, 178: 1300.]
 catuṣ-pada, *f.* -ī, *a.* having (taken) four steps.
 catvāra, *m. n.* quadrivium. [catūr.]
 catvār, *strong form* of catur, *q.v.*
 √ can (ācanīt). be glad in; gladden. [collateral form of √kan: cf. √kan, kāma, cāru.]
 canā, *adv.* immediately following the emphasized word. —1. not even; svāpnaḥ canā, not even sleep, 79¹; —2. *w.* preceding negation, even; nā devānām āti vratām, catātām canā, jīvati, not beyond the decree of the gods, (not) even if hundred-lived, does one live, 88²; hence, the feeling for the negation in cana in such collocations becoming faint, —3. even, at all, *w.* interrogatives, emphasizing their indefinite sense; na kim cana, not any thing even

or at all, 8¹⁰; see esp. 1 kā 2c, also katham, kadā, and kim. [cf. Lat. *-quam* and *-cun-* in *quisquam*, *quicunque*, 'any one'; Goth. *-hūn* in *nī hvas-hūn*, 'not any one.']
 candrā, *a.* shining, shimmering; *as m.* the moon; the moon-god. [for cāndrā, *q.v.*]
 candrāmas, *m.* the moon; the moon-god. [orig. a descriptive cpd, stem candra-mās (383d6), nom. candra-mās, and so with long ā throughout, but transferred to the ās-declension (cf. 418).]
 candrā-varṇa, *a.* of shining hue.
 √ cam, *sip*, only with ā.
 + ā (ācāmāti [745d]; ācacāma; ācānta [955a]; ācāmya; ācāmayati). sip (water), *i.e.* rinse the mouth.
 camasā, *m.* beaker; cup, made of wood, square, and with handle. [√cam, cf. 1197.]
 campaka, *m.* Michelia Champaka, a tree with strong-smelling yellow blossom.
 campakavant, *a.* abounding in Champaka trees; *as f.* Champakavati, name of a forest. [1233.]
 √ car (cārati, -te; cacāra, carā, cerē; ācārīt, ācarīṣṭa; carisyāti; caritā; caritum; caritvā; -cārya; caryāte; cārāyati, -te). —1. move, 77¹²; go; wander; wander about; used of men, beasts, waters, heavenly bodies; —2. (like Eng. proceed —cf. Lat. *prō-cēdere*, 'go on') act; *w. ppl.* [1075b], go on, *i.e.* keep on (doing a thing), 96¹¹; —3. (like Eng. go about, *i.e.*) undertake, set about; bhāikṣam car, go begging, beg; undergo (troubles), 88¹²; perform (a vow, duty); observe (silence); commit (offense or injustice), 80⁹, 63⁷; sasyam car, feed on corn, 34¹⁶; carita, see *s.v.* [cf. *περι-τελ-λόμενον ἐνιαυτῶν*, 'as years go round,' and *περι-πλ-ομένον ἐνιαυτῶν*, 'as years went round,' with τ before a palatal and π before a non-palatal; also πῶλ-os, Milton's 'turning sphere': see also car + ud, and the younger collateral form cal, and under cañcala: akin is also √kal.]
 + anu, move along after, follow.
 + a pa, go off, be absent.
 + a bhi, go against, trespass against; esp be unfaithful (of a wife).

+ ā, -1. move unto, approach, 86¹; -2. go to (an undertaking), set about; *and so*, do, 10⁶, 64¹¹, 66¹⁴; practice (virtue); perform (vow); follow (rule); -3. proceed, conduct one's self, *cf.* ācāra, 'conduct.'
 + ud-ā, rise up out of (*abl.*), 77¹⁴, of the moon.
 + sam-ā, proceed; do; perpetrate.
 + ud, go up, rise, of the sun; *caus.* cause to go out, evacuate, *cf.* uccāra, 'evacuation.' [cf. *sūryam uc-cārantam* w. *ῥιων ἀνα-τέλλοντα*, 'the rising sun.']
 + upa, -1. come to; -2. come to, *esp.* in order to serve, *and so*, attend, wait upon politely; -3. proceed with, undertake.
 + parā, move away from, 86³.
 + vi, move in different directions, spread over; of waters, overwhelm; wander about; *caus.* cause to go hither and thither in thought, balance, ponder.
 + sam, go, walk, wander.
cara, *a.* moving; *as subst.* animal (*as distinguished* from plant). [Vcar.]
cāraṇa, -1. *m. n.* foot; -2. *as n.* a wandering. [Vcar: for 1, *cf.* *nayana*.]
caritā, -1. *ppl.* done; -2. *as n. sing.* [1176a], (*like Ger. Wandel and Eng. walk*) behavior; proceedings; deeds. [Vcar.]
carita-vrata, *a.* having his (marital) duty performed.
carcā, *f.* a going over, repetition (of a word in a school-boy's Veda-recitation); a troubling one's self about. [perhaps fr. Vcar.]
cārman, *n.* skin; pelt.
carya, *grdv.* to be accomplished; -*f.* -ā, (*like Eng. walk*) way of life; a performing, busying one's self with. [Vcar.]
 √ **carv** (*carvitā*, *cūrṇā*; *cārvitum*). chew, crush with the teeth.
carṣaṇī, *a.* active, busy; *as f. pl.* busy mortals, men, folk. [Vcar, 1159b end.]
 √ **cal** (*calati*; *cacāla*, *celūs*; *caliṣyāti*; *calitā*; *calitum*). move; start off. [younger form of Vcar, q.v.: *cf.* *κέλε-ευθος*, *Lat. cal-lis*, 'path.']
cala, *a.* moving. [Vcal.]
cāṇḍālā, *m.* a Chandāla. [see *caṇḍāla* and 1208f.]
cātana, *a.* driving away. [Vcat, *caus.*]

cāturmāsya, *n.* a sacrifice to be made every four months, *i.e.* at the beginning of each of the three seasons. [catur + māsa, 1211.]
cāndrāyana, *n.* with or without vrata, the Chāndrāyana observance or lunar penance, 65⁶ n. [lit. 'connected or according with the moon's course,' candra + ayana.]
cāraṇa, *m.* wanderer; *esp.* wandering player or singer. [carapa.]
cārin, *a.* moving; observing; busying one's self with. [Vcar.]
cāru, *a.* gladsome; dear; pleasant; fair. [Vcan, q.v., 1192: *cf.* *Lat. cā-rus*, 'dear.']
cāru-hāsin, *a.* sweetly laughing.
 √ **1ci** (*cinóti*, *cinuté*; *cikyé* [787]; *ācet*; *ceṣyāti*, -te; *citā*; *cétum*; *citvā*; -*citya*; *cīyāte*). -1. arrange in order; pile up; build; construct, *esp.* the sacrificial altar; *active, if the priest builds for others; middle, if the sacrificer builds for himself*; -2. gather together, collect; get possession of.
 + ud, heap up, collect.
 + sam, gather together, collect; accumulate.
 √ **2ci** (*cáyati*, -te). -1. hate; -2. avenge, take vengeance on, punish. [cf. *Arcadian ἀπο-τελω*, *Attic ἀπο-τινω*, 'pay off,' *ἀποτινόμεαι*, 'get paid to myself, take vengeance, punish,' *ποινή*, 'penalty.']
 √ **3ci** (*cikéti*; *cikāya*, *cikyús* [787]; *ācet*; *ceṣyāti*; *cétum*; -*citya*; *cīyāte*). -1 notice, observe; -2. look, investigate. [cf. Vcit.]
 + nis, (search out, *i.e.*) ascertain; determine; consider as certain or settled.
 + vi-nis, (look out this way and that, *i.e.*) ponder, consider, 13¹².
 + pari, investigate thoroughly, find out.
cikitā, *prob. f.* understanding. [Vcit, 1178c.]
cikitvít, *adv.* with understanding. [cikitā, 1109.]
 √ **cit** (*cétati*, -te; *cikéta*, *cikité*; *ācāit*; *cittā*; *cetáyati*, -te). -1. look at, notice; observe; consider; -2. be intent upon, intend; -3. understand, know; *perfect*, *cikéta*, has understood, knows; *cikitváṇa*,

wise; — *caus.* make to know, instruct. [extension of √3ci: the √cit shows an intrans. aspect, 'be noticeable or bright,' in ketu: cf. √cint.]

+ *pra*, know.

cit, *vbl.* knowing. [√cit, 383a.]

citi, *f.* pile. [√1ci.]

cittā, *n.* notice; thought; mind. [lit. 'noticed,' √cit, see 1176a.]

citta-pramāthin, *a.* disturbing the mind.

citti, *f.* understanding; wisdom. [√cit.]

citrā, *a.* —1. noticeable, excellent; —2. clear; bright; bright-colored; of sounds, clear, i.e. loud; —3. variegated, 10⁸; varied; —4. as *n.* a bright-colored thing, a picture. [√cit, 1188.]

citrā-gravas, *a.* whose praise is loud or whose fame is excellent.

citra-stha, *a.* being in a picture; painted.

citrāṅga, *m.* Dapple-coat, name of a deer. ['having a variegated or mottled body': *āṅga*.]

cid, *encl. pcl.* —1. emphasizes, sometimes very gently, the preceding word: even, 78^{10, 15}; just, 74², 79⁴; *yāc cid*, what very ones, 70¹⁴; at least, 79¹⁴; —2. generalizes a pron.: *yé cid* · *tāṅc cid*, what-soever; unto all those, 91¹⁰; so far Vedic; —3. in classical Skt., very common *u. an interr.*, rendering it *indef.*: *kaṣ cid*, a certain; *na kā cid*, not any; see *ka*, *kad*, *kadā*, *karhi*, *kva*. [acc. s. n. of pron. root *ka*, *ki* (505), *w.* palatalization: 1111a.]

√ *cint* (*cintáyati*, -*te*; *cintayām āsa*; *cintayisyāti*; *cintitā*; *cintayitvā*; -*cintya*). —1. think, reflect, have a certain thought; —2. set one's thoughts upon, think upon or of, consider, turn one's attention to; —3. call attention to; make an observation, 35⁹. [younger form of √cit: cf. 255 and 240.]

+ *vi*, reflect.

+ *saṃ*, think to one's self.

cintana, *n.* a thinking upon. [√cint.]

cintā, *f.* —1. thought; —2. esp. (like *μῆριμνα*), anxious or sad thought; sorrow; —3. plans, 43³. [√cint.]

cintā-para, *a.* having sad thought as one's chief thing, sunk in sad thought. [1302b.]

cintāviṣa-ghna, *a.* destroying the poison of sorrow.

cintitopasthita, *a.* which approached as soon as thought of. [lit. 'thought of and (immediately) at hand,' *cintita* + *upasthita*, 1257.]

cintya, *grdv.* to be thought of, comprehensible. [√cint.]

cirā, *a.* long, of time; -*am*, -*āt*, as adverbs [1111c, 1114c], long, for a long time.

cira-mitra, *n.* an old friend.

cit-kāra, *m.* the sound *cit*, i.e. the braying of an ass. [*cit*, onomatopoeic.]

cīra, *n.* strip of bark or cloth; rag.

√ *cud* (*códati*, -*te*; *śoodit*; *codáyati*, -*te*). drive on; speed; excite; *caus.* the same.

+ *pra*, *caus.* drive on; further; inspire.

√ *cur* (*coráyati*). steal.

curā, *f.* theft. [√cur.]

cūḍā, *f.* tuft of hair left on the crown of a child's head after the ceremony of tonsure.

cūḍā-karman, *n.* ceremony of tonsure, 59¹⁹.

cūrṇa, *m. n.* meal, powder. [√carv: for *mg.* cf. *piṣṭa*.]

√ *cūrṇaya* (*cūrṇayati*). powder, crush fine; crush; smash. [√cūrṇa, 1055.]

√ *cṛt* (*cṛtāti*; *cacárta*; *cṛtā*; -*cṛtya*). fasten together.

+ *pra*, loosen, untie.

cétana, *a.* noticing; *cetanā*, *f.* consciousness; mind. [√cit.]

cétaś, *n.* consciousness; mind; heart. [√cit.]

céd, *adv.* never at beg. of sentence, clause, or half-verse. if; apodosis, if it follows, marked by *tad* (37⁴), *tatas* (52⁵), or not marked (32¹¹, etc.), or marked by *na*, if negative (18⁹); *na ced*, if not, 52⁸; *no ced*, forms a shortened but complete clause, and if not, 27¹⁷. [*ca* + *id*, 1133⁵: see *ca* 7.]

√ *ceṣṭ* (*ceṣṭati*, -*te*; *cioṣṭa*; *ceṣṭitā*; *ceṣṭitum*; *ceṣṭitvā*). move the limbs; bestir one's self; be active; act.

ceṣṭā, *f.* activity; performance. [√ceṣṭ.]

ceṣṭita, *ppl.* performed; *as n. s.* [1176a], deeds. [Vceṣṭ.]

códana, *n.* an impelling; order; precept. [Vcod.]

cāṇḍa, *n.* ceremony of tonsure. [cūḍā.]

cāṇura, *m.* thief. [cūrā.]

√ cyu (cyāvati, -te; cucyuvé; ácyoṣṭa; cyoṣyáte; cyutá; cyávitum; cyāváyati). —1. move, bestir one's self; —2. go off, disappear; —3. come to nought, 68¹²; —4. fall (from, *abl.*), 51⁹; —5. set agoing, undertake, mōliri, 74². [akin, perhaps, are *ἔσσευα*, 'impelled,' and *δανυ-σάβος*, 'lance-brandishing.']
+ pra, *caus.* move or lead onward.

√ lehad (channá; chādáyati; chādayām cakre; chādítá; chādayitvá; -chādya). cover; cover over.

+ ā, cover over; conceal, 25¹⁰.

+ pari, envelope, cover over.

+ pra, cover; clothe one's self with (*instr.*).

√ 2chad or chand (chāntti; cacchānda; áccchān [890³]; chādáyati [mgs 1, 2]; chandáyati [mg 3]; chandayām āsa; chandítá). —1. appear, seem; —2. seem good to, please; —3. (please a person, *acc.*, with a thing, *instr.*, *i.e.*) offer a person, *acc.*, a thing, *instr.* [prob. ident. w. Vccand.]

chanda, *m.* pleasure; will. [V2chad.]

chala, *m. n.* (perhaps cover, *i.e.*) guise, disguise; pretence, deceit. [perhaps fr. V1chad.]

chāga, *m.* goat. [for *skāga: cf. Germanic *skēpo*, for *skēgo, Ger. *Schaf*, AS. *sceap*, Eng. *sheep*.]

chāyā, *f.* shade; shadow; image. [cf. *σκιά*, 'shadow.']

chāyā-dvitiya, *a.* having one's shadow as second, accompanied by one's shadow. [1302b.]

√ chid (chinátti; cicchēda; áccchāitāt; chetsyáti; chinná; chéttum; chittvá; -chidyā; chidyáte). —1. cut off; hew down; sever; cut in two; nibble; —2. divide. [cf. *σχίζω*, Vσχιδ, 'split'; Lat. *scindo*, *scidi*, 'cut'; AS. *sceādan*, 'divide,'

Eng. *water-shed*, 'the divide between two valleys.']

+ ud, —1. cut out; —2. destroy; —pass. be cut off, fall, be lacking.

+ vi, cut asunder; sever.

chidrā, *n.* hole; defect; weak spot. [Vchid.]

chucchundari, *m.* musk-rat.

cheda, *m.* cut; cutting off; failure, dearth [Vchid.]

jā, *vbl.* born; born from; occasioned or produced by; *only in cpds.* [Vjan, 333: cf. jā, the older form, 354.]

jāgat [450d], *a.* movable; *as n.* all that moves, men and beasts. [Vgam: cf. 383b² end.]

jaghāna, *m. n.* the hinder parts, the buttocks.

jaghanyā, *a.* hindermost; last; lowest or worst. [jaghana, 1212d 4.]

jaṅgama, *a.* movable; *as subst.* all that moves, *equiv. to the ancient jāgat*. [Vgam, 1148.4, cf. 1002b.]

jāṅghā, *f.* lower half of the leg, from knee to ankle; shin. [prob. fr. V1hā, 'move,' 1148.4, cf. 1002b.]

jaṭā, *f.* matted hair; tangled locks.

jaṭhāra, *n.* belly; womb. [akin are Goth. *kilpei*, 'womb,' AS. *cild*, Eng. *child*.]

√ jan (jāyate [772]; jājana, jājñé [794d]; jājanīṣṭa; janisyāti, -te; jātā; jānyāti, -te; ājījanat). *see* 761b end, and 772.

—1. transitive, jānyāti and active forms:

beget; bring forth; generate or produce;

—2. intransitive, jāyate and middle forms:

be born; be produced; come into being;

be born again, 18¹; be, 86²; jājñe, natus est, ortus est; jājñānā, children; for

jāta, *see s.v.* [cf. *γεν-γος*, 'born,' *ἐ-γένε-ρο*, 'became'; Lat. *genui*, 'begat'; AS.

cennan, 'beget, bring forth'; AS. *cynn*,

Eng. *kin*, 'race, family'; AS. *cyn-ing*,

Eng. *king*, 'the man of (noble) kin'—for

mg, cf. *kulīna w. kula* 2: cf. also *jana*

and *jani*.]

+ abhi, *pass.* be born unto, be destined

unto from birth.

- + ā, *caus.* cause to be born for some one, *w. dat.*
 + upa, *mid.* be born, arise.
 + pra, *mid.* be born; *caus.* procreate.
 + sam, *mid.* be produced; samjāta, having arisen.
- jāna, *m.* creature; man; person; in *pl.* (e.g. 40¹⁰), and collectively in *sing.* (e.g. 77¹¹), folks; a people or race or tribe; dāivya jāna, heavenly race, the gods. [Vjan: cf. γένος, Lat. *genus*, Eng. *kin*, 'race']
- jana-padā, *m.* (tribe-place, i.e.) district; community.
- jāni [343c], *f.* woman; wife. [Vjan: cf. γυνή, Eng. *queen*, 'woman': for mg, cf. jāyā.]
- janitra, *n.* origin. [Vjan, 1185d.]
- janitvā, *n.* wifehood. [jani.]
- jāniman, *n.* production, creation. [Vjan, 1168.2a.]
- jānī, *f.* same as jani.
- janūs, *n.* origin; ingenium, nature; creation. [Vjan, 1164².]
- jantū, *m.* creature; man. [Vjan.]
- jānman, *n.* birth; production; creature, 72³. [Vjan.]
- √ jap (jāpati; jājāpa; ājapīt; japiṣyāti; japtā, japtā; jāpitum; japtvā, japtvā). say in under-tone; mutter.
- jamād-agni, *m.* Jamadagni, a Rishi, friend of Viṣvāmitra, and foe of Vasishtha. [jamant, unclear: see 1309⁴.]
- jambuka, *m.* jackal.
- jara, *a.* growing old, aging. [Vjr.]
- jarād-aṣṭi, *a.* long-lived. [jarant, see 1299b end.]
- jarad-gava, *m.* Old-bull, name of a vulture. [jarant.]
- jarad-dāsa, *m.* old slave or servant. [jarant.]
- jarant, *pl.* aging; old. [Vjr: cf. γέροντ-α, 'old man']
- jarās, *f.* the growing old; old age. [Vjr: cf. γῆρας, 'old age']
- jaritṛ, *m.* invoker; singer.
- jalā, *n.* water. [see Vgal.]
- jala-dhara, *m.* rain-cloud. [lit. 'water-holder']
- jalāçaya, *m.* water-abode; lake. [āçaya.]
- √ jas (jāsyati; jājāsa; jāśyati). be exhausted or tired to death; *caus.* exhaust; quench.
- jasra, *a.* dying out. [Vjaa.]
- jā [352], *vbl.* born, at end of cpds. [Vjan or jā: cf. jā, later form of jā.]
- √ jāgr, same as √3gr, see 1020.
- jātā, *pl.* born; grown; come into being, present; at beg. of cpds: arisen, existing, manifest; produced, aroused; as *n.* a living being; birth. [Vjan, 955b.]
- jāta-karman, *n.* birth-ceremony.
- jāta-rūpa, *a.* having native beauty; splendid; -pā, *n.* gold.
- jāta-viçvāsa, *a.* having arisen confidence, inspired with confidence.
- jātā-vedas, *m.* Jātavedas, epithet of Agni. [perhaps, 'having knowledge of all beings, i.e. of gods and men,' or, better, 'having all beings or things as his possession']
- jāta-saṁkalpa, *a.* having a purpose or desire arisen, feeling a passion for another.
- jātāmarṣa, *a.* having anger aroused, vexed. [amarṣa.]
- jātāvamāna, *a.* having arisen contempt, filled with self-contempt. [avamāna.]
- jāti, *f.* birth; position or rank. [Vjan, 1157¹.]
- jāti-mātra, *n.* mere rank. [see mātrā2, and 1302c3.]
- jātu, *adv.* at all, ever; na jātu, not at all. [Vjan, 1111d: development of mg unclear.]
- jāterṣya, *a.* having jealousy aroused, jealous. [irṣyā.]
- jānu, *n.* knee. [cf. γόνυ, Lat. *genu*, Eng. *knee*, whence *kneel*.]
- jāmadagnya, *a.* of Jamadagni; as *subst.* descendant of J. [jamādagni, 1211.]
- jāyā, *f.* wife. [Vjan: for mg, cf. jani.]
- jārā, *m.* paramour.
- jāla, *n.* net.
- √ lji (jāyati, -te; jigāya, jigyē [787]; ājāṣīt, ājēṣṭa; jāyiyāti, -te; jāyiyāti, -te; jītā; jētum; jītvā; -jītya). overpower; conquer; win (battles); win by conquest. [cf. βία, 'force', βίβω, 'to force'; Lat. *vis*, *avis*, 'force': cf. Vjyā.]
- + ud, conquer; be victorious.
- + parā, *pass.* be conquered.

+vi, *mid.* be victor, conquer (conquests); subdue.
 √2ji (jinóti). enliven; quicken; hence [716], √jinv. [for *agvi*: cf. *Blos*, 'life': see also √jiv.]
 jijñāsā, *f.* investigation. ['effort to find out,' fr. desid. of √jñā, 1149⁴.]
 jitāpsaras, *a.* having the Apsarases conquered, surpassing the Apsarases. [apsarasa.]
 jitendriya, *a.* having the senses conquered, having the passions subdued. [indriya.]
 √jin (jīnāti; jijīva; jinviśyāti; jin-vitá). be lively, hasten; *trans.* quicken; speed onward. [secondary root fr. √2ji, see 716.]
 jivri, *a.* old. [for jirvi, √jr, 1193².]
 jihvā, *f.* tongue.
 jihvāgra, *n.* tip of the tongue. [agra.]
 jīmāta, *m.* thunder-cloud.
 jirā, *a.* quick. [√2ji, 1188: cf. √jyā.]
 jirā-dānu, *a.* having swift drops, swift dripping, *i.e.* well watered.
 √jiv (jīvati, -te; jijīva, jijīvé; ájivīt; jivīśyāti, -te; jivítá; jivítum; jivítvá; -jīvya; jiváyati). live; be alive; *caus.* make alive. [see √2ji: cf. Lat. *viv-ere*, 'live'; AS. *cwicu*, 'alive,' Eng. *quick*, 'alive, lively'.]
 +anu, *live after*, be dependent on, live upon.
 jivá, *a.* living; *as m.* the principle of life, the individual soul, 66⁴. [√jiv: cf. Lat. *vivus*, 'alive'.]
 jivana, *n.* existence. [√jiv.]
 jivana-hetu, *m.* cause of existence, *i.e.* means of subsistence.
 jiva-pati or -patnī, *a. f.* having one's husband yet alive.
 jiva-praja, *a.* having one's children yet alive. [prajā.]
 jiva-loká, *m.* the world of the living (as distinguished from that of the Manes), 86¹⁸, 23¹².
 jivítá, *ppl.* alive; *as n.* [1176a], life. [√jiv.]
 jivitavya, *grdv.* vivendum; *as n.* *impers.*, see 999. [√jiv.]
 jivitāṣā, *f.* the wish for life, hope to save one's life. [āṣā.]

jīvin, *a.* living. [√jiv.]
 √juṣ (juśáte, -ti; juśóṣa, juśúṣé; ájuśiṣṭa; juśtá). taste, *esp.* with pleasure; relish; take pleasure in or accept graciously. [cf. *γέσμαι*, 'taste'; Lat. *gus-tus*, 'taste'; AS. *ceðsan*, Eng. *choose*.]
 jūṣṭa, *a.* acceptable. [ppl. of √juṣ, w. accent altered as in dhúrta.]
 juhú [356], *f.* sacrificial ladle for pouring the melted butter into the fire, cf. *arúo*. [√hu, 1147b².]
 √jū (junāti [728]; jūjáva [786⁴]; jūtá). speed, *intrans.* and *trans.*; incite, inspire; further, assist to. [cf. √2ji.]
 √jṛ (V. jārati; later, jīryati, -te; jajára; ájārīt; jīrpá [957b]). decay; grow frail or worn out or old. [cf. jārant, 'old,' and *γέροντ-α*, 'old man'; jārás and *γῆρας*, 'old age'.]
 jógū [352], *a.* loudly singing; praising. [fr. intens. of √gu, 1147b², 1002a.]
 jóṣas, *n.* pleasure. [√juṣ.]
 jñā, *vbl.* knowing, at end of *cpds.* [√jñā, 333.]
 √jñā (jānāti, jāníté [780]; jajñād, jajñé; ájñānīt [911], ájñāsta; jñāsyāti, -te; jñātá; jñātum; jñātvá; -jñāya; jñā-yáte; jñāpáyati, -te, jñāpáyati, -te [1042d²]; jñāptá). know; have knowledge of a person or thing; recognize; become aware of; learn; notice. [cf. *ἔ-γινω*, Lat. *co-gnōvit*, 'knew'; AS. *cann*, 'have learned, *i.e.* know, am able,' Eng. *can*; AS. *ge-cnāwan*, Eng. *know*.]
 +sam-anu, wholly acquiesce in; approve; give leave; dismiss.
 +abhi, recognize; know.
 +praty-abhi, recognize.
 +ava, look down upon; despise.
 +ā, attend to, notice; *caus.* command.
 +pari, carefully observe; find out.
 +pra, know; *esp.* know one's way or bearings or how to go to work; prajñāta, clearly to be known, well known.
 +prati, recognize, allow; promise; affirm.
 +vi, distinguish; understand; know; recognize; consider *as*; observe; find out;
 —*pass.* vijñāyate, in stating a dogma, is well known or recognized (by good author-

ities); — *caus.* make any one know or understand; make a representation to, with a request or question or proposal; memorialize; interrogate.

jñāti, *m.* kinsman; relative. [Vjan: cf. *kaol-γνῆτος*, 'brother-born.']

jñāna, *n.* knowledge; wisdom; *esp.* knowledge of the higher truths of religion and philosophy. [Vjñā, 1150.]

jñānin, *a.* wise; possessing jñāna; understanding (what one reads), 68¹⁵. [jñāna.]

jñeya, *grdv.* to be known or considered as. [jñā.]

√ jyā or ji or jī (jināti; jiyād [785]; ājyāsīt; jyāsyāti; jītā). *Būdā*; overpower. [cf. 1 jyā, 'power,' and √ jī, 'overpower.']

1 jyā, *f.* superior power; *śla*; force. [Vjyā: cf. *śla*, 'force.']

2 jyā, *f.* bow-string. [cf. *ślās*, 'bow.']

jyāyāns, *a.* stronger or superior; older. [comp. of jyā, 'being strong or superior,' the vbl of Vjyā, 470^{1,3}.]

√ jyut (jyótati; -jyótya). light. [fr. Vdyut.]

jyēṣṭha, *later* jyēṣṭhā, *a.* best; principal; first; oldest. [superl. of jyā, the vbl of Vjyā, 470¹; see jyāyāns.]

jyēṣṭha-prathama, *a.* having the oldest as the first.

jyotiṣ-kṛt, *a.* light-making. [jyotis: 187.]

jyōtiṣmant, *a.* full of light; light. [jyotis: 184b.]

jyōtis, *n.* light (of sun, dawn, etc.); *as pl.* the heavenly bodies; stars. [Vjyut.]

jyōtsnā, *f.* moonlight. [jyotis: cf. 1195.]

jráyas, *n.* stretch; expanse. [Vjri.]

√ jri (jrāyati). *perhaps*, go, stride; *used only w. upa*, stretch out to.

√ jval (jvālati, -te; jajvāla; ājvālīt; jvaliṣyāti; jvalitā; -jvālya; jvālayati, jvalāyati, -te). burn bright; flame; *caus.* kindle, make to flame.

+ pra, *caus.* kindle.

jhaṭ-iti, *adv.* with a jhaṭ, as quick as one could say "boo." [jhaṭ, onomatopoeic: see 1102a² mid.]

jhalla, *m.* a cudgel-fighting athlete (descended from outcast Kshatriyas).

ṭhio, a *Prakrit* form for sthito.

√ dhāuk (dhāukate; dūdhāuké; dhāuk-itā; dhāukāyati). approach; *caus.* bring near.

+ upa, bring to; provide.

tā [495], *pron.* he, she, it, they; that, those; *both subst. and adj.*, 1¹⁵, 3¹⁵; — 1. *correl. of ya*, which usually precedes [512], 3¹⁴, 9¹⁵, 10⁵, 22⁵, 29¹⁵, 32¹⁰, 70¹⁵, 77¹⁵; *but* sa . . ya, 17¹⁵, 33¹⁵, 73⁵; *otiose*, 18¹⁰, 20¹⁴; — 2. *in connection w. a pron. of the 1st or 2d pers.*: e.g. tān tvā . . imahe, thee, who art such a one (as aforesaid), we beseech, i.e. therefore we beseech thee, 76¹⁵; cf. 82⁵; tébhyo nas . . brūhi, to us, who are these (unsuccessful ones — just described), tell thou, i.e. do thou tell us then, 96¹⁵; *similarly, w. a verb in the 1st or 2d pers., whose subject is not expressed*, 69¹⁷, 73⁵, 76^{12,17}, 83¹, 95¹⁵, 99⁴, 100⁴; — 3. *n. other pronouns*: tasya . . etasya, of this, 95⁴; yat tad . . tad, what (was) that . . that, 57⁷; ya ta, whoever, anybody, 18⁴; ya ya . . ta ta, whoever . . that, 13¹⁵; cf. 45¹⁵; — 4. *attenuated in mg (like the Greek δ) to a simple article*: te devās, the gods, 92¹⁴; sa bhīmas, Bhīma, 1¹². [w. sa, sā, tad, cf. δ, ἡ, τό, Goth. sa, so, þata, AS. se, seō, ðæt, 'he, she, it,' Eng. that; cf. also Lat. is-tud, 'that.']

√ takṣ (tāksati; tatākṣa, tatakṣé; ātakṣ-it; taṣṭā; -tākṣya). hew; work (wood); make (of wood or other material); fashion. [cf. tāks-an and τέκτωρ, 'carpenter'; τέκτωρ, 'produced'; Lat. tignum, 'log': cf. Vtvakṣ and toka.]

taj-jivana, *n.* his subsistence. [tad.]

√ tad (tādāyati; tādāyām āsa; tādītā; -tādya). beat.

+ pari, strike; pelt.

tatā, *m.* father. [cf. τέτρα, Lat. tata, 'papa': Eng. dad, though of similar make, has of course no direct connection.]

tātas, *adv.* —1. (as *abl. of pron. root ta* [1098], and *synonymous w. tasmāt*) out of it, 36¹³; —2. from that (place), from there, 103¹⁵; thence; there; itas tātas, here and there, hither and thither, 25¹¹, 29^{15, 17}; —3. from that (time), thereupon, 2²²; then, *very often*, e.g. 11¹¹, 20¹¹, 56¹⁷; *correl. w. yad*, 92¹³; *w. yadā*, 37⁹; *w. ced*, 52⁵; **tataḥ** *prabhṛti*, from then on, 4⁷, 32¹⁷; —4. therefore; —5. *otiose*, 47¹¹; 5^{2, 11}, 11¹⁶; then, *w. otiose tadā*, 3¹, 4⁸. [*pron. root ta*, 497, 1098.]

tat-ksana, *m.* that moment; —*am*, *adv.* in that moment, straightway. [*tad*.]

tat-tīra, *n.* its bank. [*tad*.]

tattva, *n.* (that-ness, *i.e.*) essence, real condition or state of a thing. [*tad*.]

tattva-jñā, *a.* knowing the essence or the truth or what's what.

tat-para, *a.* having that as highest object; given over to, intent upon. [*tad*.]

tat-pārcva, *n.* his side. [*tad*.]

tat-prahrṣṭa, *a.* pleased with that. [*tad*.]

tātra, *adv.* —1. (as *synonymous w. loc. of tad* in all numbers and genders) in or among or on this or these or them, 13⁷, 21⁸, 38¹¹, 57²²; in this matter, 37⁸; herein, 98²; —2. there, *often*, e.g. 2⁸, 5⁶; thither, 6⁶, 11¹⁴, etc.; *correl. w. yatra*, 24⁴; —3. on that occasion, in that case, then, 4¹, 14²², 40¹. [*pron. root ta*, 497, 1099.]

tatra-stha, *a.* abiding there.

tat-saṁnidhāna, *n.* his presence. [*tad*.]

tat-sapatnī, *f.* her co-wife. [*tad*.]

tat-samīpe, *adv.* near him. [*tad*: *sec samīpa*.]

tat-sahacārin, *a.* accompanying him. [*tad*.]

tāthā, *adv.* —1. so, thus, 11⁴, 24¹⁶; in this way, 99²⁰; *w. yathā*, *yathā* regularly preceding: *yathā* .. *tāthā*: as .. so, 21¹⁶, 61⁶, 77¹³; in order that .. thus, 30¹⁶, 37⁷; but *tāthā* .. *yathā*, so .. as, 22¹³, 43²⁰; *yathā yathā* .. *tāthā tāthā*, to what degree .. to that degree, the more .. the more, 48¹⁴; *yathā tāthā*, in one way or another, 62⁹; —2. *particle of assent*, so be it, yes, 4³, 8⁶, 48¹², 94⁵; that is so, 52¹⁶;

—3. so, in like manner, 19⁸; or, simply *conjunctive*, also, likewise, 10⁶, 12¹³, etc.; *tāthā_eva*, just so (*cf. Middle Eng. al so, i.e.*), likewise, also, 1¹¹, 7¹⁰; *tāthā ca*, 18²⁰, *see ca* 3; —4. *tāthā_āpi*, so even, even under those circumstances, nevertheless, 21¹¹. [*pron. root ta*, 497, 1101.]

tāthā-vidha, *a.* of such sort, in such condition. [*tāthā* (1306) + *vidhā*, 1302c 5.]

tād, —1. as *nom. acc. s. n. to ta*, *see ta*; used also in *cpds* and *derivatives*, *see* 497; —2. as *adv.* there; *yatra* .. *tad*, where .. there, 103¹⁸; —3. then, in that case, 27¹⁷, 36⁵; *ced* .. *tad*, if .. then, 37⁵; *so yadi* .. *tad*, 37¹³; *tad* .. *yad*, then .. when, 71²; *simply continuative*: *tat ko vṛtras*, who then is V., 97¹⁹; *so* 24²; —4. in this way, *i.e.* therefore, accordingly, 18⁸, 19^{13, 22}, 27¹⁴, etc.; *yad* .. *tad*, since .. therefore, 17⁶; *so yatas* .. *tad*, 37¹. [*cf.* 495.]

tad-aṅga, *n.* his person.

tad-anantara, *a.* immediately adjoining that; —*am*, *adv.* [1311], immediately after that; thereupon.

tad-abhimukha, *a.* turned towards him; —*am*, *adv.* [1311], towards him.

tad-abhivādin, *a.* signifying that.

tad-ardhika, *a.* amounting to or lasting half of that.

tadā, *adv.* at that time; then, 2²⁰; in that case; *often otiose* in *Epos*, 3⁷; *so after tātas*, 3¹, 4⁹; *yadā* .. *tadā*, when .. then, 26¹⁷; *yadā yadā* .. *tadā tadā*, whensoever .. then, 31¹¹; *yadi* .. *tadā*, if .. then, 25⁹. [*pron. root ta*, 497, 1103.]

tad-ākṛti, *a.* having the appearance of them (*i.e.* of *Piśāchas*).

tad-ājñā, *f.* his (the moon-god's) command.

tadāhāra-vartman, *n.* the way of that food. [*tad-āhāra*.]

tad-īpsita, *a.* desired by those two.

tadiya, *a.* pertaining to him, her, it, or them; such. [*tad*, 497.]

tad-upadeśa, *m.* his advice.

tad-gṛha, *n.* his house.

tad-bhaya, *m.* fear of it or them.

tad-bhāṣā, *f.* that language.

tad-rasa, *m.* the essence of it.

tad-vacana, *n.* his words.

tad-vat, *adv.* in this way, so; likewise.

[tad: 1107.]

tad-vid, *a.* knowing that; *as m.* connoisseur or judge.

tad-vyṅṣa, *m.* that tree.

tad-vṛddhi, *f.* the interest of them.

√ 1 tan (tanóti, tanuté; tatána, tené [704e]; átānīt; tānsyáte; tatá; tántum; tatvá; -tátya; táyáte [772]). — 1. stretch, *trans. and intrans.*; extend, reach; spread over; — 2. continue, endure, 79¹³; — 3. stretch (a weft or a line); continue (the line of a family); — 4. *metaphorically*, of sacrifice and supplication (which are compared with a weft), perform, make. [cf. *τάσσειν*, 'stretch'; Lat. *tenēre*, 'hold,' *tendere*, 'stretch'; AS. *þenian*, Ger. *dehnen*, 'stretch': see also *tanu*.]

+ ā, spread over; overspread (*esp.* with light), beshine; stretch (a bow).

+ pari, stretch around; surround; envelope.

+ vi, stretch out; spread out, cover; vitata, stretched, hung, dependent, 92¹¹.

+ sam, hold together, *intrans.*; bind together; make continuous; samtata, (*just like Lat. continens*) uninterrupted.

√ 2 tan (tányati). resound. [cf. *τόνος*, 'tone'; Lat. *tonare*, 'thunder'; AS. noun *þunor*, 'thunder,' whence denom. verb *þunrian*, Eng. *thunder*; AS. *þunres dæg*, Eng. *Thurs-day*, 'day sacred to the Old Germanic god of the thunder-storm, þonar or Thor': see *tanyatú*, 'thunder.']

tanú, *f.* [344²] tanu, tanú, tanvi, *a.* thin, tenuis, slender; — tanu or tanú [decl. 350], *as subst. f.* body, 56³, 89¹⁸; person; one's own person, self, *used like ātman* [514] *as reflexive pron.*, 73¹³, 78¹³; outward form or manifestation, 84¹¹. [prop. 'stretched out, thin,' √ 1 tan: cf. *ταυ-*, 'extended, long,' in cpds; Lat. *tenuis*, Eng. *thin*, Ger. *dünn*, 'thin.']

tanu-trāṇa, *n.* body-cover, 34¹⁷.

tanu-madhya, *a.* having a slender middle, *i.e.* slender-waisted.

tanū-tyāj, *a.* abandoning the body, risking life, brave.

tantī, *f.* cord; *esp.* a long line to which calves are tethered by means of short ropes; tantī, *the same*. [√ 1 tan.]

tāntu, *m.* thread, 89¹; *metaphorically*, of the thread, *i.e.* course, of a sacrifice.

[√ 1 tan.]

tānta, *n.* thread; warp of a web; *fig.* fundamental doctrine; division of a work.

[√ 1 tan.]

√ tand (tādate). relax, grow weary.

tandrā, *f.* fatigue. [√ tand, 1188c.]

tandrita, *a.* wearied, *only w. a.* [tand-rā, 1176b.]

tannimittam, -ena, *see nimitta*. [tad.]

tanyatú, *m.* thunder. [√ 2 tan.]

√ tap (tāpati, -te; tatāpa, tepé [704e]; átāpsīt; tāpyāti; tāptá; tāptum; taptvā; -tāpya; tāpyāte, tāpyate [761b]).

— 1. be warm; burn, *intrans.*; — 2. heat; make glowing; burn, *trans.*; — 3. *fig.* (like √ ṣuc), distress, pain; — 4. *pass.* suffer; suffer voluntarily, castigate one's self, do penance. [cf. Lat. *teperē*, AS. *þefian*, 'be warm.']

+ upa, heat; become sick; sicken, *used impers., w. acc. of the person*, 101³.

+ sam, heat; pain.

tapah-prabhāva, *m.* efficacy of devotion.

tāpas, *n.* — 1. heat, fire; — 2. voluntary suffering (*see tap* 3, 4), self-castigation, self-torture (64²¹), mortification, asceticism, devotion. [√ tap.]

tāpasvant, *a.* full of devotion; pious. [1233a.]

tapasvin, *a.* the same. [1232.]

tapo-jā, *a.* asceticism-born, whose element is asceticism. [tapas.]

√ tam (tāmyati, -te [763]; tatāma; ātam-at; tāntā [955a]). become darkened, of the eye; become powerless, deadened, stupefied, numb, or inactive. [orig. mg, prob., 'be dark,' *see tamas*: cf. *tāmisrā*, 'darkness,' Lat. *tenebrae*, *stemsrue*, 'darkness,' Old High Ger. *dinstar*, 'dark'; Old High Ger. *dēmar*, 'dusk,' Ger. *dämmern*, 'become twilight,' but not Eng. *dim*.]

tāmas, *n.* — 1. darkness; — 2. spiritual darkness, infatuation; — 3. darkness *as* one of the three pervading qualities of all existence, *see guṇa* 3. [√ tam.]

tamo-niṣṭha, *a.* resting or founded on darkness.

tamo-nuda, *a.* darkness-dispelling.
tamo-bhūta, *a.* dark, enveloped in darkness. [lit. 'become darkness,' *tamas*: 1273c.]

tāra, *m.* crossing, passage. [Vtr.]

taram-ga, *m.* wave; wave as subdivision of a work entitled "ocean," 56¹³, cf. 45¹ n. [lit. 'which goes crossing the water': *taram*, *grd* of Vtr, 995, cf. 1250a.]

tārāṇi, *a.* pressing onward. [Vtr, 1150b.]

taru, *m.* tree. [prob. a modern form of *dāru*, q.v.]

taru-koṭāra, *n.* tree-hollow.

tārūṇa, *a.* young; tender; -ka, *n.* sprout. [cf. *répny*, 'tender, fine.']

taru-tale, under the tree, see *tala*.

√ *tark* (*tarkāyati* [1041²]; *tarkayām āsa*; *tarkayīṣyāti*; *tarkitā*; *tarkāyitum*; *tarkayitvā*; -*tārkyā*). —1. think over, 13¹⁶; reflect, 13¹³; —2. form an idea of. [orig. *mg*, 'turn,' and so (like Lat. *volvare animo*), 'turn over or revolve in one's mind': cf. *tarku*, 'spindle'; *rpér-w*, Lat. *torqueo*, 'turn'; Old High Ger. *drāhsil*, 'turner,' Ger. *drechseln*, 'turn.')] + *pra*, form a conception of.

tārhi, *adv.* at that time; then; *yadi* .. *tārhi*, if .. then. [pron. root *ta*, 497, 1103c.]

tala, *m. n.* —1. surface; -*tala*, at end of *cpd*, equiv. simply to on, 6¹⁷, 46¹⁷; —2. the surface or place under an object, e.g. a tree; -*tale*, at end of *cpd*, equiv. simply to under, 34¹, 43⁸; —3. sometimes otiose in *cpds*, e.g. *nabhas-tala*, sky-surface, i.e. sky.

tālpa, *m.* couch; bed. [for **star-pa*, Vstr, 1201² end: for *mg*, see under *str*.]

talpa-ṣivan, *f.* -*vari*, *a.* lying on beds. [1169.2².]

taviṣā, *a.* powerful. [Vtu, 1197b.]

tāskara, *m.* robber.

tāsmāt, *adv.* from this (cause), hence; therefore; *yad* .. *tāsmāt*, since .. therefore. [pron. root *ta*, 1114a.]

tāta, *m.* used in *voc. s.*, to a father, but generally to a junior or an inferior, my dear. [cf. *tata*.]

tādītānā, *adv.* then. [perhaps instr. (1112d) of **tādītina*, and this fr. **tadi-tna*, 'of that time,' and this fr. **tadi* (1245e), correl. of *yadi*.]

tādīṣṣ, *a.* such. [see 518: for declension, see *dīṣ*.]

tādīṣa, *a.* such. [see 518.]

tāpasā, *m.* ascetic. [tāpas.]

tāmāsa, *a.* dark; pertaining to darkness or the *guṇa* called *tamas*. [tāmas.]

tāyā, *m.* thief. [cf. *tāyā*.]

tārā, *f.* star. [form of transition to the a-declension (399) from *tī*, see under *stī*.]

tāvaca-chata, *f.* -ī, *a.* having or embracing so many hundreds. [tāvanta (1249a) + *chata*.]

tāvat-kṛtvā, *adv.* so many times. [tāvanta, 1249a.]

tāvanta [457], —1. *adj.* so great; so much; so many, 105⁴; extending so far, 101²; lasting so long, 58⁹; correl. *w.* *yāvanta*, 101⁹, 105⁴; —2. *tāvat*, *as adv.* so much; so far; to such an extent, 95¹⁴; so long; for a while, 19¹; *yāvat* .. *tāvat*: as long as .. so long, 15⁴, 32³, 40¹⁸; when .. then, 44¹⁵; just as .. then, 22⁷; *tāvat* .. *yāvat*, so long .. as, 19², 42³; —3. at once; now, 24²⁰, 34⁸, 53¹⁷; —3a. *w.* 1st pers. pres. ind., first, before doing any thing else, at once, 20¹⁸, 23⁸, 38¹¹; —3b. *w.* imperative: at once, 24²³; *tāvat* .. *tatas* or *paścāt*, first .. then or afterwards, 27¹⁸, 38⁴; —4. concessively, *iha samaye*, *tāvat*, in this case, one must admit, 41¹⁰; —5. emphasizing, like *eva*, what precedes, 30⁴, 25¹. [pron. root *ta*, 517.]

tigmā, *a.* sharp. [Vtij, 216.5.]

√ *tij* (*tejayati*; *tejayām āsa*; *tejitā*). be sharp. [orig. **stig*: cf. *στίγω*, 'prick,' *στίγ-μα*, 'prick'; Lat. *in-stigare*, 'prick on'; Eng. *stick*, 'to pierce.']

tīthi, *m. f.* a lunar day (of which there are 15 in a half-lunation).

tirāsa, —1. *prep.* through; across; —2. *as adv.* crossways, sideways; aside; *w.* *kṛ* [171², 1078⁴], put aside, treat disrespectfully, scold. [Vtr, 'cross': cf. Lat. *trans*, 'across.']

tiras-kāra, *m.* a scolding. [Vkr + *tiras*: 171².]

tiryaktva, *n.* condition of a beast [tiryak, middle stem of *tiryāṇic*, 1249a: 1239.]

tiryāñc [409d], -1. *a.* directed across; horizontal; -2. *as subst. m. n.* beast (going horizontally, as opposed to man, who walks upright—*ūrdhva*); -3. *acc. s. n.* tiryak, *as adv.* across. [tiras or tir, w. añc, 409d: tir, like tiras, is akin w. *√tṛ*.]

tilā, *m.* -1. the sesame plant, *Sesamum indicum*; -2. its seed, which is eaten, and furnishes good oil.

tisṛ, *fem. to tri*, see 482c.

tīra, *n.* shore or bank. [prop. 'place of crossing or going into the water,' *√tṛ*.]

√tu (tāviti [633]; tūtāva [786⁴]). have power; be strong. [orig. 'swell, grow': cf. *τύλη*, 'swelling, lump,' *Corcyraean* *τύμος*, 'mound'; *AS.* *pūma*, 'the big (finger),' *Eng.* *thumb*; further, *tām-ra*, 'fat, strong'; *Lat.* *tum-ulus*, 'mound,' *tum-or*, 'swelling.']

tú, *pl.* never at beg. of sentence. -1. *w.* imperative, pray; -2. in sooth, 78¹⁰; -3. but, 8¹², 26¹³, 34¹⁰, etc.; on the other hand, 20⁴; tu · tu, on the one hand · on the other, 2¹⁴, 17; so ·, · tu, · tu, 60³; na tv eva tu, but by no means, 63¹⁰, 64³; kāmam tu · na tu, see *kāmam*; kiñ tu, nevertheless, 39⁵; -4. used loosely: as equiv. to ca, 58¹; often as a mere expletive [1122a⁴], e.g. 4⁹, 64¹³.

tu, *pron. root of 2nd pers*, see *tvaḍ*.

tūc, *f.* progeny. [cf. *toka*.]

√tud (tudāti; tutōda; tunná). strike; push. [cf. *Tūdeus*, 'The Hammer, Martel'; *Lat.* *tundo*, *tu-tud-i*, 'strike, struck'; *Goth.* *stautan*, *Ger.* *stossen*, 'strike.']
+ ā, strike at, pick at.

√tur (turāti, -te). press onward swiftly [subsidiary form of *√tṛ* (242) and allied w. *√tvar*.]

1 turā, *a.* -1. swift, esp. of horses; -am, *as adv.* swiftly, in *turaṃga*; -2. quick, ready, willing, 78¹⁷. [*√tur*.]

2 turā, *a.* strong, mighty, 78⁹. [*√tu*, 1188.]

turaṃga, *m.* horse. ['swiftly going,' *turam* + *ga*, see 1 *tura*: for *mg*, cf. *khaga*.]

turiya, *a.* fourth. [for *aktur-ia*: *catúr*, 487⁵, 1215.]

√tul (tolāyati; tolayām āsa; tolayisyāti; tīf, *m.* star, see *stf*.

tolitā; -tōlya). -1. raise up; -2. esp. raise up a thing so as to find its weight; weigh; -3. counterpoise; -4. equal. [orig. *mg*, 'bear, i.e. hold up': in the cognates, the *mg* 'bear, i.e. endure' appears: cf. *Lat.* *tul-i*, 'endured'; *Goth.* *pul-an*, *Eng.* *thole*, 'endure'; *Ger.* *Ge-dul-d*, 'endurance'; also *ἐ-τλη-ν*, 'bore,' *πολύ-τλā-s*, 'much enduring'; *Lat.* *lātus*, *ellā-tus*, 'borne.']

tulā, *f.* balance; weight; equality. [*√tul*: cf. *Anglo-Indian* *tola*, about 180 grains troy: cf. *τἀλαρον*, 'balance, weight.']

tulya, *a.* keeping the balance with; equal to; like. [*tulā*, 1212d 4 end.]

tulyākṛti, *a.* having like appearance; alike. [*ākṛti*.]

tuvi, *a.* in *cpds.* mighty; much; many. [*√tu*, 1155.]

tuvi-bādhā, *a.* distressing many (enemies) or besetting (them) sore.

tūviṣmant, *a.* mighty. [*tuvis*.]

tuvis, *n.* in *derivs.* might. [*√tu*, 1153.]

√tuṣ (tūṣyati, -te; tutōṣa; tuṣtā; tōṣ-ṭum; -tūṣya; toṣāyati). become quiet; be satisfied or pleased; *caus.* satisfy; gratify.

+ sam, *caus.* satisfy.

tuṣṭi, *f.* satisfaction. [*√tuṣ*.]

tūṣṇim, *adv.* silently, in silence. [prob. fr. an obsolete *tūṣṇa*, 'silent,' *√tuṣ*, 1111d.]

√tṛ (tārati, -te; tirāti, -te; tatāra, tarās [794e]; ātārīt; tarisyāti, -te; tīrṇā; tār-tum; tīrtvā; -tīrya; tārāyati). -1. cross over (a water, the sky); -2. get across or to the end; get through, escape; survive. [cf. *τέρμων*, *Lat.* *terminus*, 'boundary': see *√trā* and *tiras*: for treatment of root-vowel, see 242.]

+ ava, descend, esp. from heaven to earth; come down, esp. of divine beings who become incarnate as men; alight; be-take one's self to; *caus.* take down or off.
+ ud, come up out of the water.

+ abhy-ud, come out of the water unto, cross the water unto, 89⁴.

+ pra, take to the water; start on.

+ vi, cross through; traverse.

trōś, *m. n.* strophe of three stanzas. [tri + ro, 243, 1315c.]

tr̥ṇa, *n.* grass. [cf. (θρόνα =) *trōna*, 'flowers, herbs'; Eng. *thorn*; Ger. *Dorn*, 'thorn.'].]

tr̥ṇiya, *a.* third. [fr. tri, through trita, 243, 487⁴; cf. *trī-ros*, Lat. *ter-tius*, Eng. *third*, Ger. *dritte*, 'third.'].]

√ **tr̥d** (*tr̥nātti*, *tr̥nttē*; *tatārda*, *tat̥rdē*; *tr̥ṇā*; -*t̥ṇya*). split; bore; open.

+ **anu**, bore after (waters), release, make flow.

√ **1 tr̥p** (*t̥ṇyati*, -*te* [761a]; *tatārpa*; *ātr̥p-at*; *tr̥apsyāti*; *tr̥ptā*; -*t̥ṇya*; *tarpāyati*). be satisfied; become content; — *caus.* satisfy, please; nourish. [cf. *tr̥p̥ro*, 'satisfy, please,' *tr̥p̥ro*, 'nourish.'].]

+ **ā**, become content or glad.

√ **2 tr̥p**, steal, not actually occurring in *vbl* forms, but rendered probable by the deriv.

tr̥pu, 'thief,' the *cpds* *asu-* and *paṇu-tr̥p*, and by the Avestan √*tr̥f*, 'steal.'

√ **tr̥ṣ** (*t̥ṇyati*; *tatārṣa*; *ātr̥ṣat*; *tr̥ṣitā*; *tr̥ṣyati*). be thirsty. [cf. *tr̥p̥ro-ouai*, 'become dry'; Lat. *torret*, *stors-et*, 'grows dry, scorches'; Eng. noun *thirst*; Ger. *dorr-et*, 'grows dry'; also Lat. *terra*, *sters-a*, 'the dry (land).'].]

tr̥ṣā, *f.* thirst. [√*tr̥ṣ*.]

t̥ṣṇā, *f.* thirst. [√*tr̥ṣ*, 1177a.]

tējas, *n.* — 1. sharpness, edge; — 2. tip of flame or ray; gleaming splendor, 1⁴; fire; — 3. (splendor, *i.e.*) beauty of person, 8^{10ff}; — 4. (like Eng. fire, *i.e.*) energy, vigor, power; — 5. moral or magic power, 11²²; influence, dignity, 95⁶; majesty, 1⁶, 2⁴. [√*tij*: observe that *ākṣṛj* has mgs 1 and 4.]

tēna, *adv.* in that way, 47¹⁷; so; therefore, 18⁷, etc.; *yatas* or *yad* or *yena* . . . *tena*, for the reason that . . . , therefore, 30⁸, 57⁶, 64⁹. [pron. root *ta*, 1112a: of like derivation and mg is *r̥p̥*.]

tāilā, *n.* sesame oil. [tīlā, 1208f¹ end.]

tokā, *n.* creation, progeny. [cf. √*taks* and √*tvaks*, and *tūc*.]

torāṇa, *n.* arched portal; arch. ['passage,' √*tur*, subsidiary form of √*tr̥*, 'cross, pass.'].]

tyā [490a], *pron.* that; that well-known (like Lat. *ille*).

tyakta-jivita, *a.* having life set aside, risking one's life, brave.

tyakta-jivita-yodhin, *a.* bravely fighting. [1279.]

√ **tyaj** (*tyājati*, -*te*; *tatyāja*, *tatyajē*; *ātyākṣit*; *tyakṣyāti*, -*te*; *tyaktā*; *tyāktum*; *tyaktvā*; -*tyāja*; *tyajyāte*; *tyāj-āyati*). — 1. withdraw from; leave in the lurch; abandon (dove, goat, tree); — 2. renounce (passions, use of a language); relinquish (exertion); lay aside (a certain form, an earthly body); set aside, *i.e.* risk (life). [cf. *σέβουαι*, 'shrink back from in awe, revere.'].]

+ **pari**, leave to one's fate (a jackal); abandon; leave (one's party); relinquish or give up (play, food, affairs); *pari-tyakta*, (abandoned by, *i.e.*) separated from, 66².

tyāj, *vbl.* abandoning, *w.* *tanū*-. [√*tyaj*.]
tyājya, *grdv.* to be abandoned. [√*tyaj*, 963c.]

trayā, *a.* triple, threefold, 57¹³; as *n.* triad, triplet, *trids*. [tri, 489⁴.]

√ **tras** (*trāsati*; *tatrāsa*, *tatrasās*, *trogūs* [794e²]; *ātrāsīt*; *trasiṣyāti*; *trastā*). tremble; fear. [cf. *tr̥p̥ro*, *tr̥p̥ro-se*, 'tremble, trembled'; Lat. *terreo*, 'affright'; *a-trasias* and *ā-tr̥p̥ro*, 'unterrified.'].]

trasādasyu, *m.* Trasadasyu, a generous prince, the favorite of the gods, and descended from Purukutsa. [perhaps for *trasād-dasyu*, 'affrighting the evil beings,' see 1309⁴. √*tras*.]

√ **trā** (*trāti*, *trāte* [628]; *trāyate* [761c]; *tatrē*; *ātrāsta*; *trāsyāte*; *trātā*; *trātum*; *trātvā*). protect; rescue; rescue from, *w.* *abl*. [collateral form of √*tr̥* ('get through or across'), *w.* *a* *caus. mg*, 'bring through or across (trouble).'].]

trātī, *m.* protector, saviour. [√*trā*.]

trāsa, *m.* terror. [√*tras*.]

trāsādasyava, *m.* descendant of Trasadasyu, 87¹³. [trāsādasyu, 1208c.]

trī [482c], *num.* three. [cf. *tr̥p̥is*, *tr̥p̥la*, Lat. *trēs*, *tria*, Eng. *three*, Ger. *drei*, 'three.'].]

trīṇśat [485], *f.* thirty. [cf. *tri*.]

trīkadruka, *m. pl.* perhaps designation of certain Soma-vessels, three in number. [cf. *trī* and *kadrū*.]

tri-kāla, *n.* the three times, present, past, and future. [kāla, masc.: 1312.]

trikāla-jña, *a.* knowing present, past, and future; omniscient.

tri-daśā [*declined like kāma*, 330], *m. pl.* the three times ten, the thirty, a name in round numbers for the 33 deities (12 Adityas, 8 Vasus, 11 Rudras, 2 Aṣvins), *i.e.* the gods. [tri + daśa, 477c: cf. triṅśat.]

tridaśeṣvara, *m. pl.* lords of the gods, *i.e.* the four chief gods, Indra, Agni, Varuna, and Yama. [iṣvara.]

tri-divā, *n.* the triple or third *i.e.* highest heaven. [div, 1315c: 1312³.]

tri-dhātu, *a.* having three parts, tri-partite, threefold. [acēt, 1300c.]

tri-pada, *f. -ī, a.* having (taken) three steps.

tri-rātrā, *n.* space of three nights, tri-noctium. [rātri, 1315b, 1312³: cf. the Eng. usage in *sen-night*, *fort-night*.]

tri-vidyā, *f.* the three sciences, *i.e.* Vedas. [1312³.]

tri-vidha, *a.* of three sorts, threefold. [vidhā, 1302c5: acēt, 1300c.]

tri-vṛt, *a.* threefold, tri-partite. ['turning thrice, with three turns.']

tri-veda, *in cpds and derivs.* the three Vedas. [1312³.]

tri-śavana, *a.* pertaining to the three Soma-pressings; -am, *adv.* at morning, noon, and evening. [śavana.]

trīs, *adv.* thrice. [see tri: cf. *rplis*, Lat. *ter*, *sters*, 'thrice': Eng. *thrice* is a gen. form, cognate in root only.]

trāīvidya, *n.* study of the three Vedas. [trīvidyā.]

trāīvedika, *a.* relating to the three Vedas. [trīveda, 1222e2.]

try-adhiṣṭhāna, *a.* having three manifestations.

tvā, *pron. stem of 2d pers., see tvad.*

√ tvakṣ, *work, principally in derivs., and ident. w. takṣ.*

tvāc, *f. skin.*

tvaj-jāra, *m.* thy paramour. [tvad, 494.]

tvāt, *abl. of tva, and used in place of tva in cpds: by Hindus written tvad, q.v. [494.]*

tvat-kṛte, *for the sake of thee.* [1314f, 1130: tvat represents the stem tva, and in gen. relation.]

tvad [491], *so-called stem [494] of 2d pers. pron. thou; see tvat.* [w. the real root tu, cf. Doric *tv*, Lat. *tū*, AS. *þū*, Eng. *thou*, Ger. *du*, 'thou.']

√ tvar (tvārate; tatvaré; tūrpā [cf. 957b], tvaritā; tvarāyati). *hasten; tvarita, having hastened, in haste.* [see √ tur, tr.]

tvarā, *f. haste.* [√ tvar.]

tvāṣṭṛ, *m. -l. wright, workman, 75⁴; -2. Twashtar, the artificer of the gods (70³), former of fruit of the womb, giver of growth and long life (86¹⁵), father of Saranyū (85¹²). [√ tvakṣ, 221.]*

tvāvānt, *a. like thee.* [tva, 517.]

tvāṣṭṛā, *m. descendant of Twashtar.* [tvāṣṭṛ.]

dā, *vbl. giving, in cpds.* [√ dā, 333, 354.]

√ dañṣ or daṣ (dāṣati [746]; dadāñṣa; daṣiṣyati; daṣṭā; dañṣṭvā; -dāṣya). *bite.* [cf. *ḍakv*, 'bite'; Goth. *tahjan*, 'rend, tear.']

dañṣa, *m. gad-fly.* [√ dañṣ.]

dāñṣṭṛa, *m. large tooth; tusk; fang.* [√ dañṣ, 1185b.]

dañṣṭrin, *a. having tusks or large teeth.* [dañṣṭra.]

√ dakṣ (dākṣati, -te; dadakṣé; dakṣiṣyāte). *act. suit; mid. be able or dexterous or strong.* [cf. dakṣa and dakṣiṇa.]

dākṣa, *a. able, dexterous, strong; as m. ability, faculty, strength, power; esp. spiritual power, will; dakṣa and kratu, will and understanding (as faculties of the manas, 'soul'). [√ dakṣ: cf. *δεξιός*, 'clever, right,' and dakṣiṇa.]*

dākṣiṇa, *a. -1. clever, able; and so -2. (as opp. to awkward, gauche), right, of the hand, hasta, e.g. 102¹¹; so pāṇi, 60⁵; foot, pāda, 60⁵; side, pārṣva, 102¹²; -3. southern (because in prayer the face is turned eastward: cf. *uttara* 3), 105⁸; sc. agni, southern fire, 102³ n.; -4. as *f.* dakṣiṇā, sc. go, the able, *i.e.* fruitful cow, milch cow; milch cow as the customary reward for conducting a sacrifice; then, -5. in general, any reward or present for the sacrificing priest, see 106⁵; so 95^{2,3}; -see also *adv. dakṣiṇā.* [√ dakṣ: cf. *δεξιός*, Lat. *dexter*, 'clever, right'; Goth.*

tailśva, 'right hand': from *dakṣiṇa* in mg 3, comes *Deccan*, name of the country south of Hindustan, lit. 'the South.'
dakṣiṇa-paścima, *a.* southwesterly.
dakṣiṇa-pūrva [525⁴], *a.* southeasterly.
dakṣiṇā, *adv.* southerly; toward the south. [*dakṣiṇa*: acct, 1112e.]
dakṣiṇāgni, *m.* the southern fire, 103², cf. 102²n.
dakṣiṇāpara [525²], *a.* southwesterly. [*dakṣiṇa* + *apara*.]
dakṣiṇā-pravaṇa, *a.* sloping to the south. [*dakṣiṇā*, *adv.*]
dakṣiṇābhimukha, *a.* facing southerly. [*dakṣiṇā* (*adv.*) + *abhimukha*.]
dakṣiṇāyana, *n.* south-course (of the sun), or the half-year from the summer to the winter solstice. [*dakṣiṇa* + *ayana*.]
dakṣiṇāranya, *n.* the southern forest (a forest in the Deccan). [*dakṣiṇa* + *aranya*.]
dakṣiṇāvanta, *a.* abounding in gifts to the priests, *i.e.* (from the point of view of the priests) pious. [*dakṣiṇā*: see *dakṣiṇa* 5.]
dagdhā, *a.* -1. burned; -2. pained, tortured; -3. wretched, good-for-nothing, cursed, damned. [ppl. of *vdah*: for mg 2, cf. *vdac*.]
dagdhadara, *n.* one's cursed belly. [*dagdha* + *udara*.]
daṇḍā, *m.* stick; staff (of Brahman), 59²³; mace, 97⁸; rod as symbol of dominion and punishment. [cf. *δέσπορ*, 'tree'.]
daṇḍa-bhaya, *m.* fear of the rod.
daṇḍin, *a.* bearing a staff; *as m.* warder. [*daṇḍa*.]
dattā, *a.* given; *as m.* (a son) given (by his parents to others for adoption); common at end of proper names, esp. of *Vaiṣyas*. [ppl. of *vdā*, 955c.]
dadṛh, *a.* firm; *dadṛhḥ*, *acc. s. n.*, *as adv.* firmly. [*vdṛh*.]
dadhān [431], *n.* sour milk; curds. [orig., perhaps, 'milk,' fr. *vdhā*.]
dādhi, *supplementary stem to dadhan*.
dadhi-karṇa, *m.* Curd-ear, name of a cat. ['having curd-ears, *i.e.* ears as white as curds'.]
dadhḥk, see *dadṛh*.

dānt [396], *m.* tooth. [cf. *δδorra*, Lat. *dentem*, Goth. *tunpus*, AS. *tōð*, Eng. *tooth*, Old High Ger. *zand*, Ger. *Zahn*, 'tooth'.]
dānta, *m.* tooth. [*dant*, 399.]
vdabdh or *dambh* (*dābhati*; *dadābha*, *dadāmbha*, *debhús*; *ádabhat*; *dabdhá*; *dābdhum*). harm with guile; hurt; deceive.
dābha, *m.* deception. [*vdabdh*.]
vdam (*dāmyati* [763]; *dāntā* [955a]; *damitvá*; -*dāmya*; *damáyati*). -1. he tame; -2. tame; conquer; become master; control. [cf. *δαμω*, Lat. *domāre*, 'tame'; Eng. *tame*, Ger. *zahn*, 'tame'.]
dām, *n.* house. [cf. *δω*, 'house': see under *dāma*.]
dāma, *m. n.* house, home. [cf. *δωμος*, Lat. *domus*, 'house, home': it is not certain whether *dāma* comes from *vdam* and so means lit. 'the place where one is master, one's Gebiet,' or whether it is to be connected w. *δαμω*, 'build': in the latter case, it would mean lit. like Ger. *Bau*, 'a building,' and should be connected w. AS. *timber*, *stem-ra*, 'building-material, a building,' Eng. *timber*, 'building-material,' Ger. *Zimmer*, 'building-material, a building, a room'.]
damá, -1. *a.* conquering, at end of cpds; *as m.* -2. *Dama*, *i.e.* Victor, name of a son of Bhīma; -3. self-control. [*vdam*: cf. *ἵππο-δαμω*, 'Horse-tamer,' etc.].
damana, -1. *a.* conquering, at end of cpds; -2. *as m.* *Damana*, *i.e.* Vincent, name of a priestly sage, and of a son of Bhīma. [*vdam*: cf. Lat. *dominus*, 'master'.]
damayantī, *f.* *Damayanti*, *i.e.* Victoria, name of Bhīma's daughter. ['conquering (men),' fr. *vdam*, 1043.5.]
dām-pati, *m.* master of the house; *as dual*, master and mistress, man and wife; pair. [acct, 1267a.]
dambha, *m.* deception. [*vdabdh*.]
vday (*dáyate*; *dayām āsa*; *dayitá*). -1. part; allot; -2. take part in; sympathize with; have tender feeling for; love; -*dayita*, loved, dear; *as f.*, -*tā*, wife. [for 1, cf. *κπέα δαλερο*, 'parted, carved the meat'; for 2, cf. *δαλεραι ἡρόρ*, 'heart is divided or takes part in (?)', *i.e.* sympathizes.].

dayā, *f.* sympathy; compassion. [Vday.]
dayāld, *a.* compassionate. [dayā, 1227².]
dayāvanta, *a.* compassionate. [dayā.]
dayita, *see* Vday.
dara, *m.* cleft, hole. [V1dr.]
daridra, *a.* wandering about; mendicant; poor; *as m.* poor man. [fr. intens. of V1drā, 'run about,' 1147b²: for mg, cf. Eng. tramp, in its American sense of 'vagrant beggar.']
darpa, *m.* wildness; wantonness; impudence; pride. [Vdrp.]
darbhā, *m.* grass-tuft; grass used at sacrificial ceremonies, *esp.* Kuṣa-grass, Poa cynosuroides. [Vdrbh.]
darṣa, *m.* sight; the moon when just becoming visible; the new moon; the day or festival of new moon. [Vdrṣ.]
darṣaka, *a.* -1. seeing; -2. (*fr. caus.*) showing, making clear. [drṣ.]
darṣatā, *a.* to be seen; visible. [Vdrṣ, 1176e.]
dārṣana, *a.* seeing; *as n.* the beholding, sight; the becoming visible, 103²⁰; appearance, 4¹⁰. [Vdrṣ.]
darṣa-pūrṇa-māsā, *dual m.* new and full moon; the days and the festivals of new and full moon.
dāśa [483⁴], *num.* ten. [cf. *deka*, Lat. *decem*, Goth. *taihun*, Eng. *ten*, Ger. *zehn*, 'ten'; Eng. *-teen* in *six-teen*, etc.]
daśamā, *f.* -ī, *a.* tenth; **daśamī**, *sc.* tithi, tenth day of a lunar half-month. [daśa, 487⁶.]
daśa-ṣata, *n.* ten hundred; a thousand.
dāśaṣākha, *a.* having ten branches, *i.e.* fingers. [daśa + ṣākha: acct, 1300a.]
daśā, *f.* the threads projecting at the end of a weft, fringe; lamp-wick; *fig.* wick of life, course of life; time of life.
daśāhā, *m.* space of ten days. [daśa + 2āha, 1312⁴.]
das (*dāsyati*; *dadāsa*; *ādasat*; *dastā*; *dāsyāti*). suffer lack. [cf. Vdās, *dasyu*: also *δέω*, 'lack.']
+ *vi*, become exhausted.
dāsyu, *m.* demon, foe of gods and men. [cf. Vdās, *dāsā*.]
dah (*dāhati*, -*te*; *dadāha*, *dehē*; *ādahāk*; *gīt*; *dhakṣyāti*; *dagdhā*; *dagdhum*;

dagdhvā; *-dāhya*; *dahyāte*). -1. burn with fire; burn; -2. *pass.*: be burned; be pained or tortured; -3. *dagdha*, *see s.v.* [for *-dhagh*: cf. Goth. *dags*, AS. *dæg*, Eng. *day*, Old High Ger. *tak*, 'day.']
+ *ā*, in *ādahana*.
+ *vi*, injure by burning, 84¹⁷.
+ *sam*, consume.
1 dā (*dādāti*, *dādati* [668]; *dadād*, *dadé*; *ādāt*, *ādita* [884]; *dāsyāti*, -*te*; *dattā* [965c], -*tta* [1087e]; *dātum*; *dattvā*; *-dāya*; *dīyāte* [770b]; *dītsati* [1030]; *dāpāyati*). give; bestow; grant; impart; *v. acc. of thing and dat. or gen., later also loc., of person*, 1¹⁷, 23²⁰, 21¹⁷; *varām dā*, grant a wish; *ṣāpām dā*, (give, *i.e.*) pronounce a curse; *sāubhāgyam dā*, (give, *i.e.*) wish conjugal felicity; *dā*, (give, *i.e.*) sell, *w. instr. of price*, 47⁴; *uttaram dā*, make answer; *grāddham dā*, perform a *grāddha*, 44², 104¹⁷; *punar dā*, give back; -*desid.* desire or be ready to give. [cf. *δέωμι*, Lat. *dā-re*, 'give.']
+ *anu*, (*like* Ger. *nach-geben*, 'yield,' and so) grant, admit; *ppl. ānutta* [1087e], admitted.
+ *ā*, take (*opp. of give*), 28¹⁷; grasp, 70⁶; *ādāya*, having taken, *equiv. to with*.
+ *upa-ā*, receive, appropriate.
+ *pari*, deliver over; commit; entrust.
+ *pra*, give; grant; impart (*sciences*); *ppl. f. prāttā* [1087e], given in marriage, married.
2 dā (*dyāti* [761d3]; *dadé*; *ādāt*, *ādita* [884]; *dinā* [967a], -*tta* [1087e]; *-dāya*; *dīyāte*). cut. [cf. Vday, *dāya*.]
+ *ava*, cut off, *esp. a part of the sacrificial cake*; *ppl. avatta* [1087e], *as subst.* that which is cut off.
+ *sam-ava*, cut in pieces and collect them; *ppl. samāvatta*, *as subst.* gathered pieces.
3 dā (*dyāti* [761d3]; *dītā* [964e]; *-dāya*; *dīyāte*). bind. [cf. *δέω*, *δέωμι*, 'bind.']
dā, *vbl.* giving, in *cpds.* [V1dā.]
dātavya, *grdv.* dandus. [V1dā.]
dātṛ, *m.* giver; *as a.* [375²], generous, 21⁴, 48². [V1dā.]
dāna, *n.* giving, imparting; gift. [V1dā, 1160: cf. Lat. *dōnum*, 'gift.']

dāna-dharma, *m.* the virtuous practice of alms-giving.

dānavá, *m.* child of Dānu, a Dānava, one of a class of demons, foes of the gods; Titan. [1dānu, 1208c.]

1 **dānu**, *f.* Dānu, name of a demon, 70¹⁸.

2 **dānu**, *n.* dripping fluid, drop, dew.

dānta, *a.* tamed, mild; subdued (as to one's passions); *as subst.* Dānta, name of a son of Bhima. [ppl. of *√dam*, 955a.]

1 **dāman**, *n.* a giving, gift. [1dā, 1168.]

2 **dāman**, *n.* bond. [√3dā, 1168.]

dāmbhika, *a. subst.* deceitful, deceiver. [dambha.]

1 **dāya**, *a.* giving. [1dā.]

2 **dāyá**, *m.* portion, inheritance. [√2dā: cf. *śals*, 'portion, meal'.]

dāyaka, *a.* giving. [1dāya.]

dāra [204¹], *m. pl.* wife.

dāridrya, *n.* poverty. [daridra.]

dāru, *n.* wood; log or billet of wood; stick. [see the equiv. *drú* and *taru*: cf. *śópu*, 'wood, beam, shaft'; *śpūs*, 'tree, oak'; Goth. *triu*, 'wood, tree'; Eng. *tree*, 'wood' (so Wyclif), 'a large woody plant' (usual mg), 'a wooden bar' (in whiffle-tree).]

dāruṇa, *a.* hard; dreadful.

√ **dāç** (*dāçati*; *dadāça*, *dāçvāns* [790b]). grant, offer; *esp.* serve or honor a god with offerings; *dāçvāns*, *as subst.* a pious servant of a god, 69¹¹. [w. *dadāça*, cf. *δέδωκα*, 'granted, gave'; *δ-δωκ-α* is an imperfect indicative without thematic vowel, corresponding to **á-dāç-am*; but both Greek forms became connected in the popular mind with *δίδωμι*, 'give'.]

√ **dās** (*only with abhi, abhidāsatī*). bear ill-will to; try to harm. [cf. *√das*, *dasyu*, *dāsa*.]

dāsá, *m.* — 1. foe; *esp.* supernatural foe, evil demon; — 2. (in opp. to *ārya*) foe of the gods, infidel; *used like Caffre and Giaour*; — 3. (subdued foe, i.e.) servant, slave, 79²; — *dāśī*, *f.* female slave. [√*dās*: cf. *√das*, *dasyu*.]

dāsá-patnī, *a. f.* having the demon for their master. [acct, 1251b, 1295.]

díti, *f.* Diti, name of a deity without definite character, a mere pendant to *aditi* as *sura* to *asura*, and formed by popular

etymology as *sura* from *asura*. [see *aditi* and *dāitya*.]

didíçgu, *a.* desirous to see. [fr. *desid.* of *√dṛç*, 1178f: acct!]

didyá, *m.* missile. [see *√1dīv* or *dyū*, and 1147b².]

didhişá, *a.* desirous to win; *as m.* suitor; husband; *esp.* second husband. [fr. *desid.* of *√1dhā*, 1178f, 1028d.]

dína, — 1. *perhaps adj.* clear, in *su-dína*; — 2. *as n.* day. [perhaps ppl. of *√dī* or *dī*, 'shine', w. shifted acct.]

dina-traya, *n.* day-triad, triduum, space of three days.

√ **div**: there is no verbal root *div* in Sanskrit: cf. noun *dīv* and *√V1* and 2 *dīv* or *dīū*.

dīv [361d], *m.* — 1. sky, heaven, e.g. 72²; — 1a. Heaven, *personified as Father*, e.g. RV. vi. 51.5; — 1b. *duhitá dīvás*, of the Dawn, daughter of the sky or of Heaven, 75¹⁸; — 2. day, e.g. 70⁸, 79¹³; — 3. *observe that dīv is sometimes fem. in Veda*, so 92^{1,8}, RV. x. 125.7.

[w. gen. *div-ás*, cf. the genitives *Διός*, **Διφ-ός*, Lat. *Jōv-is*, and AS. *Tiw-es* in *Tiwes dag*, Eng. *Tues-day*: (*Tiw* corresponds to the old Germanic *Tiu*, no longer a god of the sky or bright day, but rather a god of battle or fighting, the chief occupation of our early forefathers:) w. nom. *dyāús*, cf. *Zēús*, **Διγής*: w. voc. *dyāūş pítar*, cf. *Zeū páter*, Lat. *Jū-piter*, 'Heaven Father': w. *dúhitar divas*, cf. *Ὀβγάρης Διός*, *ἑμίσπορ* 'Aðva, Oedipus Rex 159: cf. also *θίος*, 'heavenly'; Lat. nom. *Diōvi-s*, 'god of heaven', *Jōv-em*, 'Jove'; *sub dio*, 'under the sky'; Eng. *Tewes-ley*, 'Tiw's lea', a place in Surrey.]

divá, *n.* heaven; day, in *divé-dive*, day by day. [dīv, 1209a.]

dívā, *adv.* by day. [fr. the instr. *div-á*, w. shifted acct, 1112e.]

divāukas, *m.* caelicola, god. ['having heaven as a dwelling': *diva* + *okas*.]

divyá, *a.* heavenly; divine. [dīv.]

√ **diç** (*diçati*; *didéça*; *ádikşat*, *ádikşta* [883]; *deçyáti*; *diçá*; *déçtum*; *-diçya*; *diçyáto*; *deçyáti*). point; direct; show. [cf. *δελκρυµ*, 'show'; Lat. *dico*, 'show, tell'; AS. *tāh*, Ger. *zieh*, 'pointed out (as

guilty), accused'; Ger. *zeigen*, 'show'; also AS. *tāh-te*, *tēh-te*, Eng. *taught*, 'showed, instructed'; AS. *tācn*, Eng. *token*.]
 + **apa**, show; make a false show of.
 + **vy-apa**, make a false show of.
 + **ā**, point out to, give a direction to, direct.
 + **sam-ā**, point out to, direct; command.
 + **ud**, point out; aim towards; **uddiçya**, *v. acc.*, with an aiming towards, *equiv. to the prep. at*, 26²².
 + **upa**, show to, teach, instruct; give advice to, advise.
 + **p-ra**, point out, designate; direct.
diç, *f.* just like Eng. point, i.e. cardinal point, quarter of the heaven (N., E., S., W.); **aṣṭāu diças**, eight regions (N., E., S., W., and NE., SE., SW., NW.), 57¹².
 [Vdiç, 'to point.']
 √ **dih** (**dēgdhi**; **didihé**; **digdhá**; -**dihya**).
 -1. stroke, touch lightly; -2. smear;
 -3. besmear, pollute. [for **dhig**: cf. *θίγω*, 'touched'; Lat. *tingo*, 'form, fashion, esp. with the hand in soft material'; Goth. *daigs*, 'moulded mass of clay or bread-paste'; Old Eng. *dāg*, Eng. *dough*.]
 + **sam**, *pass.* (be plastered together, be indistinct, and so) be uncertain, doubtful.
 √ **dī** (**dideti** [676]; **didāya** [786³], **didivāns**). shine, glance, gleam.
 √ **dikṣ** (**dikṣate**; **didikṣa**, **didikṣé**; **ádikṣiṣṭa**; **dikṣiṣyāte**; **dikṣitá**; **dikṣitvá**; -**dikṣya**). 'consecrate one's self, esp. for performing the Soma-sacrifice. [perhaps desid. of *ṽdaks*, 'make one's self suitable or ready': 108g.]
dīti, *f.* glance, flame, actually occurring only in *su-dīti*. [Vdī, 1157.1a.]
dīdivi, *a.* shining. [Vdī, 1193.]
dīná, *a.* scanty; cast down, sad; wretched.
dīnātā, *f.* scantiness; smallness. [dīna.]
dīnāra, *m.* denarius, name of a certain gold coin. [borrowed fr. Lat. *dēnārius*, a silver coin worth ten asses.]
 √ **dip** (**dīpyate**; **didipé**; **dīptá**; -**dīpya**; **dēdīpti**; **dīpáyati**, -**te**). blaze; flame; *caus.* kindle; *intens.* blaze brightly; *fig.* be radiant. [cf. Vdī.]
 + **ud**, blaze up; *caus.* cause to blaze up.

dīrghá, *a.* long, in space and in time; -**am**, *as adv.*; -*comp.* **drāghīyāṇa**, *superl.* **drāghīṣṭha**. [Vdrāgh: cf. *δραγός*, 'long.']
dīrgha-karṇa, *m.* Long-ear, name of a cat.
dīrgha-rāva, *m.* Long-yell or Far-howl, name of a jackal. (Their howling is both long-continued and far-reaching.)
dīrgha-varṇa, *m.* a long vowel.
dīrghavarṇānta, *a.* having a long vowel as final. [anta.]
 √ **1dīv** (**dīvyati**; **didéva** [240³]; **ádevit**; **devisyāti**; **dyūtá**; **dévitum**; -**dīvyā**). dice; play. [prop. **dīū**, see 765¹ and ²: orig., perhaps, 'throw,' cf. *didyu*.]
 + **ā**, in *ádevana*.
 √ **2dīv** (**dévati** [240³]; **dyūná** [957a]; **dévitum**; **deváyati**, -**te**). lament. [prop. **dīū**, see 765¹ and ².]
 + **pari**, moan, bemoan; *caus.* the same.
duḥkhá, *a.* miserable; *as n.* misery, pain, sorrow. [cf. *sukha*.]
duḥkhita, *a.* pained. [duḥkha, 1176b.]
duccínā, *f.* calamity; harm. [**dus** + **çuna**, 'mis-fortune, ill-luck,' 108³.]
 √ **ducchunāya** (**ducchunāyāte**). seek to harm. [ducchunā, 1058.]
dur-, the form taken by **dus** before sonants.
dur-atikrama, *a.* hard to overcome. ['having a hard conquest,' cf. 1304b.]
dur-ātman, *a.* evil-minded; bad.
dur-gá, *a.* whose going is hard, hard to go through or to, impassable; *as n.* difficult place; danger.
dur-gata, *a.* ill-conditioned; unfortunate.
dur-jana, *m.* evil person; scoundrel.
dur-dānta, *a.* overcome with difficulty; *as m.* Hard-to-tame (*Δυσλίκτος*), name of a lion.
dur-nivāra, *a.* whose warding-off is hard; hard to get rid of.
dur-bala, *a.* of (poor, i.e.) little strength; feeble.
durbuddhi, *a.* of (bad, i.e.) small wit; foolish.
dur-bhāga, *a.* ill-portioned, ill-favored; -**ā**, *f.* ugly woman. [accet, 1304b.]
dur-bhikṣa, *a.* (time) having its alms-getting hard, i.e. in which alms-getting is hard; *as n.* famine. [bhikṣā.]

dur-maṅgala, *a.* of bad luck, bringing bad luck.

dur-matī, *f.* ill-will.

dur-māda, *a.* badly intoxicated; drunken. [acct, 1304b.]

dur-vijñeya, *a.* hard to distinguish.

dur-vipāka, *m.* evil issue (of one's destiny).

dur-vṛtta, *a.* of evil life, wicked.

√ **dul** (dolāyati; dolitā). heave upwards; swing. [cf. √tul.]

dūvas, *n.* gift; oblation; worship. [√dū.]

duvās, *n.* perhaps same as **dūvas**, but see 74¹⁰ n.

√ **duvasya** (duvasyāti). reward with a gift; honor or worship (a god) with an offering. [dūvas.]

+ ā, perhaps bring or entice hither by worship, but see 74¹⁰ n.

√ **duṣ** (dūṣyati; ādoṣit; duṣṭā; dūṣyati [1042a²]). spoil. [see **dus**.]

duṣ-kara, *a.* whose performance is hard, hard to be performed. [**dus**.]

duṣ-kṛtā, *n.* evil deed; sin. [**dus**.]

duṣṭa, *a.* spoiled; bad, morally; cross. [ppl. of √duṣ.]

dus, inseparable prefix, characterizing a thing as evil, bad, hard; forming *w.* action-nouns cpds *w.* the same *mg* as if compounded *w.* a future pass. ppl., e.g. **duṣ-kara**, 'having its doing hard, i.e. difficult to be done.' [cf. √duṣ; also **ḍus**, 'mis-'. see 225⁴.]

dus-tara, *a.* having its crossing hard, hard to cross.

√ **duh** (dōgdhi, dugdhé; dudóha, duduhé; ádhukṣat, -ata [918]; dhokṣyáte; dugdhá; dōgdhum; dugdhvā; doháyati). —1. milk; then, generalized —2. get the good out of a thing; —3. extract; —4. give milk; —5. in general, give or yield any good thing, 80¹⁶; —*caus.*, like simple, milk, extract. [for *mg* 2, cf. ἀμέλγεςθαί τινα, 'milk a person dry.']

+ **nis**, milk out of; extract from.

dūh, *vbl.* yielding, in **kāma-duh**. [√duh.]

duhitṛ [373³], *f.* daughter. [derivation uncertain, 1182d: cf. θυγάτηρ, Goth. dauhtar, Eng. daughter, Ger. Tochter, 'daughter.']

√ **ldū**, subsidiary form of √ldā, in **dūvas**, **duvasya**. [cf. Wsthā and gā *w.* their equiv. collateral forms sthū and gū.]

√ **2dū**, go to a distance, in **dūtā** and **dūrā**. [cf. δεύομαι, 'am at a distance from something, fall short of.']

dūḍābha, *a.* hard to deceive. ['whose deceiving is hard': for **dusdabha**, i.e. **dus** + **dabha**, 199b⁴.]

dūtā, *m.* messenger; ambassador, envoy. [√2dū, 1176a.]

dūrā, *a.* far; as *n.* the distance; —*case-forms as adverbs*: —**am**, to a distance, far away; —**e**, in the distance, afar; at or from a distance; —**āt**, from afar. [√2dū, 1188.]

dūri-kṛ (dūrikaroti). put far away; send off. [**dūra**, 1094.]

dūrvā, *f.* millet-grass, Panicum Dactylon.

dūḷābha, same as **dūḍābha**, Whitney 54.

√ **ldṛ** (drṇāti; dadāra, dadré; ádarṇit; dirṇā; -dirya; diryáte; dārdarti [1002b]; daráyati, dāráyati). burst, *trans.* and *intrans.*; —*caus.* and *intens.*: split; tear, *w. gen.* [cf. δέρω, δέλω, 'flay'; AS. *teran*, Eng. *tear*, Ger. *zerren*, 'tear, rend.']

√ **2dṛ** (driyáte; ádrta; drtā; -drtya). used only *w.* ā, see 773. [cf. √δελ in δευ-δελω, 'glance at'; AS. *tilian*, 'be intent upon, attend to, esp. the earth, i.e. till (the soil)'; Eng. *till*; Ger. *zielen*, 'aim at'; AS. *eorð-tilia*, 'earth-tiller.']

+ ā, (look at, i.e.) regard; *pass.* be regarded, i.e. respected.

dṛḍhā, see **vdṛh** and 224a.

dṛti, *m.* bag of leather; bellows. [√1dṛ: for *mg*, cf. δέρμα, 'skin bag or bottle.']

√ **dṛp** (dṛpyati; ádrpat; darpisyāti, darpasyāti; dṛptā; darpáyati). be crazed, wild, proud, insolent, or arrogant.

√ **dṛbh** (dṛbhāti; dṛbdhā). make into tufts.

√ **dṛç** (dadārça, dadrçé; ádrakṣit, ádrçta; drakṣyāti, -te; drṣtā; dráṣtum; dṛṣtvā; -drçya; drçyáte; didrçate; darçáyati). see; behold; —*pass.* be seen; be or become visible; appear; —*caus.* cause (a person, acc., 33⁸) to see (a thing, acc., 33⁴, 35⁷, 36⁷); show (*w. gen.* 63²); *w.* ātmānam, show one's self, appear, pretend to be (e.g. frightened, 41⁴). [present forms supplied

by √1 paç, q.v.: w. dadār̥ṣa, cf. δαδωρε, 'saw': cf. Goth. *ga-tarh-jan*, 'make a show of.']
 + prati, pass. appear over against one or before one's eyes.
 + vi, pass. be seen far and wide.
 + sam, behold; caus. show; w. ātmānam, show one's self, appear, pretend to be (e.g. dead).
 dr̥ṣ̥ [218², dr̥k, dr̥cam, dr̥gbhyām], -1. vbl. seeing, looking; -2. as f. the seeing; dr̥ṣ̥é, as inf. [970a], for beholding; -3. in cpds [518], look, appearance. [√dr̥ṣ̥.]
 dr̥ṣ̥a, m. the seeing; in cpds [518], look, appearance. [do.]
 dr̥ṣ̥ī, f. the seeing; dr̥ṣ̥āye, as inf. [970f], for beholding. [do.]
 dr̥ṣ̥ya, grdv. to be seen; worthy to be seen, splendid. [√dr̥ṣ̥, 963d.]
 dr̥ṣ̥ād, f. stone; esp. nether mill-stone.
 dr̥ṣ̥ad-upalā, dual f. the nether and the upper mill-stone. [1253a, 1258.]
 dr̥ṣ̥tā, ppl. of √dr̥ṣ̥, q.v.
 dr̥ṣ̥ta-pūrva, a. seen previously. [equiv. to pūrvaṁ dr̥ṣ̥ta, see 1291.]
 dr̥ṣ̥ti, f. -1. seeing; -2. sense of sight; -3. glance, look; -4. view. [√dr̥ṣ̥: cf. δέψις, 'sense of sight.']
 √dr̥h (d̥r̥hāti, -te [mg 1, cf. 758]; d̥r̥hyati, -te [mg 2, see 767]; ād̥r̥hīt; d̥r̥dhā [224a]; d̥r̥dhāyati). -1. act. make firm or steady or enduring; establish; mid. be firm; d̥r̥dhā [1176a], firm; -2. be firm; -3. caus. make stable. [cf. Old Lat. *fortis*, Lat. *fortis*, 'strong.']
 dr̥hā, same as d̥r̥dhā, √dr̥h, Whitney 54.
 d̥ṣ̥ya, grdv. to be given or granted. [√d̥ṣ̥, 903a.]
 devā, f. devī, -1. a. heavenly, 74¹⁴, 14¹⁸, 92¹; as subst. -2. god, goddess; -2a. pl. the gods (in later times reckoned as 33, cf. tridaça); -2b. viçve devās, all the gods; also all-gods (a term comprehending into a class all the separate gods, cf. All-saints, and see viçvādeva); -2c. devī, The Goddess, i.e. Çiva's wife, Durgā; -2d. -deva, at end of Brahman-names, having .. as god, so, e.g., gunadeva; -3. m. manuṣya-deva, god among men, i.e. a Brahman, see 95¹; similarly, -4. m. king, 19¹², 50⁴, 51⁴, 7¹⁴;

so used of a lion (32¹⁵) or even of a jackal (36²¹); f. queen. [perhaps fr. the noun div (1209i): cf. Lat. *deus*, 'god': the alleged root div, 'shine,' has no existence.]
 devā-kāma, a. having love for the gods. [acct, 1293², 1295.]
 devātā, f. godhead or divinity, both as abstract and as concrete; devātā, instr., with divinity (collective), i.e. among deities. 73²⁰ [1237.]
 devatvā, n. divinity, abstract only. [1239.]
 deva-dūtā, m. messenger of the gods.
 deva-dāivatyā, a. having the gods as divinity, (of hymns) addressed to the gods.
 deva-pati, m. lord of the gods, i.e. Indra.
 deva-pāna, a. serving the gods for drinking. [lit. 'god-drenching, i.e. gott-tränkend': acct, 1271, 1251c.]
 deva-yāna, n. path of the gods, on which the intercourse between gods and men takes place. [acct, 1271, 1251c.]
 devara, m. husband's brother. [devf, 1209a.]
 deva-rājā, m. king of the gods, i.e. Indra. [rājan, 1215a.]
 deva-liṅga, n. god-characteristic, mark by which a god may be distinguished from a man.
 deva-çarman, m. Devaçarman or God's-joy, name of a certain Brahman. [of like mg is θεό-χαρις.]
 deva-saṁnidhi, m. presence of the gods.
 devā-hūti, f. invocation of the gods. [acct, 1274.]
 devī, see devā.
 devī-kṛta, a. made by Durgā.
 devī-koṭṭa, m. Goddess-fort, name of a town.
 devī-vinirmita, a. laid out by Durgā. [√1 m̥ā.]
 devf [369²], m. husband's brother. [cf. δαψ, Lat. *lëvir*, 'husband's brother.']
 deçā, m. -1. (point, i.e.) place, 41¹⁸; -2. country, 24⁵, see 98¹⁶ x.; -3. place, pregnantly, as in Eng., i.e. proper place, 22⁵; -4. as in Eng., place or region of the body, see muṣka-, akandha-. [√diç, 'point.']
 deça-bhāṣā, f. dialect of the country.

deṣṭṛ, *m.* pointer, guide, instructor; *f.* **dēṣṭrī**, Instructress, as a deity, 90⁹. [√**diṣ**, 1182: cf. *δεύκτηρ* in *δευκτῆρος*, 'pertaining to one who shows.']
deha, *m. n.* body; mentioned *w. manas* and *vāc*, 65⁹. [√**dih**, 'stroke lightly so as to mould or form,' and so, prob. 'the figure, form, shape,' like the Lat. *figūra*, 'shape, form,' from the cognate √**fig**, *fingo*: see √**dih**.]
dehin, *a.* connected with the body, 65¹¹; *as m.* a living being, man. [deha, 1230.]
dāitya, *m.* descendant of Diti, *q.v.*; a Dāitya or demon. [dīti, 1211.]
dāitya-dānava-mardana, *m.* Daitya-and-Dānava-crusher, epithet of Indra.
dāiva, *a.* of the gods, 57²¹; coming from the gods; divine; *as n.* divine appointment, *i.e.* fate, 18¹⁸, etc. [devā, 1208f.]
dāivata, *a.* pertaining to a divinity; *as n.* — 1. a divinity or, collectively, the divinities, *esp.* that or those celebrated in any Vedic hymn; — 2. idol, 62¹⁶. [devatā, 1208e.]
dāivatya, *at end of cpds.* having as divinity, addressed to, 63⁶. [devatā, 1211.]
dāivika, *a.* of the gods; divine. [deva, 1222e.]
dāivya, *a.* of the gods; divine. [devā, 1211.]
dola, *m.* a swinging; *f.* **dolā**, a dooly (*Anglo-Indian term*), a little bamboo chair slung on four men's shoulders. [√**dul**.]
√ **dolāya** (**dolāyate**). swing like a dooly; waver. [dolā.]
dolāyamāna-mati, *a.* having a wavering mind. [√**dolāya**.]
1 doṣa, *m.* — 1. fault, defect; bad condition, 55⁵; — 2. sin, transgression, fault, 11⁸, 18¹⁷, 65²¹; **doṣam avāp**, incur a transgression, 68⁴; — 3. harm; evil consequence; **doṣeṇa, doṣāt**, by or as a bad consequence of, by, *faute de*, 23²¹, 35². [√**duṣ**.]
2 doṣa, *m.* evening, dark; *f.* **doṣā**, evening, dark.
doṣā-vastṛ, *m.* illuminer of the darkness; or, *as adj.* [cf. 375⁸], lighting up in the dark.

dāutya, *n.* message. [dūtā, 1211.]
dyāvā-prthivī, *dual f.* heaven and earth. [dīv + prthivī, 1255 and a¹.]
dyā, *same as dīv*, 361d.
√ **dyut** (**dyótate**; **didyuté**; **ādyutat**; **dyotisṡyāti**; **dyuttā**; **-dyūtya**). gleam; lighten; shine. [akin *w.* noun **dīv**, *q.v.*: cf. also √**jyut**.]
+ **vi**, lighten.
dyuti, *f.* sheen, 19⁷; lustre; dignity. [√**dyut**.]
dyumānt, *a.* heavenly, bright, splendid. [dyū.]
dyūtā, *n.* gambling. [√**1 dīv**, 1176a.]
dyó, *same as dīv*, 361d.
drāvīṇa, *n.* movable property (*as opp. to* house and field), wealth. [√**dru**, 1177b.]
dravya, *n.* — 1. property; — 2. *in general*, thing, object; — 3. *esp.* worthy object. [√**dru**: see **draviṇa**.]
draṣṭavyā, *grdu.* to be seen. [√**drṣ**.]
√ **1 drā** (**drāti**; **dadrān**; **ādrāsīt**; *intens.* [1002c, 1024²] **daridrāti**). run; *intens.* run about, run hither and thither. [cf. *ἄ-δρᾶ-σκω*, 'run': see √**dru**.]
+ **apa**, run off. [cf. *ἀπο-δρᾶσαι*, 'run off'.]
√ **2 drā** (**drāti**; **drāyate**; **dadrān**; **ādrāsīt**; **drāsyāti**; **drānā**). sleep. [cf. *ἔδραβον*, 'slept'; Lat. *dormire*, 'sleep'.]
+ **ni**, go to sleep; sleep.
√ **drāgh**, *only in derivs.* drag, draw; draw out; extend; lengthen. [poss. for *ādhraḡh* (cf. √**dhraj**), and akin *w.* Eng. *drag*: but see *dirghā*.]
drāghīyāṇs, *a.* longer, *as comp. to dirghā*. [√**drāgh**, 467.]
√ **dru** (**drāvati**, **-te**; **dudrāva**, **dudruvé**; **ādudruvat** [868]; **droṣyāti**; **drutā**; **drótum**; **drutvā**; **-drūtya**). hasten; run; run away, flee, 94⁷. [ident. *w.* √**dram**, 'run,' and *w.* √**1 drā**, *q.v.*: cf. *ἔδραμε* and *ἔδρα*, 'ran'.]
+ **ati**, run past or by; escape.
+ **ā**, run unto, make an attack, charge, 94^{5,8}.
+ **upa**, run unto.
+ **sam-upa**, run unto, rush at, 8¹².
drú, *m. n.* wood. [see **dāru**.]
drugdhā, see √**druh**.

druta, *ppl.* having hastened [952²]; -am, *as adv.* hastily, rapidly; quickly; immediately. [√*dra*.]

druma, *m.* tree. [drú: cf. *δρῦμός*, 'a wood.']

√ **drumāya** (*drumāyate*). *pass* for a tree. [druma, 1058, 1059b.]

√ **druh** (*drūhyati*; *dudróha*; *ádruhat*; *dhrokṣyāti*; *drugdhá*; *drógdhum*; -*drūhya*). hurt (by deceit, wile, magic); strive to harm; *ppl.* *drugdhá*: *as m.* one who has striven to harm, hurtful foe; *as n.* misdeed. [if for *ádhruḡh*, cf. Old High Ger. *triukan*, Ger. *be-trügen*, 'deceive so as to harm.']

+ *abhi*, offend against.

dvá [482b], *num.* two. [cf. *δύο*, Lat. *duo*, Eng. *two*.]

dvamdvā, *n.* pair; quarrel. [dvam-dvam is the repeated nom.s.n. of *dva*: cf. 1252².]

dvayá, *a.* twofold; of two sorts; *as n.* couple, pair. [dvá: cf. *δίδυς*, 'double.']

dvādaśa [483⁴], *cardinal.* twelve. [dvá + *dāśa*, 476²: cf. *δωδέκα*, Lat. *duodecim*, 'twelve.']

dvādaśā, *f. -ī*, *ordinal.* twelfth; *dvādaśī* (*sc. tithi*), twelfth day of a lunar half month, 59⁹. [dvādaśa, 487¹.]

dvādaśa-rātra, *n.* space of twelve nights. [dvādaśa + *rātri*, 1315b, 1312^{2,4}.]

dvādaśa-sahasra, *cardinal, n.* twelve thousand. [481.]

dvādaśasāhasra, *a.* consisting of twelve thousand. [dvādaśa-sahasra, 1204c.]

dvār [388c], *f.* door. [perhaps 'the closure,' fr. √*dvṛ*, 'close,' for *ádhvṛ*: cf. *θύρα*, 'door'; Lat. *foris*, nom.s., 'door'; Eng. *door*.]

dvāra, *n.* door. [dvār, q.v.: 399.]

dvāra-pakṣa, *m.* side of the door.

dvi, *form of dva in composition and derivation.* [475⁴.]

dvi-já, *a.* twice-born; *as m.* member of one of the three upper castes, re-born by virtue of investiture (see √*nī* + *upa*), 60², 58³⁰, 59⁴, 62⁷; *in a narrower sense*, a Brahman, 21¹⁴, 43⁴, 55², 84¹⁶.

dvi-jánman, *a.* having double birth; *as m.* same as *dvija*; man of one of the three upper castes, 59¹. [acct, 1300c.]

dvi-jāti, *a. and as m.* same as *dvijanman*; man of one of the three upper castes, 59¹⁹.

dvijottama, *m.* the highest of the twice-born, i.e. a Brahman. [dvija + *uttama*.]

dvitá, *a.* second. [dvi.]

dvitá, *adv.* just so; so also; equally.

dvitíya, *a.* second. [dvitá, 487⁴, 1215d.]

dvīdhā, *adv.* in two parts, in twain. [1104.]

dvi-pád [391], *a.* having two feet; *as m.* the two-footed one, man, 16²; *as n. sing.* that which is two-footed, collectively, men, 90^{1,2}, 92². [cf. *δίποδα*, Lat. *bipedem*, 'biped.']

dvi-pada, *f. -ī*, *a.* having (taken) two steps.

dvi-pravrājīn, *f. -nī*, *a. in f.* going after two (men), unchaste, 98¹⁴.

√ **dviṣ** (*dvēṣti*, *dvīṣtá*; *didvēṣa*; *ádvikṣat*, -*ata*; *dvīṣtá*; *dvēṣtum*). hate; show hatred; be hostile. [cf. *ἰδύω-αῖο*, 'became wroth,' w. prothetic *o*.]

dviṣ, *vbl.* hating, in *cpds*; *as f.* hate; *as m.* concrete, hater, foe. [√*dvīṣ*.]

dviṣ, *adv.* twice. [see *dvi*, *dva*: cf. *δύς*, Lat. *bis*, *adv.*, 'twice': the radically cognate Eng. *twice* is a gen. form.]

dvipá, *m.* island.

dvipi-carman, *n.* tiger-skin. [dvipin.]

dvipín, *a.* having islands or island-like spots; *as m.* leopard; tiger. [dvipa.]

√ **dvṛ**, cover, close, in *derivs.* [see *dvār*.]

dvedhá, *adv.* in two, in two kinds. [for *ádvayadhā*, fr. *dvaya*, 1104¹.]

dvēṣa, *m.* hatred. [√*dvīṣ*.]

dvēṣas, *n.* hatred; concrete, hater, foe. [√*dvīṣ*.]

dha, *vbl.* bestowing, granting, in *vasu-dha*. [√*dhā*, 333.]

√ **dhan** (*dadhánti*). set in motion. [cf. √*dhany*.]

dhána, *n.* -1. the prize of the contest; not only the reward put up for the victor. but also the booty taken from the foe — Vedic; so w. √*ji*, win booty by conquest, 81²; then, -2. in general, wealth, riches, property, money. [√*dhā*, 'put': cf. *θέμα*, 'thing put up as a prize,' and for the mg also Ger. *Ein-satz*, 'stakes.']

dhanu, *m.* bow. [fr. *dhanus*, a transfer to the u-declension.]

dhanuṣ-kāṇḍa, *n.* bow and arrow. [dhanuṣ; see 1263b.]

dhānus, *n.* bow. [vdhan, 1154.]

dhānya, *a.* wealthy; fortunate. [dhana.]

√ **dhanv** (*dhānvati*; *dadhanvé*; *ādhan-vīt*). set in motion; run. [secondary form of vdhan.]

dhānvan, *n.* bow. [vdhan, 1180.1a.]

dhanvin, *a. subst.* having a bow, bowman. [dhanvan, 1230b.]

√ **dham** or **dhmā** (*dhāmati* [750]; *dadhmād*; *ādhmāsīt*; *dhamiṣyāti*; *dhamitā*, *dhmātā*; *-dhmāya*). blow, breathe out; blow (pipe, shell, bag-pipe, bellows). [see 108g and 750.]

+ ā, blow up; *ādhmāta*, *fig.* puffed up.

dhara, *a.* holding; bearing; keeping; wearing. [vdhr.]

dhārma, *m.* —1. custom, 98¹⁶; usage, 99¹¹; right; duty, 28⁶; virtue, 21⁷, 10¹³, 15¹⁷, 29¹; (virtue, *i.e.*) good works, 29⁸, 63¹¹; correct course of conduct, 11³; **dharma**, in a question of right, 21¹⁴; —1a. *dharmaṇa*, *adv.*: as was right, 14¹⁷; dutifully, 16⁶; —2. law; prescription, rule; the law (as a system), 28³, 58^{16.10}; —3. *personified*, Virtue, 67¹⁷, 48⁴.

[a post-Vedic word, taking the place of V. *dhárman*: **dharma** is fr. √*dhṛ* (1166b), perhaps in mg 6, and thus designating ancient custom or right as 'that which holds its own, which persists or endures'; but it may come fr. √*dhṛ* in mg 1, so that **dharma** is 'that which is established or settled'; in the latter case, cf., for the mg, *θέμις*, 'that which is established as custom or law,' w. *τίθημι*, 'set, establish,' and Ger. *Ge-setz*, 'law,' w. *setzen*, 'set.']

dharma-jñā, *a.* knowing the law or one's duty or what is right.

dharma-jñāna, *n.* knowledge of the law.

dharma-tas, *adv.* in a way which starts from **dharma**, *i.e.* in accordance with good usage, 59¹⁹; by rights, 61¹⁸. [**dharma**, 1098c⁴.]

dhárman, *n.* established ordinance; steadfast decree (*e.g.* of a god), 80¹⁰; **dhár-**

manā, according to the established order of things, in a way that accords with nature, 84⁸. [vdhr, 1168.1c: see under **dharma**.]

dharma-mūla, *n.* the root or foundation of the law.

dharma-vid [391], *a.* knowing the law or one's duty, 1¹⁵; acquainted with good usage, 61¹⁰.

dharma-śāstra, *n.* authoritative or canonical compend of **dharma**, 58¹⁸; law-book; law-shaster.

dharma-tman, *a.* having virtue or right as one's nature; just. [*ātman*.]

√ **dhav** (*dhāvate*). run. [see under √*dhū*, and cf. *θέω*, √*θεε*, 'run.']

dhavala, *a.* dazzlingly white. [v2dhāv. 'rinse,' 1189, 1188.]

√ **ldhā** (*dādhati*, *dhatté* [668]; *dadhād*, *dadhó*; *ádhat*, *ádhitā* [884]; *dhāsyāti*, *-te*; V. *-dhita*, later *hitā* [954c]; *dhātum*; *dhitvā*; *-dhāya*; *dhiyāte*; *dīdhiṣati*, *dhiṣeati*; *dhāpáyati* [1042d]).

—1. put, 86¹⁰; set; lay, 39¹⁴; —2. put in a place, bring to, w. *tatra*, 85¹⁹; w. *loc.*, 89⁸, 95⁶; w. *dat.*, 83¹; —3. put upon, direct towards; **dharma dhā manas**, set the heart on virtue, 66⁷; —4. put something for a person (*dat.*), *i.e.* bestow upon him, grant him, 84¹, RV. x.125.2; —5. put in a position, *i.e.* appoint, constitute, w. *double acc.*, 88¹²; —6. make, cause, produce; —7. hold, keep, 86^{6.9}; —8. *mid.* take to one's self, receive, obtain, win; *esp.* **garbham dhā**, conceive fruit in the womb, 92¹²; —9. *mid.* assume, 19¹; maintain; —10. *hita*, see *s.v.*; —11. *desid. act.* desire to grant; *mid.* desire to win.

[The original meaning of the root is 'put'; but, from the proethnic period, a secondary development in the line ('set,' 'establish,' and so) 'make,' 'do,' is clear. The secondary mg has even won the more prominent place in Germanic and Slavic.

For the primary mg, cf. *τίθημι*, 'put' (the parallelism of its mgs is remarkable — *θέσαν λίθον*, 'they set a stone'; *θέσθαι υἱόν*, 'conceive a son,' etc., etc.); Lat. *ab-de-re*, 'put off or away,' and *con-de-re*, 'put together, construct, establish'; Eng. *do*,

'put,' in the contract forms *doff*, *don*, *dup*; Ger. *weg-thun*, 'do away or put away.'

For the secondary mg, cf. *θεῖναι τινα βασιλέα*, 'make one a king'; AS. *dōn hine tō cyninge*, 'make him a king'; Lat. *fio*, 'am made'; Eng. *do*, *deed*; Ger. *thun*, 'do'; Slavic *dě-lo*, 'deed': observe that *ft-eri*, 'become,' is to *ft-c-ere*, 'make,' as *i-re* (*Vja*), 'go,' is to *jā-c-ere*, 'make to go, throw.'

+ *antar*, -1. put into the interior of a thing; and so -2. hide, conceal.

+ *api*, put close upon; cover (a jar with its lid); *āpihita*, closed up. [cf. *ἀπικθῆμι*, 'put upon.']

+ *abhi*, put on; put a name upon, designate; address; speak to, 43¹⁰; say, 42²⁰; *abhihitam*, (it was) said, 38¹³.

+ *ava*, put down in; esp. duck (*trans.*) into the water; *āvahita*, fallen into the water; *caus.* cause to be laid in.

+ *ā*, -1. put or lay or set in or on, *w. loc.*, 77¹, 79¹², 88¹⁵, 90⁵, 102²¹; -2. put on (wood on the fire), 82¹⁵; -3. *mid.* set for one's self on (the hearth a sacred fire), 95¹²; -4. *mid.* put on one's self, take on, 74⁸; -5. take, i.e. take away, 87¹⁰.

+ *vy-ā*, *pass.* be separated; be uncomfortable or sick.

+ *sam-ā*, put upon; *w. manas*, concentrate the mind upon one thing; *samāhita*, intent, eager, 1¹³.

+ *upa-sam-ā*, set together (wood) unto (an already burning fire), put (fuel) on, 100¹⁶, 105¹⁰.

+ *upa*, put on (esp. a brick or stone on the sacred fire-altar or enclosure), 96⁸ ff.

+ *ni*, lay down, 87⁸; set down (sacred fire), 85⁸; *w. kriyām*, put labor upon (*loc.*), take pains with, 19¹⁴; *nihita*, put down, lying low, 70¹⁹.

+ *sam-ni*, lay down together; put together; *pass.* be near together; *samni-hita*, near, impending, 25¹⁵.

+ *pari*, put around; esp. put (part of a sacrificial fence) around (an altar), 105¹³; put around one's self, put on, (garments) 103¹⁹, (shoes) 45¹¹; clothe.

+ *purā*, see *s.v.*

+ *pra*, set forward. [cf. *pradhana*, *pradhāna*.]

+ *vi*, -1. part, mete out, distribute; -2. spread abroad, RV. x. 125. 3; -3. (like Lat. *dis-pōnere*) arrange, determine; prescribe, 59¹; *vihita*, ordained, 14⁴; -4. lay out, make, build; prepare, 54¹⁸; -5. accomplish, 56¹²; make, do (in a great variety of applications); *vadham* *vidhā*, do slaughter, slay, 32¹⁴; *pājām* *vidhā*, do or show honor, 28¹³; *pravṛttim* *vidhā*, make an advance into, *w. loc.*, expose one's self to, 20¹²; *upāyam* *vidhā*, employ an expedient, 39²; *kim* *vidheyam*, what's to be done, 31⁶; *tathā* *vidhiyātām*, so let it be done, 11⁴; *yathā* . . . *tan mayā vidheyam*, I must take such a course, that . . . 37⁸; cf. 38²².

+ *grad*, see *grad*.

+ *sam*, put together, unite; embroil in, *w. loc.*, 73¹⁴.

√ 2dhā (*dhāyati* [761d 2]; *dadhād*; *ādhat*; *dhāsyāti*; *dhītā*; *dhātum*; *-dhiya*; *-dhitvā*). suck; drink, 63¹. [cf. *dadhi*, *dhenū*: also *θηστρο*, 'sucked'; *γαλα-θηρός*, 'milk-sucking'; *θη-λή*, 'breast'; Lat. *fē-lare*, 'suck'; Goth. *dadd-jan*, 'give suck.']

1 dhā, in *cpds.* as *vbl.* bestowing, granting; as *subst.* place. [√1dhā, 'place, grant.']

2 dhā, in *cpds.* as *subst.* drink. [√2dhā, 'drink.']

dhātu, *m.* layer, as part of a composite whole. [√1dhā, 'put, lay.']

dhātṛ, *m.* establisher; creator; *Dhātar*, as name of a deity, 90⁸ n. [√1dhā.]

dhāna, *a.* holding, containing. [√1dhā, 1150.]

dhānā, *f. pl.* corns, i.e. grain.

dhānyā, *a.* cereal (*adj.*); as *n.* cereal (*noun*), grain. [√dhānā.]

dhārāṇa, *a.* holding; as *n.* a holding, keeping; wearing, 14¹¹; -*ā*, *f.* established ordinance; rule, 62¹⁷. [√dhr.]

dhārā, *f.* stream, jet. [√1dhāv, 'run, pour.']

dhārāsāra, *m. pl.* stream-pourings, violent pourings. [√āsāra.]

dhārin, *a.* holding; possessing, 22²²; retaining, 68¹⁴. [√dhr.]

dhārmika, *a.* righteous; virtuous. [dharma.]

√ 1dhāv (dhāvati, -te; ádhāvīt; dhāvīṣyāti; dhāvitá; dhāvitvá; -dhāvya). run (of fluids), stream, pour; run (of animate beings). [see under √dhū.]

+anu, run after.

+upa, run unto.

+sam-upa, run on unto, 3¹³.

+pra, run forth, flow; run.

√ 2dhāv (dhāvati, -te; dadhāvé; ádhāvīṣṭa; dhāutá; dhāutvá; -dhāvya). rinse. dhi, *vbl.* containing, granting, in *cpds.*

[√1dhā, 1155.2e.]

dhik, *excl. fl.* *w. acc.*

√ dhī (dīdheti [676]; dīdhāya [786³]; dhītá). think. [see √dhyā.]

+anu, think over.

dhī [351], *f.* — 1. thought; dhiyá-dhiyā, with each thought, every time it occurs to one; — 2. (like *Ger. An-dacht*, *lit.* 'thinking upon,' and then 'devotion') religious thought, devotion, 69¹³, 74¹⁰, 82¹⁷; observe that *matī*, *mānas*, *manīṣā*, *māntra*, and *mānman* show this same specialization of *mg*; prayer, 74¹⁵; — 3. intelligence, insight, mind, 89¹; understanding, skill. [√dhī.]

1 dhītī, *f.* perhaps draught, see 82¹ *n.* [√2dhā, 'drink', 1157.1a.]

2 dhītī, *f.* — 1. thought; — 2. devotion; — 3. skill. [√dhī: for 2, cf. dhī2.]

dhimant, *a.* gifted with understanding, wise. [dhī.]

1 dhīra, *a.* wise, 78^{4,10}. [√dhī, 1188a.]

2 dhīra, *a.* firm; resolute, 48². [√dhṛ: cf. *Lat. fir-mus*, 'firm.']

dhīvara, *m.* — 1. a very clever or skilful man; — 2. a fisher. [dhī, 1171.]

dhūni, *a.* shaking, stormily moved, boisterous, wild. [fr. quasi-root dhun of dhunóti, √dhū.]

√ dhū (dhūnóti, -nuté; later, dhunóti, -nuté [see 711]; dudhāva, dudhuvé; ádhūṣṭa [887a]; dhaviṣyāti; dhūtá, later dhutá; dhūtá; -dhūya). — 1. move quickly hither and thither; shake; — 2. fan (a fire); — 3. shake off.

[orig. 'move violently, agitate': cf. *θύω*, *θύω*, 'rush on'; *θύμός*, 'agitation, anger,

passion, spirit': *θύω*, 'sacrifice,' is poss akin w. √dhū as a generalization of *mg* 2: closely akin w. √dhū is √1dhāv, 'run,' and also √dhav, 'run' (cf. *θεω*, √θερ, 'run'): see also under dhūma.]

+ava, shake down; *mid.* shake off from one's self.

dhūmá, *m.* smoke; vapor. [cf. *Lat. fumus*, 'smoke': smoke has no such "swift eddying motion" as to make it easy to connect these names for it w. √dhū, q.v.; but on this connection their identification w. *θύμός* should seem to depend: more prob. is the explanation of dhūmá as 'the enveloping or blackening,' fr. √1dhvan, as *vāma* fr. √van.]

dhūmaka, *m.* smoke, at end of *cpds* [1307] for dhūma; *f.* -ikā [1222d], the same.

dhūrta, *a. subst.* shrewd, sly, cunning; rogue. [ppl. of √dhvṛ, 'harm by deceit' (cf. 957b²): according to the grammarians, dhūrta, *w. acct.* altered as in *jūṣṭa*: for a somewhat analogous development of *mg*, cf. *Middle Eng. schrewen*, 'curse,' whence *schrewed*, 'cursed, bad,' *Eng. shrewd*, 'bad, artful.']

dhūrta-traya, *n.* rogue-triad, trio of swindlers.

dhūsara, *a.* dusted over, dusty, dust-colored, gray. [√dhvaṇa, dhvas, 1188d: cf. 181a.]

√ dhṛ (dādharma [786], dadhré; ádhṛta; dharīṣyāti, -te; dhṛtá; dhṛtum; dhṛtvá; -dhṛtya; dhārāyati; ádidharat). *mgs of caus. forms ident.* [1041²] *w. those of simple forms*; hold, in its various *mgs*, *trans.* and *intrans.*;

trans. — 1. hold, bear, support, 33¹¹, 39³, 75^{4,7}, 87⁹, 92¹; make firm, 92¹⁰; carry, 62¹³; wear; — 2. hold fast, 22¹⁰, 33¹; hold in check, bear, withstand, 2²⁰, 8¹²; — 3. keep (a cat), 31⁹; — 4. set or lay or place in or on, *w. loc.*, 33¹³, 41²¹; — 5. hold or make sure or ordain for some one (*dat.*); *mid.* be ordained for some one (*dat.*), belong of right to, 75³;

intrans. — 6. *mid.* hold, i.e. remain, continue; *w. this mg, even in the active*, 15⁵.

[cf. *θρό-vos*, 'support, seat,' *θρᾶ-vos*, 'bench,' *θρή-σασθαι*, 'sit'; *Lat. frē-tus*,

'held or supported by (hence w. abl.), relying on,' *fr̥e-num*, 'holder, bridle.')

+ *ava*, *caus.* — 1. set down, fix; — 2. (like Eng. hold) assume as certain, 44¹⁴.

√ *dhr̥ṣ* (*dhr̥ṣnóti*; *dadhár̥ṣa*; *ádhr̥ṣat*; *dhr̥ṣitá*, *dhr̥ṣtá*; — *dhr̥ṣya*; *dhar̥ṣáyati*). be bold or courageous; dare; venture, 74²; — *caus.* venture on some one or something; offend; overpower; *dhar̥ṣitá*, overcome. [cf. *θρασ-ús*, 'bold'; Lat. *fastus*, 'pride'; Goth. *ga-dars*, AS. *dearr*, Eng. *he dare* (all 3d persons sing. of a preterito-present); AS. *dors-te*, Eng. *durst*.]

+ *ā*, venture against.

+ *prati*, hold out against, withstand, 82⁵.

dhr̥ṣnú, *a.* daring; courageous, doughty, 78⁷; bold, 84¹⁷. [√*dhr̥ṣ*, 1162.]

dhenú, *f.* milch cow; cow. [√*2dhā*, 'suck,' 1162.]

dheya, *n.* the giving. [√*1dhā*, mg 4, 'bestow, give': 1213c.]

dhāirya, *n.* firmness; earnest or resolute bearing. [√*2dhā*, 1211.]

√ *dhmā*, see √*dhm*.

√ *dhyā* (*dhyāti*, *dhyáyati* [761d1]; *da-dhyād*; *ádhyāsīt* [911]; *dhyāsyāti*; *dhyātá*; *dhyātvā*; — *dhyāya*). think upon; meditate. [see √*dhi* and 108g.]

+ *abhi*, set the mind on something; sink one's self in thought, 57¹.

dhyāna, *n.* meditation. [√*dhyā*, 1150.]

dhyāna-para, *a.* having meditation as highest object, absorbed in contemplation. [1302b.]

√ *dhraja* (*dhrājati*; *ádhrājīt*). draw onward, advance, *intrans.* [see √*drāgh*, of which this is poss. a collateral form.]

√ *dhr̥u*, collateral form of √*dhr̥ṣ*.

dhr̥úti, *f.* a deceiving; infatuation. [√*dhr̥u*.]

dhr̥uvá, *a.* — 1. holding or continuing, i.e. remaining fixed in place; as *m.* the pole-star, 100⁸; — 2. of abodes certain, safe, 79¹⁸. [√*dhr̥* in mg 6: see 1190.]

dhr̥uvá, *f.* sacrificial ladle, 102¹³, see *arúc*. [lit. 'holder,' √*dhr̥* in mg 1: see 1190.]

√ *dhvañs* or *dhvas* (*dhváñsati*, — *te*; *da-dhvañsa*, *dadhvasé*; *ádhvasat*; *dhvastá*; — *dhváśya*). — 1. fall to dust, perish; *dhvasta*, exhausted, hurt, impaired; — 2. vanish, be off; — 3. only in *ppl.* *dhvasta*, bestrewn, covered over, esp. with dust. [cf. Eng. *dust*; prob. also AS. *duōēs* and *dysig*, 'foolish,' Eng. *dizzy*, Old High Ger. *tusic*, 'foolish.')

dhvañśá, *m.* the perishing; destruction. [√*dhvañs*.]

√ *1dhvan* (*ádhvānīt*; *dhvāntá*; *dhvan-áyati*). — 1. cover one's self; *dhvānta*, dark; — 2. become extinguished; — *caus.* — 1. envelope, cover over; — 2. blacken. [perhaps akin w. √*dhvañs*: see *dhūma*: cf. AS. *dunn*, Eng. *dun*, 'dark, brownish-black.')

√ *2dhvan* (*dhvānati*; *dadhvāna*; *dhvāntá* [955a]). sound, resound. [cf. Old Eng. *dune*, Eng. *din*.]

dhvanī, *m.* sound. [√*2dhvan*.]

√ *dhv̥ṣ* (*dhv̥ṣatī*). bend or make crooked; cause to fall; harm by deceit. [see *dhūrta* and *dhruti*: cf. AS. *dwellan*, 'lead astray, cause to delay,' Eng. *dwel*, *intrans.*, 'delay, linger, abide'; Eng. *dwaul*, 'wander, rave,' *dwale*, 'stupefying potion'; Dutch *dwaal-licht*, 'ignis fatuus'; Goth. *dvals*, 'foolish'; Eng. *dull*, *dolt*; Ger. *toll*, 'mad.')

na [491], *encl. pron. root of 1st person*, see *ahám*. [w. *nas*, 'us,' cf. *vá*, 'we two,' Lat. *nós*, 'us.')

ná, *adv.* — 1. not [1122b], 3²; — 1a. in connected sentences or clauses: repeated simply: 97⁸, *octies*; 62^{14, 15}, *quinquies*; 63^{13, 14}, 71⁴, *ter*; 4¹³, 17¹⁸, 74¹, 80¹⁷, *bis*; with *ca*: *na* · ·, *na* · · *ca*, *na* *ca* · ·, 62¹⁶; *na* · ·, *na* *ca* · ·, *na* · ·, 63¹; with *api*: see *api* 2; with *u*, 21¹⁴; — 1b. not repeated, but replaced by *api ca* or *vā api* (see these), 2¹², 63⁴; — 1c. combinations: *na ca*, 8¹⁶; *na* · · *ca*, 13⁷, 62¹⁶; *nāiva*, 22¹³, 23¹⁵, 96¹⁰; *na vāi*, 92¹³; *na vā*, 96¹²; *na tu*, 64¹³; *na tv eva tu*, see *tu*; *na ha*, 95¹⁷; *na iva*, not exactly, 93⁵; — 1d. tantamount to *a-* in negative *cpds* [1122b⁴], as *nacira*, *nā-*

tidūra, nādhīta, etc.; -1e. at beg. of adversative clause: with adversative conj., 34¹⁰; without, 22²⁰, 41¹³, 92¹⁶; -1f. in emphatic litotes, 21⁹; -1g. substantive verb to be supplied, 32⁶ (asti); -1h. na precedes ced, if it belongs to the protasis, 63⁹; if it immediately follows ced, it must be joined to the apodosis, 18⁹; -1i. for prohibitive negative, see mā; -1j. nā, 'not,' coalesces metrically in Veda w. following initial vowel, e.g. 70¹³, 71⁴, 83⁹;

-2. like [see 1122d and d¹], in this sense Vedic only, 70^{13, 18}, 71^{7, 9}, etc.; nā, 'like,' does not coalesce metrically in Veda w. following initial vowel.

[cf. *na*, Lat. *nē*, negative prefix in *μη-κερδής*, 'gain-less,' *nē-fas*, 'not right, wrong'; AS. and Old Eng. *ne*, 'not'; AS. *nā* (*ne* + *ā*), 'not ever, never, no,' Eng. *no*; Eng. *na*- in *nathless*, AS. *nā* *bē* *læs*, 'not the less'; Eng. *n*- in *n-ever*, *n-ought*, etc.]

nākis, indecl. subst. pron. -1. no one, 78¹, 73²⁰?; -2. nothing, 73²⁰?; -3. even as adv. [see 1117], never, 75¹¹. [nā + kis, see 504² end.]

nakulā, m. Viverra ichneumon, an animal like the polecat, often domesticated, and a bitter foe of serpents and mice.

nākta, n. night; -am [1111b], by night. [cf. *nox*, stem *noct*, Lat. *nox*, stem *nocti*, Eng. *night*.]

√ nakṣ (nākṣati, -te; nanākṣa, nanakṣé). attain unto; w. *dyām*, mount up to heaven. [collateral form of √2naç, 'attain.']

nākṣatra, n. -1. *sīdus*, heavenly body, in Veda, of sun as well as of stars; star, 13⁸, 71¹³; sing. collectively, 78¹¹; constellation; -2. asterism of the lunar zodiac, 59¹⁰. [perhaps the stars are they that 'mount up' to heaven, cf. √nakṣ w. *dyām*.]

nakhā, m. n. nail (on fingers or toes); claw; talon. [cf. *ὄνυξ*, stem *δ-voχ*, Lat. *unguis*, 'nail, claw'; AS. *nagel*, Eng. *nail*.]

nakhin, a. having claws; as m. beast with claws. [nakha.]

nāgara, n., and -rī, f. town, city.

nagaropānta, n. neighborhood of the town. [upānta.]

na-cira, a. not long; -āṭ, adv. [1114c], soon. [1122b⁴.]

naṭa, m. dancer, mime, actor (these form a very despised caste). [√nṛt.]

naḍā or naḷā, m. reed. [Whitney 54: cf. 2nadā and nala.]

√ nad (nādati; nanāda, nedé; naditā; -nādyā). sound; roar; bellow. [see 1nadā and nadi.]

1 nadā, m. the bellow, i.e. bull. [√nad.]

2 nadā, m. reed, rush. [cf. naḍā.]

nadī, f. roaring stream; river. [√nad: cf. *Nēda*, *Nēdā*, names of streams.]

nānāndī [369²], f. husband's sister.

√ nand (nādati, -te; nanānda; nandīyāte; nanditā; -nāndyā). be glad. + abhi, be glad in; greet joyfully.

nandana, a. gladdening; causing joy; as m. son, 21¹¹; as n. Nandana, or Elysium, the pleasure ground of the gods, esp. of Indra, 49¹⁸. [caus. of √nand.]

nandi, m. The Gladstone One, euphemistic epithet of the dreadful god, *Çiva*-Rudra. [√nand: cf. *çiva*.]

nandi-deva, m. Nandideva, name of a Brahman. ['having *Çiva* as his god.']

nāpāt, nāptṛ [370], m. -1. in Veda, descendant in general; son; grandson, 87¹⁸; -2. in Skt., grandson, 63⁹. [declension: in Veda, nāpāt, nāpātām, nāptṛā, nāptṛbhis, etc.; in Skt., nāptā, nāptāram, nāptṛā, nāptṛbhis, etc.: see 1182d: cf. *népōtes*, 'young ones'; Lat. *nepōtem*, 'grandson'; AS. *nefa*, 'son's son or brother's son'—supplanted by Old French *neveu* (Eng. *nephew*), which in Old Eng. meant 'son's son' as well as 'brother's son.']

naptī [356], f. daughter, 72⁸; granddaughter. [f. to nāpāt: acct, 355b.]

√ nabh (nābhate). burst; tear.

nābhas, n. -1. mist, clouds; -2. atmosphere, sky. [cf. *νέφος*, *νεφέλη*, 'cloud, mist'; Lat. *nubes*, 'cloud,' *nebula*, 'mist'; AS. *nifol*, 'misty, gloomy'; Ger. *Nebel*, 'mist': for mg 2, cf. Ger. *Wolken* and AS. *wolcnu*, 'clouds,' w. Eng. *welkin*, 'sky.']

nabhas-tala, n. sky-surface, i.e. sky, see tala.

√ nam (nāmati, -te; nanāma, nemé [794e]; ānaṁsīt; naṁsyāti; natā [954d]; nāmi-

tum, nántum; natvá; -námya; namá-yati). bow (*intrans.*), bend one's self; aim at a person (*gen.*) with (*instr.*), 73¹⁵; nata, bowed down, bending over, 68¹⁹ n.; -*caus.* cause to bow, subdue; namyate, is subdued, 31⁶.

+ava, bow down, 34¹⁷.

+ā, bow down to.

+ud, raise one's self up, arise.

+sam-ud, rise.

+nis, bend out; contort one's self.

+pra, make obeisance before (*acc.*).

námas, n. bow, obeisance; adoration (by gesture or word); reverence; *used also like the Lat. gloria in the Gloria patri.* [Vnam.]

namas-kārā, m. a making of namas; adoration. [171³.]

namas-kṛ (see V1kṛ). do homage, 9¹⁴. [171³, 1092a.]

√ namasya (namasyāti). pay reverence. [namas, 1063, 1058.]

námuci, m. Namuchi, name of a demon, foe of Indra, 81¹⁶, 97⁴.

nayana, n. eye. ['leader, organ of sense that leads,' Vñi, 1150.1a: for mg, cf. ānana, gātra, caraṇa, netra.]

nāra, m. man, 3²¹, etc.; at 57⁵, the primal man or spirit. [transition-stem fr. nr, 1209a.]

nara-nārī, f. man and woman. [1253a.]

nara-pati, m. lord of men; king.

nara-vāhana, a. subst. having men as his team, drawn by men; epithet and name of Kuvera, god of wealth; name of a king, successor of Çalivāhana.

naravāhana-datta, m. Naravāhanadatta, name of a son of king Udayana.

naravāhanadatta-carita, n. adventures of N.

naravāhanadattacaritamaya, f. -i, a. containing the adventures of N. [1225: see maya.]

nara-vyāghra, m. man-tiger, i.e. brave and noble man. [cf. naraçārdūla: 1280b.]

nara-çārdūla, m. man-tiger, i.e. best among men. [cf. naravyāghra: 1280b.]

nara-çreṣṭha, a. subst. best of men.

nara-sūnu, f. daughter of the primal man or spirit.

narādhīpa, m. lord of men, i.e. king prince. [adhīpa.]

nareçvara, m. lord of men, i.e. king prince. [içvara.]

narottama, a. subst. best of men. [uttama.]

narmada, a. granting or causing fun; making gladness; f. -dā, Narmadā (called also Revā), the modern Nerbudda river. [narman + da.]

narman, n. fun.

nala, m. reed; Nala, name of a prince of Nishadha. [cf. naḍā, Vedic naḍā.]

nalopākhyāna, n. Nala-episode, 1¹. [upākhyāna.]

1 náva, a. new; of an earthen dish, (fresh, i.e.) unburned. [prob. fr. ná, 'now,' q.v.: cf. véos, Lat. novus, Ger. neu, Eng. new.]

2 náva [483⁴], num. nine. [cf. ennéa, Lat. novem, Ger. neun, Eng. nine.]

navatī [485], f. ninety. [2náva.]

náva-nīta, n. fresh butter. [perhaps 'fresh-brought,' as we say 'bring the butter, i.e. make it come,' in churning.]

návedas, a. perhaps well-knowing, cognizant of (*gen.*). [apparently fr. an affirmative particle na-, and vedas: see 1296³ end.]

√ 1naç (náçyati; nanāça, neçús; ánaçat; nañkçyāti [930]; naçá; náçyati). be missing; get lost; vanish; perish, be ruined. [cf. nek-pós, 'dead'; Lat. ner, 'death'; nocēre, 'harm'.]

+vi, get lost; perish; *caus.* cause to disappear; bring to nought, 81²⁰.

√ 2naç (náçati, -te; nanāça; ánaç [833]). attain; reach, come up to, 74¹; v. acchā, draw hither, 76¹¹. [see V1aç, 'reach': cf. Lat. nac-tus sum, 'am having reached'; AS. neāh, comp. neār, superl. neāht, Eng. nigh, near (as comp., Macbeth ii.3.146), next; AS. ge-neāh, 'it reaches, es reicht, it suffices'; ge-nōh, Eng. e-nough.]

+pra, reach to, hit; fall upon, 78⁸.

nás [397], f. nose. [nom. dual, násā: cf. Lat. nas-turcium, 'nose-teaser, nasturtium'; nār-es, 'nostrils'; AS. nosu, Eng. nose; nos-tril, 'nose-thrill, nose-hole'.]

nas [491], encl. pron. form of 1st pers. [cf. ná, 'we two'; Lat. nōs, 'us'.]

nasa, for nās in cpds [1815c].

√ nah (nāhyati [761c]; naddhā [223^o]; -nāhya). bind; join. [despite naddha (a poss. false formation), and Avestan nasda (Morphologische Untersuchungen, iii. 144), probably for anagh: cf. Lat. nec-tere, 'bind.']

+ upa, tie on, lace.

nahī, adv. not, to be sure; nahī me āsti, to be sure, I have no . . . [nā + hī, 1122a and b⁴: acct of verb, 595d.]

nāhuṣa, m. Nahusha, name of an ancient king. [perhaps 'neighbor,' from nāhus, and in that case a transfer-form (1200b).]

nāhus, m. neighbor. [√nah.]

nāka, m. vault of heaven, firmament.

nātidūra, a. not very far. [na + atidūra, 1122b⁴.]

√ nāth (nāthate; nāthitā; nāthitum; -nāthya). turn with supplication to.

nāthā, n. a refuge; as m. protector; lord. [√nāth.]

nādhita, a. un-learned. [na + adhita, vi: 1122b⁴.]

nābhi, f. -1. navel; -2. nave or hub. [cf. ὀμφαλός, Lat. umbilicus, AS. naf-ela, Eng. navel; also AS. naf-u, Eng. nave.]

nābhi-vardhana, n. the cutting of the navel(-string).

nāma-dhēya, n. the name-giving, naming, 59^o; name, 17^o, 60²². [nāman.]

nāman, n. -1. distinguishing characteristic; form; -2. name, 18^o, 60²¹, 78^o, 61^o; nāma grah, (take i.e.) mention the name, 64¹³; personal name (e.g. devadatta), as distinguished from the gotra or 'family name' (e.g. kṣāyapa, 'descendant of Kṣāyapa'), 103¹⁹ n.; at end of cpds, having . . . as name, named . . ., so 11 times, e.g. 19¹¹; -3. nāma, adv. [1111b], by name, so 19 times, e.g. 1³, 60^{21a}, 94¹⁸; also nāmnā, 56⁸; w. Interrogatives, pray, 54¹⁶. [origin unknown: cf. δ-νομα, Lat. nōmen, Eng. name.]

nārā, -1. a. human; -2. as m. man; -nārī, f. woman, 1^o, 86¹⁸, etc.; wife. [nṛ, 1208b: for mg 2, cf. mānava.]

nārada, m. Nārada, name of an ancient devarṣi (see note to 1¹⁴), who often appears on the earth to bring news from the gods,

and returns to heaven with reports from men.

nārāyaṇā, m. Nārāyaṇa, son of the primal man. [simply a patronymic of nara, see 1219.]

nāvā, f. ship. [transfer-form (1209, 399) fr. nāu, nāv-.]

nāṣa, m. loss; destruction. [√naṣ, 'be missing.']

nāsā, dual f. the two nostrils, the nose. [transfer-form (399) fr. nās, strong nās.]

nāsikā, f. nostril; dual, the two nostrils; the nose. [nāsā, 1222c 1.]

nāstika, a. subst. atheist, infidel, not believing the Vedas and Purāṇas. [ft. na + āsti, 'there is not,' 1314b.]

nāhuṣa, m. descendant of Nahusha, patronymic of Yayāti. [nāhuṣa, 1208 and f.]

nī, prep. down; in, into. [cf. इति, 'in'; Eng. ne-ther, be-neath.]

nikāṣa, a. near; as n. neighborhood; presence. [1245g.]

nikhila, a. entire; all. [perhaps for niḥ-khila, 'without a gap,' nis + khila: 1305² end.]

nijā, a. own; belonging to our party, 24⁶; nijo ripus, foe in one's own camp, 37¹³; often used as reflexive possessive pron., my own, his own, our own, etc.,—or rather, my (47¹⁷), his (50¹⁴, 53¹³, 56^{4,8}), etc. [perhaps 'in-born,' fr. ni + ja.]

niṣyā, a. inner; hidden, 70²⁰; as n. secret, 78². [ni.]

nītya, a. -1. own (Vedic), 79¹⁶; -2. constant; eternal, 57⁷; -am, adv. constantly, always, 17¹⁸, 64¹⁹. [in mg 1, fr. ni, 'in,' 1245b, and so signifying 'inward, not alien.']

nītya-kāla, m. uninterrupted time; -am, adv. always, under all circumstances, 60⁴.

nītya-snāyin, a. constantly making sacred ablutions. [1279.]

√ nid or nind (nīndati; nīnīda; ānīdit; nīnditā; -nīndya). blame; reproach. [cf. ὀνειδός, 'reproach.']

nidrā, f. sleep. [√2 drā, 'sleep,' + ni.]

nīdhāna, m. n. end; death, 5¹⁹. [perhaps fr. vdhā + ni, 'put down or out of the way,' 'make an end of.']

√ nind, see nid.

nindaka, *a. subst.* scoffer. [Vnid, nind.]
nibandhana, *n.* a binding, ligation, 59¹; that on which a thing is fastened or rests or depends, condition, means, 46¹. [Vbandh + ni.]
nibhṛta, *a.* (borne down, lowered, i.e.) hidden; -am, *adv.* secretly. [Vbhṛ + ni.]
nimajjana, *n.* bathing. [Vmajj + ni.]
nimitta, *n.* mark (for shooting at); sign, token; occasion or cause; -am, -ena, *adv.* verbally, because of; tannimittam, -ena, because of this, on account of this.
nimeṣā, *m.* closing or winking of the eyes. [Vmiṣ + ni.]
niyoga, *m.* a fastening on; injunction, and so, commission; business, 30². [Vyu + ni: for mg, cf. *alicui injungere laborem*, 'fasten or impose a task on a person.']
nir, for **nis** before sonants [174]; see **nis**.
nir-antara, *a.* without interval or free space; completely filled, 53¹⁰; continuous; uninterrupted, 56¹².
nir-apāya, *a.* without failure or danger; infallible or safe.
nir-apekṣa, *a.* without regard or expectation; regardless, 52²⁰; not expecting anything from another, independent, 31¹⁷. [apekṣā, 334².]
nir-āmiṣācin, *a.* not meat-eating. [see **nis** 3.]
nir-āhāra, *a.* without food, abstaining from food.
nir-ukta, *a.* spoken out; loud; clear; as *n.* explanation; etymological interpretation of a word; esp. Nirukta, title of a commentary to the *nighaṇṭavas* or Vedic Glossary. [Vvac + nis.]
nir-ṛti, *f.* dissolution; destruction. [Vṛ + nis, 1157. 1d.]
nir-guṇa, *a.* without a string, 18⁵; void of good qualities, 18⁵; worthless, bad.
nir-ṇāmā, *m.* contortion, sinuosity. [Vnam + nis.]
nir-dhana, *a.* without money.
nir-buddhi, *a.* without wit, stupid.
nir-bhara, *a.* -1. without measure, much; -am, *adv.* very; -am *prasupta*, fast asleep; -2. full of.
nir-mala, *a.* without impurity; pure; clear.

nir-lakṣya, *a.* not to be perceived, avoiding notice. [see **nis** 3.]
nir-vañṣa, *a.* without family; alone in the world.
nir-vāta, *a.* windless; sheltered.
nir-viṣeṣa, *a.* without distinction; undistinguished; alike; like.
nirviṣeṣākṛti, *a.* having like appearance, looking just alike. [ākṛti.]
nivāra, *m.* the warding off. [Vlvr, 'cover,' + ni.]
nivita, *ppl.* hung, i.e. draped, with hangings, esp. with the sacred cord; as *n.* [1176a], the wearing the sacred cord about the neck; the sacred cord itself. [Vvyā + ni.]
nivṛtta, *ppl.* -1. turned away; esp. of an action which is turned away, i.e. not directed (to any ulterior purpose or object), free from hope of reward in this world or the next, disinterested, *opp.* of *pravṛtta*, *q.v.*; -2. having turned away from, and so abstaining from, 29². [Vvṛt + ni.]
nivéṣana, *n.* a going in and settling down to rest; resting-place; sleeping-place, bed, 105⁸; dwelling, 8⁶. [Vviṣ + ni: for mg, cf. *bhavana*.]
niṣ [397], *f.* night. [cf. **nákta**.]
niṣā, *f.* night. [cf. **niṣ**, **nákta**.]
niṣcaya, *m.* (ascertainment, determination, i.e.) a fixed opinion or a firm resolve. [poss. fr. V3ci, 'notice, look,' + nis; but better, perhaps, fr. V1ci + nis, and so, 'an un-piling, i.e. discrimination, determination.']
niṣcala, *a.* not moving. [nis + cala: see **nis** 3.]
niṣcita, *ppl.* determined, decided; -am, *adv.* decidedly, surely. [see under **niṣcaya**.]
niḥgreyasa, *a.* without a superior, i.e. best; as *n.* final beatitude. [nis + greyasa: acct, 1305².]
niḥqvāsa, *m.* breathing out, expiration; sigh. [Vqvas + nis.]
niḥqvāsa-parama, *a.* having sighs as chief thing, much addicted to sighing. [1802b.]
niṣadha, *m. pl.* the Nishadhans, name of

a people; Nishadha, name of a country, 1⁷ n., 4².

niṣadhādhīpa, *m.* ruler or king of the Nishadhans. [adhīpa.]

niṣūdana, *m.* finisher (in its colloquial sense), one who makes an end of, destroyer. [√sūd + ni.]

niṣeka, *m.* an injecting, esp. of semen, impregnation; the ceremony performed upon impregnation. [√sic + ni.]

niṣevin, *a.* devoting one's self to; cohabiting with, 67²². [√sev + ni.]

niṣkramaṇa, *n.* the stepping out; esp. the first going out with a child. [√kram + nis.]

niṣṭha, *a.* resting upon. [√sthā + ni, 333.]

niṣphala, *a.* fruitless, 63¹⁰; vain, 68¹¹. [nis + phala.]

niś, *adv. prep.* —1. out, forth; —2. in cpds [1305² end], having away, without, e.g. *nirantara*; —3. in cpds, not, e.g. *niṣcala*.

√ **nī** (nāyati, -te; *nināya* [800b], *ninyé*; *ānāṣit*, *āneṣṭa* [882]; *neṣyāti*, -te; *nītá*; *nétum*; *nītvā*; -niya; *niyáte*; *nāyáyati* [1042b]), lead, 24¹⁵; guide; conduct, 85²⁰; carry, 39¹², etc.; carry off, 36¹⁵, 43¹⁷; *vyāghratām nī*, bring to tiger-ness, change into a tiger; *vaṇam nī*, bring into one's power.

+ **anu**, (draw along toward one, i.e.) try to win or conciliate by friendly words.

+ **abhi**, bring hither to.

+ **ā**, bring to, 29¹⁴; bring, 31⁹; bring (one liquid) into (another, loc.), mix, 101¹⁴; *caus.* cause to be fetched, 50⁸.

+ **ud**, bring up; rescue (as a drowning man from the water), 90¹⁰.

+ **upa**, take unto one's self, of the teacher who receives a youth of one of the three free castes as pupil, and at the same time invests him with the sacramental cord, thus conferring spiritual rebirth, and making him a full member of his caste; see *upanāyana*; *upanīta*, invested with the sacramental cord.

— **pari**, lead around (a cow, steer), 91¹⁴, 105²²; esp. lead a bride around the fire (as wedding ceremony), page 99.

+ **pra**, —1. bring forward; —2. as *liturgical terminus technicus*, convey the sacrificial fire and water to their places on and near the altar; *pranītās* (sc. āpas), holy water; —3. bring forward (one's feelings), i.e. come out with or manifest one's affection, 9¹⁵.

+ **vi**, lead; guide; train; discipline.

nī [352], *vbl.* bringing, in *vaṇanī*. [√nī]

nīcā, *a.* low, not high; morally and socially low. [inorganic transfer-form (1209a) fr. *nīc-ā*, q.v.]

nīcā, *adv.* down, low. [adverbially accented instr.—instead of *nīc-ā*, 1112e—fr. *ny-āñc*.]

nīcā-vayas [418], *a.* whose strength is low; exhausted. [1806.]

nīdā, *Vedic nīlā*, *m. n.* —1. (place for settling down, i.e.) resting-place; —2. esp. bird's nest. [for *nī-sd-a*, i.e. *nī-s(a)d-a* —198b²—√sad + nī: cf. Lat. *nidus*, Ger. *Nest*, Eng. *nest*: for *l* see Whitney 54.]

nīdā-garbha, *m.* nest-interior.

nīti, *f.* —1. conduct, esp. right and sagacious conduct; the knowledge of all that governs virtuous and discreet and statesman-like behavior; political and social ethics; —2. leading. [√nī, 'conduct.']

nīti-jñā, *a.* knowing how to conduct one's self discreetly.

nīti-vidyā, *f.* knowledge of *nīti* or political and social ethics, esp. as it concerns princes.

nīti-śāstra, *n.* doctrine or science of political and social ethics.

nītha, *m.* a leading; **nīthā**, *n.* (way, and so, like the German *Weise*) a musical air, song. [√nī, 1163a.]

nīrā, *n.* water.

nīrasa, *a.* sapless, dried up; tasteless; insipid, 54¹¹. [nis + rasa, 174, 179.]

nīruj, *a.* without disease; healthy, 22². [nis + rūj, 174, 179.]

nīla, *a.* dark-colored, esp. dark blue; as *n.* indigo; **nīlī**, *f.* indigo. [hence, through the Arabic *an-nīl*, for *al-nīl*, 'the indigo plant,' come Eng. *anil* and *aniline*.]

nīla-paṭa, *m.* dark garment.

nīla-varṇa, *a.* blue-colored.

nilasamdhāna-bhāṇḍa, *n.* vat for the mixing, *i.e.* preparing of indigo.

nīlibhāṇḍa-svāmin, *m.* indigo-vat-proprietor.

nīvāra, *m.* wild rice; *sing.* the plant; *pl.* the grains.

nīlā, *see* nīdā.

√ nu (nāvate; nunāva; ānūṣṭa; nutā; -nūtya). cry aloud; shout; exult; praise. + pra, murmur; hum; *esp.* utter the sacred syllable om.

nū, *adv.* —1a. now, at once, temporal; —1b. now, continuative; adhā nu, so now, 79⁸; —1c. now, introductory, 70¹; —1d. so then, in encouraging or summoning; —1e. now, pray, in questions, 5¹¹, 7¹⁸, 51²⁰, 74⁸, 78¹²; —2. asseverative: nakir nu, surely no one or nothing, 73²⁰; mā nū, in order that surely not, 86¹⁰; —3. *w. relatives*: yā nu, whatsoever, 74²; yān nu, *i.e.* yāt nu, as long soever as, 79¹³. [in V. often nū: cf. *vū*, *vūv*, Lat. *nun-c*, Ger. *nu*, *nun*, AS. *nu*, *nū*, Eng. *now*: see also nāva, nūtana, nūnām.]

√ nud (nudāti, -te; nunōda, nunudé; ānūta [881]; notsyāti, -te; nuttā, nunnā; -nūdyā). push; thrust.

+ parā, thrust away; move from its place.

+ pra, push forward; set in motion.

+ vi, drive asunder or away; turn away, *esp.* from cares, like the Eng. di-vert; amuse. [for mg, cf. also dis-port and s-port.]

nuda, *a.* dispelling, in cpds. [√nud.]

nūtana, *a.* of now; recent; young. [nū, 1245e.]

nūnām, *adv.* now. [nū, 1100.]

nṛ [370, 371^{8, 9, 10}], *m.* man; hero; used also of gods: of the Maruts, 74⁴, 77¹⁸.

[cf. *ānṛp*, stem *ānṛp*, 'man'; Old Lat. *nero*, stem *nerōn*, 'manly, strong'; Lat. *Nero*.]

nṛ-cākṣas, *a.* men-beholding. [1206².]

√ nṛt (nṛtyati, -te; nanārta; ānartit; nartisyāti; nṛttā; nārtitum; nartitvā). dance.

nṛtī, *f.* dance. [√nṛt, 1155.1.]

nṛ-pa, *m.* protector of men, *i.e.* prince, king.

nṛ-pāti, *m.* lord of men, *i.e.* prince, king. [acct, 1207a.]

nṛmṇā, *n.* virtue, manliness, courage, strength. [fr. nṛ (1224c), as *virtus* fr. *vir*.]

nṛ-ṣaṇsa, *a.* man-cursing; malicious.

netavya, *grdv.* to be carried. [√nī.]

netra, *n.* eye. ['leader,' √nī, 1185a: for mg, cf. *nayana*.]

néd, *adv.* lest, in order that not, *w. accented verb* (595d) in the subjunctive (581c), 84¹⁷.

[nā + id, 1111a².]

nedyā, *grdv.* to be blamed. [√nid, 963d.]

nemī, *f.* felly, rim. [nam, 1155.]

nāirukta, *a.* pertaining to the Nirukta; as *m.* an etymologist. [nīrūkta, 1208f.]

nāṣadha, *a.* pertaining to Nishadha; as *m.* prince of the Nishadhans, *i.e.* Nala. [niṣadha, 1208f.]

nó, *adv.* and not, 21¹⁴; no ced, and if not, *see* ced. [nā + u.]

nāu, *see* 491.

nāū [361a], *f.* boat; ship. [cf. *vaūs*, Lat. *nāvis*, 'ship'; perhaps AS. *naca*, 'skiff': perhaps 'the swimmer,' √nā, cf. √nā.]

nyag-ródha, *m.* Ficus indica, banyan tree. ['downwards-growing': nyañc (1249a) + rodha.]

nyāñc [409b], *a.* directed downwards. [ni + añc, 407.]

nyāyā, *m.* —1. (that to which a thing goes back, *i.e.*) rule, norm; —2. (that in which a thing goes, *i.e.*) way; —3. *esp.* the right way, propriety. [vi + ni, 1148.2.]

nyāyya, *a.* regular, normal, right; -am, *adv.* rightly; properly. [nyāyā, 1211.]

nyāsa, *m.* a putting down, commitment. [√2as + ni, 'throw down.']

1 pā, *vbl.* drinking, in cpds. [√1pā, 333.]

2 pā, *vbl.* keeping, keeper, in cpds. [√2pā, 333.]

pakṣā, *m.* —1. wing, 93²; —2. side, of a door or of the hair of the head; —3. half, *esp.* of a lunar month, 27¹, 57¹⁹, cf. *kṛpā*, *gukla*; —4. side, *i.e.* party, 37¹⁸.

pakṣa-bala, *n.* strength of wing.

pakṣin, *a.* winged, 92¹⁹; as *m.* bird, 2²⁰. [pakṣa.]

pakṣimṛgatā, *f.* condition of bird or of beast. [fr. *pakṣin* + *mṛga*: 1237, 1252.]

pakṣi-çāvaka, *m.* young of a bird; birdling. [*pakṣin*.]

pāṅka, *n.* mud, mire.

pāṅkti, *f.* set or series or row of five; row in general. [*pāṅca*, 1157.4.]

pāṅkti-krama, *m.* order of a row; -*apa*, in a row, 39¹⁴.

√ **pac** (*pācati*, -*te*; *papāca*, *pecō* [794e]; *āpākṣit*; *pakṣyāti*, -*te*; *pāktum*; *paktvā*). cook, by baking or boiling or roasting; ripen. [cf. *πέσσω*, 'cook'; *πέριω*, 'ripe'; Lat. *coquo*, 'cook'; borrowed AS. noun *cōc*, Eng. *cook*.]

+ *vi*, cook thoroughly; *pass.* be brought to maturity; ripen (of an action), i.e. come to its consequences or issue.

pāṅca [483⁹], *num.* five. [cf. *πέντε*, Aeolic *πέμπε*, Lat. *quinque*, Goth. *fimf*, AS. *fif*, Eng. *five*.]

pāṅca-tantra, *n.* Panchatantra, name of a collection of fables. ['having five divisions or books.']

pāṅca-tapas, *a.* having five fires, of an ascetic who sits between four fires, one at each cardinal point, and with the burning sun above.

pāṅcatva, *n.* fiveness; esp. dissolution of the body into the five elements (earth, water, fire, air, ether, see *bhūta* and 66⁵*n.*), i.e. death; *w.* *gam*, die. [*pāṅca*, 1239.]

pāṅca-pada, *f.* -*i*, *a.* having (taken) five steps. [acct, 1300.]

pāṅcamā, *f.* -*i*, *a.* fifth. [*pāṅca*, 487⁶.]

pāṅca-yāma, *a.* having five courses. [acct, 1300.]

pāṅca-çirṣa, *a.* five-headed. [*çirṣan*, 1315a.]

√ **paṭ** (*pāṭayati*, etc.). split, slit.
+ *ud*, open out.

paṭa, *m.* woven stuff; cloth; garment.

paṭala, *n.* veil; cover. [cf. *paṭa*.]

paṭu, *a.* -1. sharp; and so -2. *fig.* (nearly like Eng. *sharp*), clever.

√ **paṭh** (*pāṭhati*; *papāṭha*; *paṭhitā*; *paṭhitvā*; *pāṭhāyati*). read aloud, 54²², 55⁹; recite, 17¹¹; repeat to one's self, study, 22¹¹; *caus.* teach to talk, 19¹³.

√ **paṇ** (*pāpati*, -*te*; *paṇitā*). -1. bargain; buy; -2. bet, wage, stake, play. [prob. for *paln*: cf. *πέρημι* and *πωλέω*, 'sell'; Ger. *feil*, 'for sale, venal'.]
+ *ā*, in *āpaṇa*, 'market.'
+ *vi*, sell.

paṇa, *m.* -1. bargain, stipulation, 45¹⁴; -2. wage, gage, prize; -3. a certain coin, 47¹⁸. [√ *paṇ*.]

paṇi, *m.* -1. bargainer, who gives nought without return; chafferer, haggler, and so -2. niggard; esp. one who is stingy towards the gods, an impious person; -3. a malicious demon. [√ *paṇ*.]

paṇḍitā, *a.* learned; as *m.* learned man, *Anglo-Indian* pandit.

paṇḍita-sabhā, *f.* assembly of pandits.
pāṇya, *grdv.* to be bargained for or bartered; as *n.* article of trade. [√ *paṇ*, 983.]

√ **pat** (*pātati*, -*te*; *papāta*, *petūs* [794e]; *āpaptat*; *patisyāti*; *patitā*; *pātītum*; *patitvā*; -*pātya*; *pātāyati*, -*te*). -1. fly; move swiftly through the air; -2. descend, let one's self down; cast one's self at, 26⁸; -3. fall down, tumble down, 34⁸, 40¹⁵; fall (morally), fall from one's caste; fall down (dead); -4. fall upon, be directed to, 13⁶; -5. fall or get into, 22^{8,9}; -*caus.* cause to fly; hurl (a curse), 49¹¹. [cf. *πέτομαι*, 'fly'; *πίπτω*, 'fall'; Lat. *peto*, 'fall upon, make for, seek': see also *pattra*.]

+ *anu*, fly after, pursue.

+ *ud*, fly up.

+ *sam-ud*, fly or spring up together, 3⁶, 8¹⁴.

+ *ni*, fly down; light, 3⁸; tumble into, 36¹³; *caus.* cause to fall; kill, 32¹¹, 33¹⁷.

+ *sam-ni*, fall together, 99²⁰; come together; *caus.* bring together or convene, 9¹⁹.

+ *parā*, fly off, 93¹.

pātatra, *n.* wing. [√ *pat*, 1185d.]

patatrin, *a.* winged; as *m.* bird. [*pata-tra*.]

pātana, *n.* fall. [√ *pat*.]

pāti [343b], *m.* -1. master, possessor; lord; ruler, 4²; -2. then (like Eng. *lord*), husband, 9⁷, 89⁵, 86¹⁹, 64¹³. [cf. *πόσις*, 'husband'; Lat. *impos*, stem *im-pot*, 'not

master of'; Goth. *faps* in *bruf-faps*, 'bridegroom.']

pati-ghnī, *a. f.* husband-slaying. [formally a fem. to *pati-han*, 402.]

patitvā, *n.* condition of spouse; wedlock. [*pati*.]

pati-lokā, *m.* husband's place, abode of the husband in the future life.

pati-sthāna, *n.* husband's place.

patisthāniya, *a.* belonging to or in the husband's place; as *m.* husband's representative. [*patisthāna*, 1215.]

pātra, *n.* — 1. feather; wing; — 2. (plumage of a tree, i.e.) leaf — for *mg*, cf. *parpa*; — 3. a leaf for writing on; a written leaf, 54¹⁰. [*√pat*: cf. *πτερόν*, 'wing'; Lat. *penna* and Old Lat. *pesna* (for *petna*), 'wing'; Ger. *Feder*, Eng. *feather*.]

pattā-ṣāka, *n.* leaf-vegetable, a vegetable consisting chiefly of leaves.

pātnī, *f.* — 1. mistress, lady; — 2. then (like Eng. lady), wife. [fem. to *pāti*, just as *πρόνυα*, 'lady', is to *πρόνυς*.]

patsutaḥ-ṣī [352], *a.* lying at the feet.

patsutās, *adv.* at the feet. [fr. *patsū*, loc. pl. of *pād*, 1098b.]

path [433], same as *panthan*.

patha, for *path* in *cpds* [1315c].

pathī [433], same as *panthan*.

pathi-rākṣi, *a.* guarding the paths. [*panthan*, 1249a: acct, 1276.]

pathya, *a.* (pertaining to the way, course, or progress of a thing, and so) suitable, wholesome; *pathyā*, *f.* pathway. [*path*, 1212d 1.]

√ pad (*pādyate*; *papāda*, *pedé* [794e]; *āpatta* [882]; *patsyāte*, -*ti*; *pannā* [967d]; *pāttum*; -*pādya*; *pādāyati*). — 1. go, step, tread, only w. prepositions and in derivatives; — 2. fall, sink down (from fatigue), perish. [connection between 1 and 2 not clear: uncompound verb very rare: see under *pād* and *pādā*.]

+ *ā*, come unto; get into (a condition); esp. get in trouble.

+ *vy-ā*, fall away, perish; *caus.* destroy; kill.

+ *ud*, go forth or out of; come into

existence; be produced; *utpannam an-nam*, food (not cooked for the occasion, but) already on hand, 104¹; *utpanne kārye*, when the emergency has arisen, 38¹⁴; — *caus.* engender, 23⁸; produce; get, 42¹⁷.

+ *praty-ud*, in *ppl.* *pratyutpanna*, ready or on hand to meet an emergency. + *upa*, fall upon; happen, take place, 100¹⁰; come to, get at, reach; *upapanna*, (having gotten at [952²], i.e.) in possession of, endowed with, 1⁴, 2².

+ *prati*, — 1. step to; enter upon, 66¹⁸; — 2. get into (a condition), 49¹⁵; get at, acquire, attain, 98¹³; get back again, 60¹⁷; — 3. go to meet, and so (like the Lat. *ac-cedere*), accede, yield; say yes to; consent, 48¹².

+ *vi*, fall asunder, 93⁹; come to nought, get into trouble.

+ *sam*, — 1. turn out well, succeed, prosper; — 2. become, 45¹², 47¹⁸; — 3. fall together, be united with; *sampanna*, endowed with, 2¹⁰.

pād [391], *m.* foot. [*√pad*: cf. *πῶδ-α*, Lat. *pēd-em*, Eng. *foot*.]

pādā, *n.* — 1. step, 17²¹, 99²²; — 2. foot-step; — 3. foot, 86⁶; — 4. standing-place, stead, place; home, 56⁴; station, position, 41¹. [*√pad*: cf. *πῆδον*, 'ground'; Lat. *op-pedum*, *op-pidum*, 'town, (on or over the field)'; *peda*, 'footprint'; AS. *fæt*, 'step, going, journey,' whence *fetian*, 'go for,' Eng. *fetch*.]

padma, *m. n.* lotus, *Nelumbium speciosum* (not the plant, but the flower, which closes at evening).

padma-garbha, *a.* containing lotuses; Lotus-filled, name of a lake. [see *garbha* 2.]

padma-rāga, *a.* having the color of a lotus; as *m.* ruby. [1296.]

pānthan [433], *m.* road, path, way. [cf. *πῶδος*, 'path'; Lat. *pont-em*, 'path, bridge': Eng. *path* and Ger. *Pfad*, if they belong here at all, must be regarded as very early borrowings, fr. the Greek *πῶδος*, or poss. from the Scythian.]

pānthā [433⁶], same as *panthan*.

pāyaa, *n.* milk. [*√pī*.]

payo-mukha, *a.* having milk on the face or surface. [payas, 1303.]

pāra [525⁴], *a.* — 1. far, distant, more distant, further off, 86⁴; — 2. following, later, future; — 3. being beyond, surpassing, summus; chief, 68⁷; best, 36¹⁰; utmost, 1¹⁸; greatest, 44¹⁷; highest, 103¹¹; at end of cpds [1302b], having ·· as chief thing, given over to ··, devoted to ··; — 4. *a. and subst.* other, 64¹⁸; *eka* ·· *para*, the one ·· the other, 53¹⁹; another, 30²²; strange, hostile; stranger, 24⁶; foe, 29¹⁰, 37¹⁹. [√2 *pā*, 'bring across'; cf. *śāpā*, 'beyond'; Lat. *peren-die*, 'the day after,' i.e. 'day after to-morrow'; Eng. *far* and *fore*.]

para-dāra, *m. pl.* another's wife.

para-dravya, *n. pl.* another's property.

para-pakṣa, *m.* party of the foe.

para-patnī, *f.* wife of a stranger.

param, *adv.* beyond; *w. abl.* [1128], after, 60²⁰. [pāra, 1111c.]

paramā [525⁸], *a.* — 1. farthest, extreme, last; of heaven, highest, 83¹⁸; so 85⁸; — 2. chiefest, 29¹; supreme; most excellent, 15¹⁷; at end of cpds [1302b], having ·· as supreme object, devoted to ··; — 3. *advly in cpds, before an adj.* [1279], highly, exceedingly. [pāra, 474.]

parama-ṣobhana, *a.* exceedingly beautiful.

paramāṅganā, *f.* most excellent woman. [aṅganā.]

parameṣvara, *m.* supreme lord. [iṣvara.]

parame-ṣṭhīn, *a.* standing in the highest place; supreme, as epithet of Prajāpati. [parame (1250c) + ṣṭhīn, 186.]

para-loka, *m.* the other or future world.

parās, *adv.* far; in the distance; beyond; *w. advly used instr.* [1127] *enā*, beyond here, i.e. beyond, RV. x. 125. 8. [see pāra.]

parastāt, *adv.* beyond; afterwards, at the end. [parās, 1100b.]

paras-para, one another; **parasparam** and **parasparatas**, *adv.* with one another; mutually. [an agglomeration (1314c) of *paras* (nom. s. m. of *para*) and *para*: the

syntactical forms sometimes correspond to the logical relation of the two parts — so, e.g., in *parasparam nindanti*, 'they scold, the one the other' — but have come to be stereotyped and used often where the logical relation would require other case-forms: cf. *anyonya*.]

parasparādīn, *a.* devouring one another. [ādīn.]

pārā, *adv.* to a distance, away, forth. [cf. *παρά*, *w. gen.*, 'away from, from beside'; Lat. *per-* in *per-ire* and Ger. *ver-* in *ver-gehen*, 'pass away, perish'; Eng. *for-* in *for-bear*, 'hold off from.']

parākrama, *m. s. and pl.* bold advance; courage; strength. [√*kram* + *pārā*.]

parāñ-mukha, *a.* having the face averted; turning the back upon, avoiding. [parāñc, 1249a, 217, 161.]

pārāñc [409a], *f.* *pārāñcī*, *a.* directed away; averted; turning the back. [parā + añc, 407.]

parārtha, *m.* the sake of others; -am, -e, *adv.* for others. [artha, 1302c4.]

parāvāt, *f.* the distance. [parā, 383d1, 1245f.]

pāri, *adv.* around; *prep. w. abl.*: from around, 87⁸; from, 75¹⁵. [cf. *περί*, 'around.']

parigha, *m.* iron bar for locking a gate. [√*han* + *pari*, 1143c, 333: for mg. cf. Ger. *Schlag*, 'coach-door,' and *schlagen*, 'strike': force of prep. unclear.]

parighopama, *a.* like iron bars. [upamā, 334².]

pari-jana, *m.* the surrounding folk, *περίωλοι*; retinue. [1289a.]

pari-jāta, *a.* completely grown. [1289a.]

pariṣeya, *gṛdv.* to be led around. [√*ni* + *pari*.]

parityāga, *m.* relinquishment. [√*tya* + *pari*.]

paridevita, *n.* lament. [√2 *div*, 'lament,' + *pari*, 1176a.]

paridhī, *m.* (a put-around, i.e.) enclosure, fence, protection, 86¹⁰; in the language of the sacrifice, the three green sticks laid about the altar fire and supposed to hold it together, 105^{18.8}. [√1 *dhā*, 'put,' + *pari*, 1155.2c.]

paripanthin, *a.* besetting the path; *as m.* waylayer. [pari + panthan, 1310a and c end.]

paribhū [352], *a.* being around, encompassing. [vbhū + pari, 323.]

pari-vatsarā, *m.* a full year. [1280.]

parivartin, *a.* turning round, circling, constantly returning into itself. [vvr̥t + pari.]

parivāra, *m.* that which surrounds, *i.e.* retinue. [vlvr̥, 'cover,' + pari.]

parigr̥it, *f.* (encloser, *i.e.*) one of the little stones by which the sacrificial altar is surrounded. [vgr̥i + pari, 'enclose': 383b.]

parisaṃkhyā, *f.* complete tale or enumeration; *sum.* [vkhyā + pari-sam.]

paruṣā, *a.* knotty, rough, harsh. [parus, 1209b.]

pārus, *n.* knot; joint, of a plant or of the body. [perhaps 'a fullness,' vl pr̥, 'fill': cf. pārvan.]

parōkṣa, *a.* beyond the eye, out of sight, invisible; *-e, adv.* [1116], behind one's back. [for paro 'kṣa, *i.e.* parās + akṣā, 'eye': 1310a.]

parokṣārtha, *m.* invisible thing, the invisible. [ārtha.]

parkaṭī, *f.* waved-leaved fig-tree, *Ficus infectoria*.

parṣā, *n.* —1. wing; plume, feather; —2. leaf —for *mg.* cf. *pattra*. [v-spr̥ (1177a), see under vsphur: cf. Lithuanian *spdr̥na*, 'wing'; Ger. *Farn*, Eng. *fern*, so called (like *περὶς*, 'fern' —cf. *περόν*, 'feather,' from its feathery fronds.)

paryālocana, *n.* deliberation; *-ā, f.* plan, consilium. [vloc + pary-ā, 1150.2a².]

pārvata, —1. *a.* consisting of knots or ragged masses, *used of* a mountain, *giri*; *as m.* —2. mountain, 27⁶, 92¹⁹; hill; —3. cloud-mountain, 70²; —4. rock or boulder, 86¹¹; —5. Parvata, name of a Rishi, companion of Nārada (*q.v.*), 5⁹. [fr. **pārvan**, cf. 1246c: cf. Παρβάτος (παρβατος), sc. πόλις, *i.e.* 'Hil-ton'.]

parvata-kandara, *n.* mountain-cave.

parvata-ṣikhara, *m.* *n.* hill-top.

parvatopatyaḥ, *f.* mountain-lowland, lowland by a mountain range. [upat-yaḥ.]

pārvan, *n.* knot, joint. ['fullness,' vl pr̥, 'fill,' 1169.1a: cf. pārus.]

pārṣu, *f.* rib; sickle.

palāy (pālāyate; pālāyāṃ cakre; āpālāyīṣṭa; pālāyīṣyāti, -te; pālāyita; pālāyitum; pālāyya). flee; depart, cease, 40¹⁰. [quasi-root fr. vi, 'go,' + parā, 'away,' see 1087c and c²: quite different is vpālāya, 'protect'.]

palāyana, *n.* flight. [vpālāy.]

pāvana, *n.* instrument for purifying; winnowing-fan. [vpā, 1150.]

ṽ 1 paç, *orig.* spaç (pāçyati, -te; in *Veda*: paspaçē; āspaṣṭa [834c]; spaṣṭā; later: dadārça, etc.). —1. see; —2. perceive; behold; —3. look; —4. look on, 39⁷; gaze, 13⁷; —5. (see, *i.e.*) experience, 20¹⁶, 35¹; —6. look upon, 21²², 40¹⁶; consider as; —7. see with the spiritual eye (*as seers and poets*), 94⁹. [for the initial *s*, see the perfect and vi-spaṣṭa: cf. σκέτ-ομαι, 'look about'; Lat. *specio*, 'behold'; Ger. *spähen*, 'spy,' Old High Ger. *spehōn*, whence, through Old French *espier*, the Eng. *espy*, and shortened *spy*.]

+ *anu*, look along or spy out (*e.g.* a path for some one, *i.e.*), disclose or show, 83⁷.

+ *vi*, see in places apart, distinguish, see clearly; **vispaṣṭa**, clear.

ṽ 2 paç, fasten, bind, in *deriv.* see paçū, pāça. [cf. πᾶσσαλος, πακ-jaλος, 'peg'; Lat. *pac-iscor*, 'bind myself, agree'; *pax*, 'agreement, peace'; *pangere*, 'make fast,' *pac-tum*, 'agreed upon'; Goth. *fah-an*, AS. *fōn*, **fōh-an*, 'fasten on, take hold of'; Eng. verb *fang*, 'seize,' noun *fang*, 'seizing-tooth'; connection of *finger* ('grasper, holder'?), doubtful: cf. also Goth. *fagrs*, 'fitting,' AS. *fięgr*, Eng. *fair*; AS. *ge-fęgan*, Eng. *fay*, Ger. *fügen*, 'fit together,' trans., and Eng. *fudge*, 'fit together or agree,' intrans.]

paçū, *m.* cattle, 90² — a single head or a herd; domestic animal (*opp.* to *mṛga*, 'wild beast'), 67²; *esp.* beast for sacrifice, 101⁶. [prop. 'tethered (beasts),' ṽ 2 paç, 'fasten': cf. Lat. *pec-u*, Ger. *Vieh*, 'cattle,' AS. *feoh*, 'cattle, property,' Eng. *fee*, *orig.* 'property,' then 'payment'.]

paṇu-ghna, *a.* slaying cattle; *as m.* cattle-slayer.

paṇu-tfp, *a.* cattle-stealing. [vbl of √2tṛp.]

paṇu-bandhā, *m.* animal sacrifice. ['binding of beast' to sacrificial post.]

paṇumānt, *a.* rich in cattle. [paṇu, 1235 and b.]

paṇu-roman, *n.* a hair of an animal.

paṇu-vadhā, *m.* slaughter of animals.

paṇcā, *a.* hinder; later; west; **paṇcāt**, *as adv.* [1114c]: —1. behind; after, 39²²; —2. later, afterwards, 29¹⁷, 38⁴; thereupon, 36¹⁸, 39¹⁷, 40¹²; **paṇcāt**, *as prep. v. gen.* [1130]: —3. after, 51²; —4. to the west of, 98¹⁷, 100¹⁷, 105¹⁰. [paṇcā is an inorganic transfer-stem (1209a) fr. paṇcā, q.v.]

paṇcā, *adv.* behind; later; west. [adverbially accented instr. — instead of paṇcā-ā, i.e. pās-(a)c-ā, 1112e — fr. pās-añc (407): with pas cf. Lat. *posterus*, 'later,' etc.]

paṇcāt, *see* paṇcā.

paṇcima, *a.* last, 52¹⁶; westerly. [paṇca: cf. 1224a and b.]

√1 **pā** (pibati, -te [671, 749]; papā, papé; āpāt; pāsya, -te; pītā [954c]; pātum; pītā; -pāya, -piya). drink. [cf. πῖ-κα, 'have drunk'; Πῖ-σα, 'The Burn, The Fountain'; Lat. *pōtus*, 'drunk'; *bibo*, *pi-b-o*, 'drink.']

√2 **pā** (pāti; āpāsīt; pātum). protect; keep; for so-called caus., *see* pālaya. [cf. πῑ-ρα-μα, 'have kept, possess'; πῑ-υ, 'herd'; Lat. *pa-sc-o*, 'keep, pasture'; *see* go-pā.]

+ **pari**, protect around.

1 **pā**, *vbl.* drinking, in *cpds.* [√1 **pā**.]

2 **pā**, *vbl.* keeping, keeper, in *cpds.* [√2 **pā**.]

pāṇśū, *m. pl.* dust.

pāka, *a.* —1. of a calf, young; —2. simple. [lit. 'sucking,' √1 **pā**, 'drink.']

pāka-dūrvā, *f.* young millet-grass. [pāka + dūrvā: acot, 1280².]

pāṭala, *a.* pale red; *as m.* Bignonia suaveolens.

pāṭali, *f.* Bignonia suaveolens or trumpet-flower. [cf. pāṭala.]

pāṭali-putra, *n.* Pāṭaliputra, capital of Magadha, at the old confluence of the

Sone (ṣoṇa) and Ganges, the Παλιβοθρα of Ptolemy, 17² x.

pāṭavā, *n.* sharpness; cleverness. [paṭu, q.v.: 1208c.]

pāṇi, *m.* hand. [prob. for *palni: cf. παλμη, Lat. *palma*, AS. *folm*, 'palm, hand': radically akin is AS. *fēl-an*, Eng. *feel*.]

pāṇi-grāha, *m.* hand-grasper, i.e. (see 89⁵ N.) husband.

pāṇḍava, *m.* descendant of Pāṇdu. [pāṇḍu, 1208c.]

pāṇḍitya, *n.* learning, erudition. [paṇḍitā.]

pāṇḍū, *a.* whitish, pale; *as m.* Pāṇdu, name of a prince of the Lunar Race.

pāṇḍu-nandana, *m.* son of Pāṇdu.

pāṇḍu-varṇa, *a.* pale-colored.

pāta, *m.* fall. [√pat.]

pātaka, *a.* causing one to fall (from caste); *as n.* crime. [fr. caus. of √pat.]

pātra, *n.* —1. instrument of drinking, cup; vessel; —2. in general, utensil (cf. bhāṇḍa), 102¹¹; —3. fig., *as in Eng.* (cf. sthāna 5), a fit vessel or worthy person, 22⁵; pātri [364], *f.* sacrificial vessel. [√1 **pā**, 'drink,' 1185a: cf. 362b².]

pāda, *m.* —1. foot; leg, 26¹⁵; —2. limb of a quadruped, i.e. quarter (*as, conversely, in Eng., quarter means 'fourth part of a quadruped, including a leg'; then quarter (of anything); —3. esp. quarter of a (four-versed) stanza, verse; then verse (even of a three-versed stanza), 60¹²; —4. (foot of a heavenly body, i.e.) ray, beam—see 2 kara.* [transition-stem (399) fr. pād, acc. pād-am, to which, as if it were pāda-m, is formed the nom. pāda-s, etc.]

pāda-pa, *m.* plant, *esp.* tree. [lit. 'drinking with its foot, i.e. root.']

pāda-rajās, *n.* foot-dust.

pādika, *a.* amounting to or lasting one fourth (of a time). [pāda.]

pādūkā, *f.* shoe, slipper. [cf. pād, 'foot.']

pāna, —1. *n.* the drinking (*esp.* of strong drink); —2. *perhaps as vbl adj.* drenching, i.e. trāṅkend. [√1 **pā**, 'drink,' 1150.]

pāniya, *grdv.* to be drunk, for drinking; as *n.* drink; water. [√1 pā, 'drink,' 965: prop. fr. pāna, 1215b.]
pāniya-varṣa, *m.* water-rain, down-pour of water.
pāntha, *m.* wayfarer; viātor. [pānthan, 1208a² end.]
pāpā, *a.* bad; evil; as *m.* bad fellow, 46¹⁹; as *n.* trouble; harm, 26³; evil (deed), 27².
pāpa-karman, *a.* of evil deeds; as *m.* villain.
pāpa-ṣīla, *a.* having evil as one's nature, prone to evil.
pāpiyāns, *a.* worse; very bad. [pāpa, 466.]
pāpmān, *m.* evil; sin, 93¹¹. [cf. pāpa.]
pārā, *n.* the further bank or bound. [√2 pr, 'bring across.']
pārameṣvara, *a.* of the supreme lord (Īiva). [parameṣvara.]
pāruṣya, *n.* harshness, *esp.* of speech. [paruṣā.]
pārthiva, *a.* of or belonging to the earth; as *m.* king. [pṛthivī, 1208d.]
pārthiva-sutā, *f.* king's daughter.
pārthivendra, *m.* most excellent of kings. [indra.]
pārçvā, *n.* — 1. side; and so — 2. as in *Eng.*, immediate neighborhood. [pārçu, 'rib,' 1208c: so French *côté*, 'side or ribbed part,' Medieval Lat. *costatum*, fr. Lat. *costa*, 'rib.']
pāla, *m.* protector. [√2 pā, 'protect,' 1189.]
√ pālaya (pālāyati). be protector; protect; keep. [pāla, 1042f: acct, 1067: quite different is √palāy, 'go away.']+ **pari**, protect around.
pāvakā, *a.* pure; clear; bright. [√pū, 1181b and a: cf. ṣvāpada.]
pāvana, *a.* purifying; freeing from sin. [√pū, 1150b.]
pāṣa, *m.* bond; snare; trap. [√2 paç, 'fasten.']
√ pi, same as pī.
piṅga, *a.* reddish brown.
piṅgalā, *a.* reddish brown. [piṅga, 1227.]
piñjūla, *n.* tuft of stalks; grass.

piṇḍa, *m.* — 1. lump; ball; lump (of earth), 98³; — 2. *esp.* lump or cake of meal offered to the Manes; — 3. mouthful, 65⁶; piṇḍī, *f.* meal-cake.
pitāmahā, *m.* father's father, grandfather; great father. [pitā (nom. s. of pitṛ) + mahā, 1314c and d.]
pitṛ [373], *m.* — 1. father; — 2. *pl.* father and his brothers (cf. French parent, 'relative'), 61¹⁷; — 3. *pl.* the fathers, spirits of the forefathers, the Manes, 67¹⁰, 83¹³, etc. [origin unknown, see 1182d: cf. *warhp*, Lat. *pater*, *Eng.* *father*.]
pitṛtas, *adv.* on the father's side. [pitṛ, 1098b.]
pitṛ-mitra, *n.* father's friend.
pitṛ-yajñā, *m.* sacrifice to the Manes. [yajñā.]
pitṛvya, *m.* father's brother, patruus. [pitṛ, 1228c: cf. *patros*, Lat. *patruus*, AS. *fædera*, 'father's brother.']
pitṛya, *a.* of one's father; of (our) fathers, 78¹³; of or belonging to or sacred to the Manes. [pitṛ, 1212b: cf. *patros*, Lat. *patruus*, 'of one's father.']
√ pin v (pinvati; pipīva; pinvitā). cause to swell or stream. [√pī or pi: 749, 749b, 716.]
pipāsā, *f.* desire to drink, thirst. [fr. desid. (1026) of √1 pā, 'drink': 1149⁴.]
pipilā, *m.* ant. [perhaps for *pipīḍa*, 'pressed in or constricted in the middle,' √piḍ.]
√ piç (piṇçāti, -te [758]; pipēça, pipiçé; piṣṭā). adorn. [cf. *ποικίλος*, AS. *fāh*, 'many-colored'; Lat. *pic-tor*, 'painter.']
piçāṅga, *a.* reddish brown. [√piç.]
piçācā, *m.* one of a class of demons (perhaps personifications of the ignis fatuus); goblin.
piçuna, *a.* backbiting, slanderous. [cf. *πικρός*, 'bitter.']
√ piç (pināṣti; pipēça, pipiçé; āpiṣat pekṣyāti; piṣṭā; pēṣṭum; piṣṭvā; -piṣya). crush; grind, 47⁶; mill. [cf. Lat. *pinsere*, *pisere*, 'crush': of doubtful kinship is *πρίσσω*, 'pound, husk.']+ **sam**, crush together or to pieces.
piṣṭā, *ppl.* milled; as *n.* meal. [√piç: for the mgs, cf. piṣ, piṣṭa, and *molere*, *mola*, with *mill*, *meal*.]

piṣṭa-paṣu, *m.* effigy of a sacrificial beast made of meal.

√ pi or pyā (pyāyate [761d1]; pīpāya [786^a], pipyās; āpyāsit; pītā, pīnā). swell; overflow. [hence pī-van, pī-av, 'fat.']

pīṭha, *n.* —1. seat; —2. pedestal (of an image of a god).

pīṭha-cakra, *n.* seat-wagon; wagon with a seat.

√ piḍ (piḍayati [1041²]; piḍayām āsa; piḍitā; piḍayitum; piḍayitvā; -piḍya). press; oppress, pain. [for -piṣd, -piṣd, 198b²: cf. √ piṣ.]

+ ā, press out, 103²⁰.

piḍā, *f.* pain, ache. [√ piḍ, 1149².]

pīnā, *a.* thick, brawny. ['swollen,' ppl. of √ pi, 967a.]

pīvas, *n.* fat. [√ pi: cf. πῖα, i.e. πῖ-φαρ, 'fat.']

pūṃs, same as pūmāns.

puṭa, *m. n.* fold; cavity; nose (of a basket). [for -puṭa: cf. -πλευσιος, -πλητος, in δι-πλευσιος or δι-πλητος, Eng. two-fold.]

pūṇya, *a.* prosperous; happy; lucky, faustus, auspicious, 12¹⁸, 59^{1.10}; right, good; *as n.* good work; *sing. collectively*, good works, 28¹⁷; merit (from good works). [perhaps fr. √ puṇ.]

pūṇya-gandha, *a.* of good or pleasant smell.

puṇya-pāpa, *n. pl.* good and bad deeds. [1263a.]

puṇya-śloka, *a.* of good fame; *as m.* Puṇyaśloka, epithet of Nala.

puttikā, *f.* white ant. ['the doll-like insect': for putrikā.]

putrā, *m.* —1. son; child, 98²⁰; —2. whelp; —3. shortened form for Putraka as proper name.

putraka, *m.* —1. little son (as term of endearment), boy; —2. Putraka, otherwise Putra, name of the founder of Pātali-putra-pura, 45²; —putrikā, *f.* [1222d], daughter; doll (of wood or lac). [putra.]

putra-dāra, *n.* son and wife. [1253b.]

pūnar, *adv.* —1. back; home; *w.* ā-gam, go back, 4², 41¹⁸; *so* ā-j, 83¹⁴; *w.* vac, reply, 19¹⁸; —2. again, 8², 40²; anew; punaḥ punar, again and again, 2¹⁷;

punar, *equiv. to* punaḥ punar, 4¹⁸; —3. *continuative*, again, further, 29¹¹; moreover, 16⁸, 57²¹; besides or in turn, 10¹⁰; kim punas tu, but what besides, how much more, a fortiori, 17¹⁶; longer, 84²; —4. but, 46^{2.19}; on the other hand, 20¹⁷. [cf. the similarly connected notions of iteration and opposition shown by πάλιν, Eng. *again* and *against*, Ger. *wieder* and *wider*.]

punar-garbhavati, *a. f.* again pregnant.

punar-janman, *n.* re-birth.

punaḥ-sarā, *a.* coming back (as a ghost from the other world—*exactly like the French revenant*), and so ghostly, uncanny. [punar, 178.]

pūmāns [394], *m.* man; a male, 59⁷; *opp. of* strī, e.g. 104⁹; pumānsaḥ putrās, male children, 98²⁰.

1 pūr, *f.* fullness. [√ pūr, 'fill.']

2 pūr [392], *f.* stronghold; castle; fortified town. [cf. πόλις, 'city.']

pura, *n.* stronghold; fortified town; city. [2 pūr, 399.]

puraṃdhi, —1. *a.* courageous, high-spirited, exalted; —2. *as m.* perhaps as name of a god, Purandhi; —3. *as f.* exaltation.

purās, *adv.* in front, forward, before; at first, 54¹⁸; compounded [1078⁶] esp. *w.* kṛ and dhā: *w.* kṛ, put in front, appoint; *w.* dhā, put in front or in charge, esp. of the priestly duties. [see pra: cf. πῶρος, 'before.']

puraś-kārya, *grdv.* to be appointed or commissioned, praeficiendus. [see puras + kṛ: also 963b and 171².]

purāstāt, *adv.* —1. before; in the front, 85¹⁸; —2. previously, afore, 98⁶, 101^{11.18}; —3. before, i.e. (see prāñc) eastward; —4. *prep. w. gen.* [1130], before, in the presence of, 20¹. [puras, 1100b.]

puraḥ-sarā, *a.* going before; *as m.* forerunner; at end of cpds [1302c2], having ... as forerunner, i.e. accompanied by ...; ...-puraḥsaram, *adv.* with ... or after ...

purā, *adv.* formerly, 46², 79¹⁴; once upon a time, 38⁹, 48²⁰; *prep. w. abl.* [1128], before, 95¹⁷, 104¹⁹. [see prā.]

purāṇā, *a.* former, belonging to old times; *as n.* things of the past; tale of old times, *λόγος and μῦθος*. [purā, 1245d.]

pūriṣa, *n.* crumbling earth, *as opp. to* fluids; rubble; loose earth. ['fillings or heaps,' fr. √1pr, in the sense 'fill, i.e. heap': 1197b.]

purā, *a.* much, many. [√1pr, 'fill,' q.v.: cf. *πολλός*, AS. *fela*, 'much, many.']

purutrā, *adv.* in many places. [puru, 1090.]

puruṣa, *m.* —1. man; —2. (*as in Eng.* man, i.e.) servant; —3. the personal and life-giving principle in man and other beings, soul, spirit; then —4. personified as The Supreme Spirit, Soul of the Universe, 57⁸.

puruṣa-kāra, *m.* deed of a man, human effort, *as opp. to* dāiva, 'fate.'

puruṣa-siṅha, *m.* man-lion, stout-hearted man.

purūci, *a.f.* many, abundant; long. [formally fem. to a stem *puru-ác, 'directed or reaching in many ways, abundant': cf. 407.]

puro-gama, *a.* going before; *as m.* leader; *at end of cpds* [1302c2], having as leader, accompanied by ... [puras.]

puro-gavá, *m.* fore-bull, and so, generalized (see gó4), leader; purogaví, *f.* leader. [puras.]

puró-hita, *ppl.* set before or in charge (*esp. of* priestly service); *as m.* priest, house-priest of a prince. [see puras with dhā.]

pulkasa, *m.* one of a despised mixed caste.

√ **puṣ** (púsyati, -te; pupósa; ápuṣat; puṣtá). —1. thrive; bloom; —2. *trans.* cause to thrive; develop; unfold, display, 78⁴.

puṣka, bloom, a word assumed as probable on account of púṣpa, 'bloom,' púṣkara, 'lotus blossom,' and puṣkalá. [√puṣ, 1186².]

puṣkalá, *a.* abundant. [prob. 'blooming,' fr. *puṣka, 1227.]

puṣtá, *ppl.* having thrived; strong; fat. [√puṣ, 955².]

puṣtāṅga, *a.* fat-limbed. [āṅga.]

puṣti, *f.* thrifty growth; prosperity. [√puṣ.]

púṣpa, *n.* bloom; flower. [poss. for *puṣka, q.v.: cf. 1201² end.]

puṣpa-danta, *m.* Pushpadanta or Flower-tooth, name of an attendant of Īva, see 53² n.

puṣpāmoda, *m.* fragrance of flowers. [āmoda.]

pustaka, *m. n.* manuscript; book.

√ **pū** (punāti, punité; pávate; pupáva; ápāvit; pūtá; -pūya). —1. make clear or bright; purify; καθαλπει; pūtá, pure; —2. *mid.* clear itself, flow clear. [cf. *ῥῆ-ρ*, Eng. fire (*ῥὸ ῥῆ καθαλπει*): w. pūtá, cf. Lat. *pūtus*, 'clear,' *pūrus*, 'pure.']+ *sam*, purify, clean.

pū, *vb.* purifying, in *cpds*.

pūga, *m.* betel-palm, Areca Catechu; *as n.* betel nut.

√ **pūj** (pūjáyati, -te; pūjayisyáti; pūjitá; -pūjya). honor.
+ *abhi*, do honor to.

pūjaniya, *grdv.* to be honored. [√pūj, 965.]

pūjā, *f.* honor.

pūjya, *grdv.* to be honored. [√pūj, 963d.]

pūrṇá, *ppl.* filled; full. [√1pr, 'fill,' 957b: cf. Goth. *fulls*, Eng. *full*.]

pūrṇá-māsa, *m.* full moon and the full-moon sacrifice.

pūrtá, *ppl.* filled; bestowed, fulfilled; *as n.* [1176a], fulfilment; reward; merit. [√1pr, 'fill,' 242.]

pūrva [525⁴], *a.* being before in place or time: —1. east (cf. *prāñe*); —2. prior; preceding, 86¹²; *pūrva* ... *uttara*, former ... latter, 21⁶; ancient, 57⁶; of old time, 69⁸, 83¹⁰; first spoken, 60²; w. *past pass.* *ppl.* [1291]: *dr̥ṣṭa-pūrva*, seen before; *pūrvam*, *adv.* before; beforehand, 60⁹; previously, already, 7²¹, 25¹⁷; in former times, 48¹; long ago, 46²; first, 103⁶; *pūrvam* ... *uttaram*, first ... last, 104¹²; —3. *at end of cpds*, (having ... as preceding thing, i.e.) accompanied by ... , or simply with ... , 8²¹. [connected w. puras and pra.]

pūrvaka, *f.* [1222d] -ikā, *a.* -1. preceding; -2. used like pūrva 3. [pūrva, 1222c and 1307.]

pūrva-janman, *n.* former birth, previous state of existence.

pūrvākṣara, *a.* with the preceding letter. [akṣara.]

pūrvyā, *a.* ancient. [pūrva, 1212c.]

pūṣān [428a], *m.* Pūshan, a Vedic divinity, keeper of flocks and herds, and bringer of prosperity. [vpuṣ, 1160c.]

√ 1pr (prṇāti; pūryate; pūrṇā [957b]; *pass.* pūryate; pūrayati, -te; etc.). fill; bestow abundantly; sate; pūryate, becomes sated [see 761b]; *caus.* [1041²], fill; make a thing (*acc.*) full of (*gen.*), 102¹⁸. [for treatment of root-vowel, see 242: cf. -πλν-μ, Lat. *plēre*, 'fill'; *po-pul-us*, 'folk'; Eng. *folk* (doubtful): see also pūrṇā and √prā.]

+ pra, *intrans.* prapūryate, becomes sated.

+ sam, *intrans.* sampūryate, becomes full; sampūrṇa, full.

√ 2pr (pīpartī; pārāyati, -te; etc.). *pass.* *trans.*; bring across. [cf. περδω, 'pass over, cross'; πορος, 'passage, i.e. ford, ferry, bridge'; Lat. *por-ta*, 'gate'; Eng. *fare*, 'get on'; *ferry*, *for-d*; Avestan *peretu*, 'bridge', and *Eṇ-ōpdr̥ns*, 'the well-bridged (stream)'; also *Bōs-ropos* and *Ox-ford*.]

+ ati, bring across.

√ 3pr (prṇōti; prṭā; priyate; pārāyati). be busy; only *w. ā*, see 773.

+ ā, in āprta, busied.

+ vy-ā, in vyāpriyate, is busied.

√ prc (prṇākti, prṇktā; papārca; āprākṣit, āprkta [882]; prṇktā; preyate). fill; mix; put in connection with. [perhaps connected *w.* √1pr, 'fill'.]

+ upa, put one's self close to, be near.

pṛt, *f.* fight, battle.

pṛtanā, *f.* battle. [cf. pṛt.]

√ prtanāya (prtanāyati). fight; present *ppl.* fighting; as *subst.* enemy. [prtanā, 1060.]

√ prtanaya (prtanayati). fight; attack; present *ppl.* fighting; as *subst.* enemy. [prtanā, 1059d.]

√ prth, collateral form of prath, in *deriv.*

prthā, *m.* the flat of the hand, πλατεία. [vprath, 241.]

prthak, *adv.* separately, 105¹⁶; severally, 65⁴; for one's self, 64⁸. [perhaps 'directed widely (apart)': cf. prth and see 1111d.]

prthivī, *f.* the earth as the wide and broad. [fem. to prthā, 344², and standing for prthvi, as the metre shows it is to be pronounced at 92¹⁰: for mg, cf. mah-ī, *s.v.* mäh.]

prthivī-kṣit, *a.* earth-ruling; as *m.* prince.

prthivī-pati, *m.* lord of the earth, king.

prthivī-pāla, *m.* keeper of the earth, king.

prthā, *f.* prthivī, *a.* wide, broad. [vprath, 241: cf. πλατός, 'wide': akin are Old Eng. *flape*, Ger. *Fladen*, 'broad, thin cake,' Old High Ger. *acc. s. fladon*, 'sacrificial cake,' whence, through French *flan*, 'flat cake,' comes the Eng. *flawn*, 'flat custard or pie': vprath has no connection *w.* AS. *brād*, Eng. *broad*.]

prṣṇi, *a.* speckled; dapple, *esp.* of kine; as *f.* Priṣṇi, mother of the Maruts. [cf. περσνός, 'dark colored'; Old High Ger. *farhana*, whence Ger. *Forelle*, 'trout.']

prṣad-ājyā, *n.* speckled butter, ghee clotted with curds. [prṣant.]

prṣant, *a.* speckled. [450c.]

prṣṭhā, *n.* -1. back, of an animal; -2. the upper side, surface; -3. top, of a hill or palace. [cf. Ger. *First*, 'ridge of a house'; AS. *first-hrōf*, 'ridge-pole': observe that *vāros* has mgs 1, 2, and 3, that Lat. *tergum* has mgs 1 and 2, and that Eng. *ridge* has mgs 1 and 3.]

prṣṭhatā, *adv.* a tergo, from behind; with the back, with averted face, 30¹⁷. [1098c⁸.]

prṣṭha-māṇsa, *n.* back-flesh; *w. khād*, in double sense, bite the back-flesh and back-bite.

peya, *n.* a drinking. [vipā, 'drink,' 1213c.]

pāiṣāca, *f.* -ī, *a.* of the goblins. [piṣācā, 1208f.]

pāiṣunya, *n.* slander. [piṣuna, 1208f.]

poṣa, *m.* thriving, development; welfare. [√pus.]
 pāṁśya, *n.* manliness; manly deed. [pūms, 1211².]
 pāuruṣā, *n.* manliness; manly deed. [pūruṣa, 1208f.]
 √pyā (pyāyate [761d1]; āpyāsīt [882]; pyātā). swell; overflow. [a collateral form of √pī, q.v.]
 + ā, become full of or rich in.
 prā, *prep.* forward, onward, forth, fore. [cf. *πρῶ*, 'before'; Lat. *prō*, later *prō*, 'before'; Eng. *fore*: see also the following articles, and *purā*, *purā*, and *pūrva*.]
 prakaraṇa, *n.* treatment; discussion; subject of discussion, what's being talked about. [√lkr, 'do, put,' + pra.]
 prakāṣa, *m.* (preference, advantage, i.e.) superiority. [√krṣ, 'draw,' + pra: for *mg*, cf. Eng. *preference*; also Ger. *Vor-zug*, 'preference, advantage,' with *vor-ziehen*, 'draw forward, prefer'.]
 prakāśā, *a.* shining out, clear; open; -am, *adv.* openly, aloud. [√kṣ + pra.]
 prakṛti, *f.* that which one pre-supposes (*voraus-setzt*), i.e. the original or natural form or condition; nature. [√lkr, 'do, set,' + pra.]
 prakopa, *m.* a boiling with rage; anger. [√kup + pra.]
 prage, *adv.* early in the morning.
 pracṛta-gikha, *a.* with loosened braids or flowing hair. [gikhā.]
 prācetas, *a.* knowing, wise. [√cit + pra, cf. 1151.2b.]
 √prach (prachāti, -te; paprāccha [794c]; āprākṣīt; prakṣyāti; prṣṭā; prāṣṭum; prṣṭvā; -pṛcchya). ask; ask after, inquire about; ask some one (*acc.*) about something (*acc.*), 61⁷. [true root-form *praç* (see 220, 241, and √vr̥ç), orig. *pr̥k: cf. *θεο-πρόσ-ος*, 'asking the gods'; Lat. *prec-es*, 'prayers,' *proc-us*, 'suitor'; Old High Ger. *frāh-ēn*, Ger. *frag-en*, 'ask': *prachāti* is a *sk*-formation (*pr̥k-akēti), cf. Lat. *poscit*, *apoc-scit*, Old High Ger. *forscōt*, *forscōt*, 'asks for,' Ger. *forscht*, 'inquires into'.]
 + pari, ask.
 + vi, find out by inquiry.

+ sam, *mid.* consult with, converse or talk with.
 prajā, *f.* -1. procreation; -2. offspring, children, descendants; -3. creatures, 57¹; *esp.* -4. folk, subjects, of a prince, 16⁶. [√jan or jā + pra, 1147.]
 prajā-kāmā, *m.* desire for offspring. [prajā + kāmā, 1264: *acct*, 1267.]
 prajā-kāma, *a.* possessing prajākāmā, i.e. desirous of offspring, 93⁶, 1¹². [1296, 1295.]
 prajā-pati, *m.* -1. lord of creatures; -2. genius presiding over procreation, 89¹⁰; -3. lord of creatures, i.e. creator or Prajapati, 60¹⁰, see note. [*acct*, 1267a.]
 prajāṛthe, *adv.* for the sake of offspring. [artha, 1116, 1302c4.]
 prajāñā, *f.* understanding. [√jñā + pra.]
 prajāñāta, *ppl.* well-known. [√jñā + pra.]
 prapaya, *m.* manifestation of one's affection. [√ni + pra: for *n*, see 192a.]
 prapayana, *n.* -1. a fetching; -2. means for fetching, vessel. [do.]
 prapava, *m.* the sacred syllable om. [√nu + pra, q.v.]
 prapāma, *m.* bow, reverent salutation. [√nam + pra.]
 prāṇita, *ppl.* see √ni + pra; -ās, *f. pl.* holy water.
 prāṇitā-prapāyana, *n.* the fetching of the holy water. [1250e.]
 pratarām, *adv.* further, longer. [pra, 473², 1111c: cf. *πρότερον*, 'before'.]
 prāti, *prep.* in reversed direction, back to, back against, against, in return; -1. to, towards, *w. acc.*, 2¹⁰, 23¹⁴; -2. with reference to, in respect to, *w. acc.*, 4^{7,17}, 13²³; -3. over against, i.e. like; -4. in *cpds* [1313a]: before; on, *w. idea of constant repetition*; at; (back, i.e.) reflected; see the following words. [cf. *πρότι*, 'to'; Lat. *por-* (*sport*) in *por-rigere*, 'reach out to'.]
 pratijñā, *f.* promise. [√jñā + prati.]
 prati-dinam, *adv.* on (each) day, daily. [1313a, 1310a and d: cf. *pratyaham*.]
 pratipatti, *f.* the acquiring. [√pad + prati.]

- prati-bimba**, *n.* reflected disk (of sun or moon in the water); image.
- pratimā**, *f.* match; image; likeness. [√1mā + prati, 'make (so as to be a match) against': for *mg*, cf. Eng. *counterfeit*, 'imitated,' fr. French *contre-fait*, whose elements go back to Lat. *contra* and *facere*.]
- pratimāna**, *n.* that which is made or put over against, a match, equal. [√1mā + prati.]
- pratiṣṭhā**, *f.* stead; standing-place; then (like Eng. standing), position, *i.e.* celebrity. [√sthā + prati.]
- pratiṣṭhāna**, *n.* stead; then (like Ger. Stadt, 'place, town'), The Town, name of a town on the Godāvari, the *Paṭṭava* of the Greeks. [√sthā + prati, 1150: cf. *Hampstead*.]
- pratihastaka**, *m.* proxy. ['person at one's hand,' prati + hasta, 1310a, 1222c.]
- pratikāra**, *m.* counter-action, remedy. [√1kr, 'do, act,' + prati, 'against': 1087b.]
- praticīna**, *a.* backward; being behind; following, *i.e.* future. [pratyāñc, 1223d.]
- pratita**, *pl.* see vi + prati.
- pratipā**, *a.* (against the stream, *i.e.*) contrary; -ām, *adv.* contrarily, frowardly. [prati + ap, 1310a, 1315c, cf. *samīpa*: for *mgs*, cf. Eng. *contrary*.]
- prātta**, see 1087e.
- pratyakṣa**, *a.* before the eyes, plainly visible; -e, *adv.* before one's face. [prati + akṣa, 1310a.]
- pratyakṣa-darṣana**, *n.* a seeing before one's eyes; the ability to see any one (*e.g.* a god) bodily, 15¹⁸.
- pratyag-dakṣiṇā**, *adv.* (west-southerly, *i.e.*) southwesterly. [pratyāñc, 1249a.]
- pratyāñ-mukha**, *a.* having the face westward, turned to the west. [pratyāñc, 1249a, 161: 1306.]
- pratyāñc** [408], *f.* [410] **praticī**, *a.* -1. (directed back, *i.e.*) turned backwards; moving in reverse direction or away, 87¹¹; -2. turned westward (see *prāñc*), westerly; -3. (being to-ward, *i.e.*) with the face towards, *w. acc.*, 71¹⁸. [prati + āñc, 407: see *āñc*.]
- praty-abhivādana**, *n.* return-salutation, Gegen-gruss. [1289b.]
- praty-aham**, *adv.* on (each) day, daily. [1313a, 1310a and d: 1315a: cf. *pratinam*.]
- pratyākhyāna**, *n.* refusal. [√khyā + praty-ā.]
- pratyutthāna**, *n.* rising up to meet (a person), respectful reception. [√sthā + praty-ud, 233a.]
- pratyutpanna-mati**, *a.* having wits ready to meet an emergency; *as m.* Ready-wit, name of a fish. [√pad + praty-ud.]
- pratyrcam**, *adv.* at or with each stanza. [prati + rc, 1313a, 1310a and d: 1315c.]
- √ **prath** (prāthate, -ti; paprathé; āprathīṣṭa; prathitā; prathāyati; āpaprathat). broaden, *intrans.*; *caus.* broaden, *trans.*; spread out, 78¹¹. [see under *pṛthu*.]
- + vi, *caus.* spread out wide, 75⁸.
- prathamā**, *a.* first; primal; -am, *adv.* at first. [lit. 'fore-most,' for *pra-tama*, superl. of *pra*, 487⁸, 473².]
- prathama-jā** [352], *a.* first-born. [1286.]
- prada**, *a.* giving; furnishing. [√1dā + pra, 333.]
- pra-dakṣiṇa**, -1. *a.* moving to the right; -2. -ām, *adv.* to the right, so that the right side is towards an object (a sign of respect), 60¹, 99¹; *w. kr*, put (an object) to the right; -3. *adj.* standing on the right, 62¹⁹. [perhaps the use as *adv.* (*mg* 2) is the primary one, lit. 'forward to the right'.]
- pradāna**, *n.* a giving. [√1dā + pra.]
- pradīq**, *f.* intermediate region (between the cardinal points — see *dīq*). [pra + dīq, 'fore-point'.]
- pradeṣa**, *m.* direction; and so, place. [√dīq + pra.]
- pradoṣa**, *m.* evening, nightfall. ['fore-dark,' pra + doṣa.]
- pradhāna**, *n.* prize of the contest; the contest therefor; battle. [√1dhā + pra: cf. *dhana*.]
- pradhāna**, *n.* (that which is put forward) the important or chief thing; at end of *cpds* [1302], having . . . as chief thing, devoted to . . . [√1dhā + pra.]

- prá-patha**, *m.* (forth-path, *i.e.*) onward way, 85¹⁸; journey in the distance or distant journey, 86².
- prabandha**, *m.* uninterrupted connection; continued series. [√bandh + pra.]
- prabhavá**, *m.* origin; at end of cpd [1302], having ·· as origin, originating with ·· [√bhū + pra.]
- prabhā**, *f.* splendor; radiant beauty. [√bhā + pra.]
- prabhāta**, *ppl.* begun to be light; as *n.* [1176a], day-break. [√bhā + pra.]
- prabhāva**, *m.* superior might, of gods, of ascetics, of asceticism. [√bhū + pra.]
- prabhū**, *a.* being before or superior to others; as *m.* ruler; master; lord; husband, 52¹⁴. [later form (354) for Vedic prabhū: √bhū + pra.]
- prabhutva**, *n.* lordship, power. [1239.]
- prābhṛti**, *f.* —1. *lit.* a carrying forward or on, *i.e.* continuance; used *esp.* at end of cpds [1296], having continuance from ··, *i.e.* continuing from ··; —2. *then in such cpds used in acc. s. n. adverbially* [1311], continuing from ··, beginning with ··, from ··; —3. *then as an adv. uncompounded*, prabhṛti, *w. abl.*, from ·· on; tataḥ prabhṛti, from then on. [√bhṛ + pra, 1157.1d.]
- pramada**, *m.* pleasure. [√mad + pra.]
- pramada-vana**, *n.* pleasure-grove (of a prince).
- pramadā-vana**, *n.* pleasure-grove (of the wives of a prince). [a quasi feminine to the preceding.]
- pramāṇa**, *n.* measure, extent (57²³), scale, standard; something by which to judge, 54¹¹; norm, rule of action, 21²¹; authority, 12¹⁰, 19²². [√1mā, 'measure,' + pra, 192a: hence, through the Persian *farmān*, the borrowed Eng. *firman*, 'an authority or decree,' *esp.* of the Sublime Porte.]
- √ **pramāṇaya** (**pramāṇayati**). regard as an authority; take a person (*acc.*) as authority in a matter (*loc.*). [pramāṇa, 1058.]
- pramāṇābhāva**, *m.* lack of anything to judge by. [abhāva.]
- pramāthin**, *a.* stirring; agitating. [√math + pra, 1183².]
- pramṛṣṭa-maṇi**, *m.* polished or bright gem. [√mrj + pra.]
- pramṛṣṭamaṇi-kunḍala**, *a.* possessing bright-gem ear-rings.
- prayatna**, *m.* effort, pains; -ena, -āt, *adv.* carefully. [√yat + pra, 1177a.]
- prayāṇa**, *n.* a going forth (from home), journey. [√yā + pra, 1150, 192e.]
- prayotf**, *m.* remover. [√2yu, 'keep off,' + pra.]
- pralaya**, *m.* dissolution; *esp.* dissolution of the universe. [√li + pra.]
- pralāpā**, *m.* unintelligible or childish or lamenting talk; chatter. [√lap + pra.]
- pravaṇā**, *a.* prone; sloping. [pra, 1170 (cf. 383d1): cf. *πρηνής*, Doric *πρῶνός*, Lat. *pronus*, 'inclined forward.']
- pravāt**, *f.* slope, of a mountain; height, 83⁷. [pra, 383d1.]
- prá-vayas**, *a.* having (forward, *i.e.*) advanced age; aged. [1305².]
- pravartaka**, *a.* causing to roll onward (as a wheel), setting in motion, promoting; as *m.* promoter, prompter. [caus. of √vṛt + pra.]
- pravāda**, *m.* a saying or an on dit. [√vad + pra.]
- pravibhāga**, *m.* division. [√bhaj + pra-vi.]
- praviṇa**, *a.* clever.
- pravīnatā**, *f.* cleverness. [praviṇa.]
- pravṛtta**, *ppl.* —1. having turned forward; directed forward (to a specific object), *esp.* of an act performed with a view to the attainment of some advantage, *i.e.* interested, *opp.* of *nivṛtta*, *q.v.*; —2. engaged in. [√vṛt + pra.]
- pravṛtti**, *f.* a moving forward or taking an active step, 20¹⁶; advance into or exposure of one's self to (danger, *loc.*), 20¹². [√vṛt + pra.]
- pravṛddha**, *ppl.* grown up, great. [√vṛdh + pra.]
- pravega**, *m.* entrance. [√viḡ + pra.]
- pravrajin**, *a.* going forth or after, in cpd *dvi-*. [√vraj + pra, 1183²: for *mg*, cf. (*γυρη*) *πρελοποιος*, 'lewd woman.']

praçis [392], *f.* command. [Vçis + pra, 639, 225^{1,2}: cf. āçis.]

praçaya, *m.* respectful demeanor. ['an inclining forward,' fr. Vçri + pra.]

pra-savya, *a.* moving to the left; -am, *adv.* to the left—cf. pradakṣiṇam.

prasāda, *m.* grace; favor; prasādah kṛ, do favor, be gracious. [Vsad + pra, q.v.]

prāsiti, *f.* continuation; extended path (of life, for example). [Vās + pra, 250.]

prasiddhi, *f.* success; celebrity; a being known; ato me çaçāṅka iti prasiddhi, therefore I am known as "Ç.", 36³; cf. prasiddha. [Vsidh, 'succeed,' + pra.]

prastarā, *m.* —1. stramentum, straw; —2. rock, 33¹⁰. [Vstṛ, 'strew,' + pra: for mg 1, cf. Eng. straw w. strew: connection of mg 2 unclear.]

prastāva, *m.* beginning, introduction. [Vstu + pra, 1148.2.]

prastuta-yajña, *a.* having one's sacrifice begun; as *m.* Prastutayajna, name of a Brahman. [Vstu + pra.]

prastha, *m. n.* table-land on a mountain. ['that which stands forth from the surrounding country,' fr. Vsthā (333) + pra.]

prā-svādas, *a.* (*lit.* having advanced agreeableness, *i.e.*) highly pleasing. [1305².]

prahara, *m.* a stroke (on a gong, announcing the lapse of a watch), and so a watch (of about three hours). [V1hr + pra.]

prahartavya, *grdv.* to be struck; *impers.* one must strike. [do.]

prahrṣṭa-manas, *a.* having a delighted heart. [Vhrṣ + pra.]

√ prā (prāti; paprād; āprās [889]; prātā). *fill.* [Vedic collateral form of √1pr, 'fill,' q.v.: cf. πλῆ-νς, Lat. plē-nus, 'full.']+ ā, *fill.*

prāk, *see* prāñc.

prākṛta, *a.* natural; usual; common; vulgar; as *n.* the vulgar (language), language of the vulgus, the Prākṛit. [prākṛti, 1208d: for mg, cf. Ger. deutsch, Old High Ger. diut-isk, '(language) of the people (diot), *i.e.* German' (as contrasted with the Latin of the Church and with

the neighboring Romance tongues); cf. also ἡ κοινή (*sc.* διδάκτες), 'the Common (dialect),' as opp. to Doric, etc.]

prāg-grīva, *a.* having the neck directed eastward. [prāñc (1249a) + grīvā.]

prāg-dakṣiṇā, *adv.* east-southerly, south-easterly. [prāñc, 1249a.]

prāṅgaṇa, *n.* fore-court, Vor-hof; courtyard. [pra + āṅgaṇa, 1289a, 193.]

prāñ-mukha, *f. -ī, a.* having the face directed eastward. [prāñc, 1249a, 149, 161.]

prājñā, *a.* wise; as *m.* wise man. [prājñā, 1208e.]

prāñc [408], *f.* prācī, *a.* —1. directed forwards; *w. verb of motion*, onward, 86³; —2. east, eastern (since the Hindus, in naming the cardinal points, began with the east, as we do with the north, and conceived it as before them, as we do the north); prācī diç, the eastern quarter, 101²; —3. prāk, *acc. s. n.* as *adv.* before: (in place) before one's face, 26³; (in time) formerly, 20²⁰, 51⁷; (in order) before, *w. abl.* [1128], 59⁷. [pra + āñc, 407.]

prāñjali, *a.* having an añjali (*q.v.*) before one, *i.e.* in a posture of reverent salutation. [pra + añjali, 1305.]

prāṇā, *m.* breath; vital breath, 60¹⁶; vital spirit, 63²¹; then (*like* Eng. breath), life; *esp. in pl.* prāṇās, life, 15⁵, 21¹², 29⁵. [Van + pra, 192b.]

prāṇin, *a.* having life; as *m.* living being. [prāṇa, 1230.]

prātār, *adv.* —1. early in the morning; then —2. (*like* the Ger. morgen and Eng. morrow) on the next morning, on the morrow, to-morrow. [pra, 1109: cf. πρῶ-τ, Ger. früh, 'early.']

prādūś, *adv.* forth to view; *w. as* [1078⁶], be visible, appear, reveal one's self.

prāntara, *n.* a long and lonely road. ['an advanced interval or long distance,' pra + antara, 1289.]

prāpāṇi, *grdv.* to be brought to. [caus. of Vāp + pra, 965, 192e.]

prāpta-kāla, *m.* arrived time, favorable moment. [Vāp + pra.]

prāpta-yāuvana, *a.* possessing attained adolescence, having reached a marriageable age. [see 1308.]

prāptavya, *grdv.* to be obtained, about to be got. [Vāp + pra, 964.]

prāpti, *f.* a reaching, arriving at. [Vāp + pra.]

prāyá, *m.* —1. a going forth or out; —2. that which sticks out or is prominent; the principal part of a thing; the most part; at end of cpds [1302], having ·· for the most part, having ·· for its predominant characteristic, like ··, 22¹⁶. [Vi + pra, 1148.1a.]

prāyaças, *adv.* for the most part. [prāya, 1106.]

prāyas, *adv.* for the most part, almost, 50²². [prop. acc. s. n. (1111d) of a neuter noun +prāyas, 'that which is predominant' (see prāya), Vi + pra, 1151.1.]

prāví, *a.* attentive, heedful, zealous. [Vav + pra, 1156⁸, 355b end.]

prāçana, *n.* —1. the eating; —2. the giving of food, feeding. [in mg 1, fr. V2aç, 'eat,' + pra; in mg 2, fr. caus. of the same.]

prāçitf, *m.* eater. [V2aç, 'eat,' + pra, 1182a.]

prāçitrá, *n.* the portion of ghee to be eaten by a Brahman at a sacrifice. ['that which belongs to the prāçitr,' 1208b.]

prāçitra-háraṇa, *n.* vessel for holding the prāçitra. ['prāçitra-holding,' 1271.]

prāsāda, *m.* lofty seat; building on high foundations, palace, 20¹. [Vsad + pra, perhaps in the sense 'sit forward or in a conspicuous place': see 1087b.]

priyá, *a.* —1a. dear, 79¹⁶; beloved of, *w. gen.* (206b), 84¹⁸; —1b. priyā, *f.* the beloved, the wife, 32⁶, 33¹⁰; —2a. desired, pleasant; agreeable, 58²²; priyam *kr.* do a favor, 3²; —2b. as *n.* that which is desired, one's wish, 89¹⁷; —3. (like *Homeric φίλος*) to which one is attached or wanted, 76⁸, 86³; own, 78⁹; wanted; —4a. loving, devoted to; —4b. as *m.* friend. [Vpri, q.v., 1148.3: cf. *πρῖος*, 'gentle'; Goth. *freis*, acc. s. m. *frijana*, AS. *fri*, Ger. *frei*, Eng. *free*: although the modern mg 'free' is common also to the Goth. and AS. words, yet the orig. mg

must have been 'loving or loved, kindly treated, spared' (and so 'free'), as is shown by the Goth. abstract *frija-þva*, AS. *freōd*, 'love': for mg 1b, cf. AS. *freō*, 'woman': cf. also Old High Ger. *Fria*, 'The Loving One,' in *friā tag*, Eng. *Fri-day*, 'dies Veneris.')

priya-vādín, *a.* saying pleasant things. priyāpriyá, *n.* comfort and discomfort. [apriya: 1253b.]

V pri (prīpāti, prīpité; priyate; pipráya, pipriyé; āprīṣīt; prītá; prītvá). —1a. prīpāti, gladden, show favor to, propitiate; —1b. prīpāti, have pleasure in; —1c. prīpité, be glad or content; —2. priyate, be glad or content; have pleasure in; love, be favorably inclined to; —3. prītá: glad, pleased, satisfied; loved, dear. [cf. Goth. *frijon*, 'love'; *frijonds*, AS. *freōnd*, 'loving, i.e. friend,' Eng. *friend*; also AS. *freo-þo*, 'a sparing or indulgence, favor, grace, peace,' Ger. *Friede*, 'peace'; Goth. *Friþa-reiks*, Eng. *Frede-ric*, 'grace-ruler, gracious prince': see also under priyá.]

prīti, *f.* —1. pleasure; prītyā, with pleasure, gladly; —2. friendship. [Vpri.] prīti-vacas, *n.* friendship-talk, friendly words.

preñkhá, *a.* rocking, pitching; as *m. n.* unsteady boat, skiff. [Vñkh + pra.]

préta, *ppl.* gone onward, i.e. departed, dead; as *m.* —1. dead man; —2. ghost. [Vi + pra.]

prétya, *grd.* after dying, i.e. in the other world (*opp. to iha*). [Vi + pra, 902.]

préṣṭha, *a.* very pleasant. [Vpri, 470⁴: serves as superl. to priya.]

preṣya, *grdv.* to be sent; as *m.* servant. [V2iç, 'send,' + pra.]

prāiṣyá, *n.* servitude. [preṣya, 1208f.]

próṣṭha, *m.* bench or couch.

proṣṭhe-çayá, *a.* lying on a couch. [1250c, 1270.]

plavá, *a.* swimming; as *m.* swimmer, name of a kind of duck. [Vplu: cf. *πλός*, *πλοφος*, 'a sailing.')

V plu (plávate, -ti; pupláva, pupluvé; áploṣṭa; ploṣyáti, -te; plutá; -plútya, -plúya). float through water or air:

—1. swim; —2. bathe; —3. sail; —4. hover; fly; —5. fly off; hasten away; —6. spring; —*pluta*, floating, and so (see Whitney 78), protracted, of a vowel.

[cf. *πλέω*, *πλέωμαι*, 'float, sail'; Lat. *pluere*, 'rain': for mg of *pluere*, cf. the Eng. intrans. *float*, 'swim,' w. trans. *float*, 'cover with water,' and the intrans. *bathe* w. trans. *bathe*:

closely connected w. *√plu* is the extended form *plud* as seen in Lithuanian *plud-iti*, 'swim, float': w. this, cf. AS. *fleot-an*, 'swim or float about,' Eng. verb *fleet*, 'float, sail, hasten,' Ger. *fließen*, sometimes 'swim,' but usually 'flow'; further, AS. *fleot*, 'raft, ship, fleet,' Eng. *fleet*, 'ships'; also AS. *flota*, 'ship,' Eng. *float*, 'a thing that swims on the surface of a fluid, e.g. a raft' (verb *float* is a denom. of this), Ger. *Floss*, 'raft'; finally Eng. *fleet*, 'streamlet or bay,' whence *The Fleet*, as name of a small affluent of the Thames at London and of a famous prison thereon, and *Fleet Street*, which crossed *The Fleet*.]

+ *ā*, bathe, intrans.

+ *sam-ā*, —1. bathe, intrans.; —2. bathe, trans.; inundate; suffuse, 10¹⁹.

+ *ud*, spring up.

+ *upa*, hover unto.

+ *vi*, float asunder; drift in different directions; be dispersed; be lost; be ruined or dishonored.

√ *phal* (*phālati*; *paphāla*; *phalitā*; *phullā* [968]). burst, split, intrans. [prob. for *spal*, of which *√spat* (i.e. *asphalt*), 'split, break,' is an extension: cf. Ger. *spalten*, Eng. *split*.]

+ *ud*, burst out or open; *utphulla* [968], expanded, wide open.

√ *phala* (*phalati*). bear fruit; fruit; *phalitām*, impersonally, it is fruited, fruit is borne (by a thing, instr.), 24²². [denom. of *phāla*, 1064.]

phāla, n. —1. fruit; —2. then (like Eng. fruit), the good or evil consequences of human deeds; result; reward or punishment. [perhaps 'the ripe and bursting fruit,' fr. *√phal*.]

phālavant, a. fruitful; yielding good results. [*phāla*, 1233a.]

phulla, a. burst open, expanded, blooming. [see *√phal* and 968.]

phullotpala, a. having blooming lotuses; as n. Blooming-lotus, name of a lake. [*utpala*.]

phēna, m. foam.

√ *bañh* or *bah* (*bādhā* [223⁸]; *caus. bañhāyate*). be thick, firm, strong; *caus. make strong*. [perhaps for *abhagh*: see *bahū* and *bāhū*.]

baka, m. heron, *Ardea nivea*.

baka-mūrkhā, m. heron-fool, fool of a heron. [1280b.]

baddha-maṇḍala, a. having constructed-circles, i.e. ranged in circles. [*√bandh*.]

√ *bandh* (*badhnāti*, *badhnīte* [730]; *babāndha*, *bedhē*; *bandhiyāti*, *bhant-syāti*; *baddhā*; *bāndhitum*, *bānddhum*, *bāddhum*; *baddhvā*; *-bādhyā*). —1. bind; fasten; catch; *esp. bind* (a victim for the gods, i.e.), sacrifice; —*baddha*: bound; caught; fastened; —2. bind together, join; and then (w. a specialization of mg like that seen in the Eng. joiner), construct, e.g. a bridge; compose (verses, cf. Lat. *serere*). [for *abhandh*: cf. *πρω-ερός*, 'connection (by marriage)'; *πρωμα*, *πρωμα*, 'rope'; Lat. *offend-ix*, 'knot'; *fyd-es*, 'string'; *foed-us*, 'league'; Eng. *bind*, *band*: for mgs, cf. Eng. *connection* and *league* w. Lat. *con-nectere* and *ligāre*, 'bind together'.]

+ *ni*, —1. bind; fasten; —2. (bind down together, put down connectedly, i.e.) put into written form, write down, 53⁶.

+ *pra*, bind on; connect onward, form an advancing connection, form a continued series.

+ *sam*, bind together, connect; *sam-baddha*, connected, coherent (w. the same fig. mg as in Eng.).

bandhā, m. —1. a binding; *esp. a binding* to the sacrificial post (see *bandh* 1), sacrifice; —2. band, string. [*√bandh*: cf. Eng. *band*.]

- bāndhana**, *a.* binding; *as n.* bond or bonds. [Vbandh.]
- bāndhu**, *m.* —1. connection or relationship; —2. (*concrete, as in Eng.*) a connection, relative; friend; one who belongs to (a certain caste, *for example*). [Vbandh, 1178.]
- barbara**, *a.* stammering, balbutiens; *as m.* —1. *pl.* foreigners, *of* *βάρβαροι*, name applied by Aryans to non-Aryan folks (*as Welsh and Wälsch by English and Germans to folks that speak a strange tongue*); —2. *sing.* a man of lowest origin; a wretched wight, wretch, 30¹⁰. [cf. *βάρβαρος*, 'foreign, outlandish'; Lat. *balbus*, 'stammering,' whence Spanish *bofo*, 'blockhead,' Eng. *booby*.]
- barha**, *m. n.* tail-feather. [prop. 'pluckings,' Vbh̥h, 'pluck': cf. the no less arbitrary specialization of *mg* in Eng. *pluck*, 'that which is plucked out after killing a beast, its liver, lights, heart,' and, fig., 'courage.']
- barhiṇa**, *m.* peacock, 68². [transition-stem fr. *barhin*, 1223f, 1209c.]
- barhin**, *m.* (having tail-feathers, *i.e.* the tail-feathered bird *kar'* *ῥοχῆν*), the peacock. [barha.]
- barhis**, *n.* grass or straw of Kuṣa-grass, spread over the sacrificial ground to serve as a place for the oblations and as a seat for gods and offerers. [prop. 'that which is torn up, vulsum, pluckings,' Vbh̥h, 'tear, pluck': for *mg*, cf. Eng. *hay*, 'cuttings,' from *hew*, 'cut.']
- bāla**, *n.* —1. might, power, strength, force; *balāt*, forcibly; —2. *then, as in Eng.*, force (for making war); forces, troops, 5⁴. [for *-vala*: cf. Lat. *valere*, 'be strong, well.']
- bala-dā** [352], *a.* strength-giving. [1269.]
- bālavant**, *a.* powerful. [1233a.]
- balādhika**, *a.* superior in strength. [adhika: 1265.]
- balānvita**, *a.* connected with power; suggestive of power. [anv-ita, vi.]
- balī**, *m.* —1. offering, tribute; —2. *esp.* portion of a daily meal or sacrifice offered as tribute to gods, semi-divine beings, men, animals, *esp.* birds, and even inanimate objects, 65². [perhaps fr. Vbh̥h: if so, cf. for the *mg*, *φάρος*, 'tribute,' w *φάρος*, 'bear, bring.']
- balin**, *a.* mighty, 1². [bāla, 1230a.]
- bālīṣṭha**, *a.* most mighty; very strong. [balin, 468².]
- balonmatta**, *a.* frenzied or crazed with power. [unmatta, Vmad + ud.]
- V bah, *see* bañh.
- bahiṣ-kārya**, *grdv.* to be put outside, to be banished. [bahis and kr, 'do, put,' 1078⁷.]
- bahiṣ-kṛta**, *ppl.* put out, expelled. [bahis and kr, 'do, put,' 1078⁷.]
- bahiṣ-paridhi**, *adv.* outside the enclosure (*see* paridhi). [1310a.]
- bahis**, *adv.* [1111d], outside; *as prep.* outside of, *w. abl.* [1128].
- bahū**, *a.* much, many; *bahu man*, consider as much, think much of, esteem. [Vbañh or bah: cf. *ῥάχος*, 'thick.']
- bahudhā**, *adv.* many times. [bahu, 1104.]
- bahumāna**, *m.* esteem, respect. [Vman + bahu.]
- bahumāna-puraṣsaram**, *adv.* with respect. [1302c2, 1311.]
- bahulā**, *a.* —1. thick; —2. abundant; much. [in *mg* 1, perhaps directly fr. Vbah, 1189, and in *mg* 2, fr. bahu, 1227.]
- bahulāuṣadhika**, *a.* having abundant herbs. [oṣadhi, 1307.]
- V bādh (bādhate; babādhé; śbādhīṣṭa; bādhīṣyāti, -te; bādhitā; bādhitam; -bādhya). press hard; distress; beset. [see Vvadh: cf. Lat. *de-fend-ere*, 'press or ward off'; *offend-ere*, 'press hard upon, hurt.']
- + ni, press down heavily.
- bādhā**, *a.* distressing; *as m.* distress. [Vbādh.]
- bāndhava**, *m.* (having connection or relationship, *i.e.*) a relative; friend. [bāndhu, 1208c.]
- bāla**, *a.* young, not grown; *as subst. m. and f.* —1. child (*distinguished from yuvan*, 'young man,' 28¹²); boy; girl; —2. *applied to a grown person* (*cf. Eng.* childish, puerile), child or booby, *w. double mg*, 61²¹.
- bālaka**, *a.* young; *as m.* child. [bāla.]

bālāpatya, *n.* young offspring, of men and of animals. [apatya.]

bāṣpa, *m.* tears.

bāṣpākula, *a.* agitated by tears. [ākula.]

bāhū, *m.* arm; *esp.* fore-arm; of beasts, the fore-leg, *esp.* the upper part thereof, 101¹⁰. [for **bhāghū**: cf. *πῆχυς*, Doric *πῆχυς*, *φᾱχυς*, 'fore-arm'; AS. *bōg*, 'arm' and 'arm of a tree, i.e. branch,' Eng. *bough*, 'arm of a tree,' Ger. *Bug*, 'shoulder, hip'; also Dutch *boeg*, Eng. *bow*, 'shoulder of a ship,' *bow-sprit*, 'bow-spar.']

bāhu-yuddha, *n.* arm-fight, wrestling.

bāhulya, *n.* abundance; commonness, state of being usual; *concretely*, usual order of things; -*āt*, from or in accordance with the usual order of things, in all probability, 24²¹. [bahula, 121.]

bāhya, *a.* being outside, external; at end of *cpds*, equiv. to Eng. *extra-* at beg. of *cpds*. [bahya, 121: cf. 1208a² end.]

bidāla, *m.* cat.

bimba, *m. n.* disk of sun or moon.

bīla, *n.* cleft; hollow. [perhaps fr. *√bil* or *bid*, collateral forms of *bhid*, 'cleave.']

bīja, *n.* seed, of plants and animals.

buddhā, *ppl.* awakened; illuminé; enlightened; -*esp.*, as *m.* The Enlightened One, epithet of Gautama of the *Čākya* tribe. [*√budh*: for *budh-ta* (160), the formal equivalent of *πυθ-το-* in *ἀπυθτος*, 'not having learned.']

buddhi, *f.* -1. insight, understanding, intellect; mind, 13¹⁸; wit, wits; -2. mind in the sense of opinion (as in Eng.); belief; at end of *cpds*: *vyāghra-buddhyā*, with tiger-belief, (mistakenly) thinking that it was a tiger, 34¹⁶; -3. mind in the sense of purpose, resolve (as in Eng.); **buddhim** *kr*, make up one's mind, 58¹²; **buddhim pra-kr**, *mid.*, put a plan before one's self, decide, 9¹¹. [*√budh*, 1157: for *budh-ti* (160), the formal equivalent of *πυθτις*, *πυθ-τι-ς*, 'an inquiring.']

buddhi-jīvin, *a.* living by one's mind, employing one's intelligence, intelligent.

buddhimant, *a.* possessing understanding; intelligent.

√ budh (*bódhati*, -*te*; *búdhya*; *bubódha*, *bubudhé*; *ábuddha* [160]; *bhotasyāti*,

-*te*; *buddhá*; *bóddhum*; *buddhvá*; -*búdhya*). -1. be awake; -2. come to consciousness; hence -3. notice; give heed to, *w. gen.*, 76¹²; -4. notice, i.e. perceive; and so, become acquainted with; understand; -5. rarely, (like Eng. remember a person, i.e.) present a person with a thing (*instr.*); -*caus.* -6a. cause to notice or understand; -6b. teach; announce to.

[for *ābhudh*, orig. 'be awake,' cf. Church Slavonic *būd-ěti*, 'be awake': the cognate words of the related languages agree closely in form, but show considerable diversity of mgs: *mg* 4 mediates the transition to the idea of the Greek *√πυθ*, *φυθ*, in *πυθίσθαι*, 'find out': *mgs* 5 and 6 form the bridge to the principal Germanic *mgs*, 'offer' and 'command': cf. Goth. *ana-biud-an*, (prob. 'give notice to,' and so) 'command,' AS. *beōd-an*, 'announce, offer, command,' Eng. *bid*, 'announce, offer in words, offer in general, esp. at an auction, declare, proclaim, command, invite,' Ger. *biet-en*, 'offer'; (from an entirely different root is Eng. *bid*, AS. *biddan*, Ger. *bitten*, 'pray,' as in *bid beads*, 'pray prayers'); cf. also Eng. noun *bode*, 'announcement,' whence denom. verb *bode*, 'foretell': for *mg* 5, observe the analogy of Ger. *Jemand bedenken*, 'remember or take notice of a person esp. in one's will, i.e. make a bequest to.']

+ *ni*, attend to, 58¹; understand, know, 7⁹.

+ *pra*, come forth (from sleep) to consciousness; awake, *intrans.*

+ *prati*, awake, *intrans.*; awake, *trans.*, 76⁸.

budha, *a.* awake; intelligent; wise; as *m.* wise man. [*√budh*.]

bubhukṣā, *f.* desire to eat, hunger. [fr. desid. of *√bhuj*, 'frui,' 1149⁴.]

√ 1 bṛh, collateral form of *√vrh*, 'pluck,' *q.v.*

√ 2 bṛh (*bṛnhati*, -*te*; *babárha*; *bṛdhá*; *caus.* *bṛnháyati*, -*te*). be thick, great, strong, in *bṛhánt*, *q.v.*; *caus.* make great, strengthen.

bṛh, *f.* prayer, conceived as a swelling and filling of the heart in devotion. [2 *bṛh*.]

bṛhat-kathā, *f.* Great-Story, title of a collection of stories ascribed to Guṇādhyā (guṇādhyā), and abridged by Soma-deva under the name Kathāsaritsāgara. [bṛhant, 1249a, 1279.]

bṛhád-açva, *a.* possessing great or powerful horses; *as m.* Brihadāçva, name of the sage who narrates the story of Nala to Yudhishtira. [bṛhánt (1249a) + açva, 1298: cf. *Meṃda-σπος*, which is similarly compounded and of like meaning.]

bṛhánt [450a], *a.* great; mighty; lofty. [present ppl. of √2 bṛh, 'be great.']

bṛhas-pāti, *m.* Brihaspati, name of a divinity in which the activity of the pious in their relations towards the gods is personified, the mediator between gods and men, and the type of the priest and of the priestly dignity; *later*, god of wisdom and eloquence. ['lord of prayer,' bṛhas + pāti: for cpd, see 1250 and d, and 1267d; for acct, Whitney 94b; for euphony, 171².]

bāijika, *a.* pertaining to the semen; of guilt, inherited from one's father. [bāja, 1222e and e2.]

brahma-cārya, *n.* life of holiness (bráhmaṇ), walk and conversation of a Brahman student (brahmán), *esp.* chastity; religious studentship, the first of the four periods of a Brahman's life, *see* āgrama. [bráhmaṇ (1249a²) or brahmán (probably both) + carya, equiv. of caryā: acct, 1272, 1213c.]

brahma-cārín, *a.* (busying one's self with, *i.e.*) studying sacred knowledge; *as m.* Brahman student, 65²; *as adj. esp.* observing chastity, 64¹⁴, 100²¹. [bráhmaṇ, 1249a².]

brahmaṇyā, *a.* pertaining or attached to the holy life and study (bráhmaṇ), *i.e.* pious; attached or friendly to Brahman (brahmán). [1212d1.]

brahma-dāya, *m.* sacred-word heritage, heritage consisting of the sacred word. [bráhmaṇ, 1249a².]

brahmadāya-hara, *a.* receiving the sacred word as a heritage.

brahma-dviṣ, *a.* devotion-hating, godless. [bráhmaṇ, 1249a²: acct, 1269.]

bráhmaṇ, *n.* — 1. devotion (conceived as a swelling and filling of the soul with adoration for the gods), worship, *in general*, any pious expression in the worship of the gods; hymn of praise, praise, 73^{4,10}, 74^{4,11}; prayer, 76¹⁵; — 2. sacred word, word of God (opp. to the profane), 60⁸; — 3. divine science, 57¹⁸; sacred learning, theology, theosophy; — 4. holy life, *i.e.* chastity; — 5. the (impersonal) spirit that pervades the universe. [√2 bṛh, 1168.1c: bráhmaṇ (n.) is to brahmán (m.) *as* prayer ('supplication') is to prayer ('supplicant').]

brahmán, *m.* — 1. pray-er, 76¹⁸; worshipper; priest, 88⁹, RV. x. 125.5; pray-er by profession, Brahman; — 2. the impersonal universe-pervading spirit (bráhmaṇ 5), personified as a god, *i.e.* Brahman, the Supreme All-soul, 57^{4,8}; *in the theological system*, the Creator of the world, 67¹⁷. [√2 bṛh, *see* bráhmaṇ.]

brahmarṣi, *m.* priest-sage, priestly sage, *see* 1¹⁴ n. [brahmán (1249a²) + ṛṣi, 127, 1280b.]

brahmavarcaśá, *n.* pre-eminence in sacred learning or holiness. [for brahmavarcaś, which occurs only in derivs: bráhmaṇ (1249a²) + varcaś, 1315c.]

brahmavarcaśvin, *a.* eminent in divine knowledge. ['possessing brahmavarcaś,' q.v.: 1232.]

brahma-vedin, *a.* knowing divine knowledge. [bráhmaṇ, 1249a².]

brahma-hán [402], *a.* Brahman-slaking; *as m.* murderer of a Brahman. [brahmán, 1249a².]

bráhmá, *f.* — 1. *a.* — 1. pertaining to bráhmaṇ, divine; holy, 59⁶; spiritual, 61¹⁵; — 2. pertaining to brahmán, *in both its senses, i.e.*: — 2a. of Brahman; — 2b. of Brahman or (anglicized) Brahma, the Creator, 57²⁸, 58⁹. [bráhmaṇ and brahmán, 1208a² end.]

bráhmaná, *m.* (having to do with bráhmaṇ or prayer and praise and divine science, *i.e.*) priest, 84¹⁵; theologian, Brahman, 57¹⁵; — *f.* bráhmanī, woman of the priestly caste, Brahmanee. [bráhmaṇ, w. usual shift of acct, 1208a.]

brāhmaṇa, *n.* (of a *brahmán*, of a priest or Brahman, *i.e.*) the dictum of a priest on matters of faith and cultus; *esp.* a *Brāhmaṇa*, as designation of one of a class of Vedic writings which contain these dicta. [*brahmán*, *w.* usual shift of *acct*, 1208a.]

brāhmaṇa-vāda, *m.* a statement of the *Brāhmaṇas*. [*brāhmaṇa*.]

√ **brū** (*brāvīti* [632], *brūté*: the second clause of 632 should read "before the initial consonant of an ending"). —1. *act.* say; *w. dat. of person and acc. of thing*, 10²¹, 96¹⁴; *w. acc. of person and either oratio recta* (12⁵, 60^{7,28}, 98¹¹) or *else acc. of thing* (95¹⁸); *speak to, w. acc. of person*, 3¹⁴; *speak of, w. acc. of person*, 11¹⁸; *say, i.e. announce, tell; w. vacas, ṛos eivēiv*, 10¹⁸; *w. punar, answer*, 8²; —2. *middle, brūté* (used *esp.* to introduce *oratio recta* and without designation of the person addressed), *says, inquit*, 20¹⁸, 28¹, 30^{4,13,12}, 35¹⁸.

+ **apa**, remove (the thought or recollection of a thing or person, *acc.*, from a person, *abl.*) by speaking, *i.e.* try to console a person (*abl.*) for the loss of a thing or person (*acc.*), 92¹⁴. [this locution is apparently like the Eng. colloq. phrase "I'll talk it (his opinion) out of him."]

+ **pra**, tell forth, proclaim, 75¹⁸; announce, 88⁷; then (like the Eng. tell of, bad and colloquial tell on), inform against, betray, 93¹⁷.

+ **prati**, speak back to (*acc.*), answer.

√ **bhaks** (*bhákṣati*, -te; *bhákṣitá*; *bhákṣitum*; -*bhákṣya*; *bhákṣáyati* [1041²]). (partake, enjoy, *i.e.*) eat; consume; devour. [old desid. of √*bhaj*, 108g end: cf. *bhikṣ*, and for *mg*, √2aḡ, 'eat.']

bhákṣá, *m.* the enjoying, eating or drinking; food; at end of *adj. cpds*, having as food, living on. [√*bhaks*.]

bhákṣaka, *m.* eater. [√*bhaks*: see 1181a end.]

bhákṣitavya, *grdv.* to be eaten. [√*bhaks*, 964².]

bhákṣin, *a.* eating. [√*bhaks*, 1183².]

bhákṣya, *grdv.* to be eaten, eatable; as *n.* proper food. [√*bhaks*, 963.]

bhága, *m.* —1. (he who deals out, *i.e.*) dispenser; rich or kind master; lord, frequent epithet of *Savitar*—so 74¹⁷; —2. *esp.* *Bhaga*, name of an *Aditya*, from whom welfare is expected and who brings about love and institutes marriage, 89⁶; —3. portion; lot (*w. dur-, su-*); fortune; *esp.* (as in Eng.), good fortune, happy lot; —4. loveliness. [√*bhaj*, 216.1: —1. cf. Old Persian *baga*, 'God'; *Baryānos* *Zēvs* *φῑβύιος*; Slavonic *bogŭ*, 'God'; for *mg*, cf. Eng. lord, AS. *hlāf-ord* (*hlāf-weard*?), 'loaf-ward, loaf-keeper'; —3. for *mg*, cf. the relation of *μῆρος*, 'lot, fate,' to *ἐμ-μῆρε*, 'gat a share.']

bhágavant, *a.* —1. fortunate, possessing a happy lot, blessed; then —2. (like Eng. blessed) heavenly, august, lordly, applied to *Indra*, *Brahma*, *The Self-existent*, the *Wood-deity*, *Sun*, *Moon*, *Earth*, etc.; used, *esp.* in *voc.*, as a form of address, so 94⁸, 26⁴. [*bhága*.]

bhagin, *a.* fortunate; happy; splendid; —*bhaginī*, *f.* sister (the happy one — so far forth as she has a brother). [*bhága*.]

bhagīratha, *m.* *Bhagīratha*, name of an ancient king, who brought the *Ganges* down from heaven. [perhaps fr. *bhagin* + *ratha*, 'having a splendid chariot.']

bhagna, see 967c.

bhagna-bhāṇḍa, *a.* having broken pots or [1308] who broke the pots.

bhagnāḥa, *a.* having broken hopes, disappointed. [*āḥa*, 334².]

bhaṅgá, *m.* a breaking. [√*bhañj*, 216.1.]

√ **bhaj** (*bhájati*, -te; *babhája*, *bhejé* [794e]; *ábhákṣit*, *ábhakta* [883]; *bhajisráti*, -te; *bhaktá*; *bhákṣtum*; *bhaktvá*; -*bhájya*; *caus. bhájáyati*). —1. deal out; apportion; divide; then (as Eng. share means both 'give a part of' and 'have a part of') —2. *middle*, have as one's part, receive; have or take part in; —3. give one's self up to; —4. (choose as one's part, *i.e.*) declare one's self for, prefer, 15³; —5. be-take one's self to; turn to; go to, 20¹⁰; —6. belong to, be attached to; reverse;

love, 9²⁰; — *caus.* cause to have a share, *w. acc. of person and gen. of thing*, 88².

[cf. φᾱγ-εῖν, 'get one's portion, eat,' w. a specialization of *mg* like those seen in Eng. *partake* and *take* as used with the implied object *food* or *drink*, in *bhaktā*, 'thing divided, portion, food,' and in *bhaks*: akin are the names of the two food-trees yielding eatable nuts (acorns, buck-mast), φᾱγός, φηγός, 'oak,' Lat. *fāgus*, 'beech,' AS *bōc*, Eng. *buck*-, 'beech-,' in *buck-mast*, 'beech-nuts,' and *buck-wheat* (so called from the likeness of the kernels to beech-nuts), AS *bēce*, Eng. *beech*: with *bōc*, 'beech,' is ident. *bōc*, 'book,' orig. 'runes scratched on branches of a fruit-bearing tree,' see Tacitus, *Germania*, x.; such a branch was called by a name which became in Old High Ger. *puah-stap* or *buoh-stab*, and meant orig. 'beech-staff,' but the word came to be used for the significant thing on the branch, 'the rune or letter,' AS *bōc-stæf*, Ger. *Buch-stabe*.]

+ ā, *act.*, sometimes *mid.*, deal out to, give a person (*acc.*) a share in a thing (*loc.*).

+ vi, part asunder; divide.

+ pra-vi, divide.

+ sañ-vi, —1. divide a thing (*acc.*) with a person (*instr.*); give a share; —2. present a person (*acc.*) with a thing (*instr.*).

√bhañj (bhanākti; babhāñja; ābhāñk-
ṣīt; bhañkṣyāti; bhagnā [967c]; bhañk-
tvā; -bhāñja). break. [opinions are
divided as to whether √bhañj, 2 bhuj,
and bhām (see these) orig. began w. bhr-;
cf. giri-bhrāj, 'breaking forth from the
mountains': if bhañj does stand for
-bhrañj, then Lat. *frangere*, 'break,'
nau-frag-a, 'ship-breaking' (*tempestas*),
and Ger. *brechen*, Eng. *break* are akin.]

bhañtāra, m. lord. [a transition-stem
(399) fr. bhañt-: corresponding to the
strong acc. s. form bhañtār-am, taken as
if it were bhañtāra-m, is made the nom.
s. bhañtāra-s, etc.; both transition to
the a-declension, and assimilation of *rt*
to *ṭ* are regular in Prakrit.]

bhañtāraka, m. lord, applied to gods
and learned men. [bhañtāra, 1222c 1.]

bhañtāraka-vāra, m. lord's day, Sun-
day.

bhadrá, a. —1. praiseworthy, pleasing;
gladsome, 76⁴, 90¹⁷; —2. good, happy,
84²; *voc. f.*, good lady, 9¹¹; bhadram,
adv., w. *kṛ* or ā-car, do well, 22¹⁷, 23¹⁹;
—3. favorable, auspicious, 86²; —as n.,
sing. and pl., welfare, prosperity, 20¹⁶;
w. *kṛ*, grant welfare to a person (*dat.*),
bless, 69¹¹. [√bhand, 1188a.]

bhadra-kṛt, a. granting welfare; bless-
ing. [1269.]

√bhand (bhādate). receive jubilant
praise.

bhāndiṣṭha, a. most loudly or best
praising.

bhayá, n. —1. fear, anxiety; in *composi-
tion w. the thing feared*, 10¹², 31⁹, 46⁴;
fear of a thing (*abl.*), 40¹⁴; bhayā, from
fear, 20¹¹, 36⁴, 41¹⁷; then, as *conversely*
in Eng., fear (*orig.* 'danger,' so Job 39.22)
has come to mean 'anxiety,' —2. danger,
peril, 25¹⁹, 42²⁴. [√bhī, 1148.1a: for
mg 2, cf. samdeha.]

bhayārta, a. stricken with fear. [ārta.]

bhāra, m. —1. a bearing, carrying; —2.
burden; weight, 50¹; —3. mass, quan-
tity; —4. (*w. specialization as in Lat.*
pondus, 'weight,' then also 'pound') a
particular quantity or measure, in *nir-*.
[√bhr: cf. φωσ-φόρο-s, Lat. *luci-fer(u)s*,
'light-bringing'; AS. *horn-bora*, 'horn-
bearing, trumpeter': for *mgs* 2-4, cf.
Eng. *weigh*, orig. 'bear up, lift,' as in
weigh anchor, AS. *wegan*, 'carry, bear,'
and *weight*, 'burden,' then 'mass,' then
'definite mass.']

bharatá, a. to be supported or main-
tained; *esp.* to be kept alive by the care
of men, as epithet of the god Agni; as m.
Bharata, name of a patriarchal hero.
[√bhr, 1176e.]

bhārgas, n. radiant light; glory. [√bhrj
or bhrāj, q.v., 216.1²: cf. φλόγες, n.,
'flame'; Lat. *fulgur*, 'lightning.']

bhartṛ, m. —1. bearer; —2. supporter,
maintainer; lord; husband, 10²¹. [√bhr,
1182b: cf. Lat. *feror*, 'bearer.']

bhavá, m. the coming into existence.
[√bhū.]

bhavat-pūrva, *a.* having bhavant as first or preceding; -*am*, *adv.* [1811], in a way having bhavant first, *i.e.* with the *voc. s. f.* of bhavant at the beginning of one's begging formula.

bhavadāhārārtham, *adv.* for your food. ['in a way having your food as object,' 1811, 1802c4: bhavant + āhāra and artha.]

bhavaduttaram, *adv.* with bhavant as last (word of one's begging formula). [*acc. a. n.* of *adj. bhavad-uttara*, 1811.]

bhavana, *n.* dwelling, abode, house. [*prop.* 'an existing,' then 'place of existing,' √bhū, 1150.1a. so Eng. *dwelling* and *abode* and Lat. *man-sio* meant 'a waiting, an abiding,' and then 'abiding-place, maison': cf. also *mandira* and *asta*.]

bhāvanta [456], *a.* lordly; -*used in respectful address as substitute* [514] for *pronoun of the second person, and translatable by your honor, thou (e.g. 6²³), ye (e.g. 7⁶, 12¹⁰); used in the pl. of a single person to express greater courtesy*, 19²², 28⁴⁵; *used in the voc. s. m. (bhavas, contracted) bhō, f. bhavati, as word of address, (lord, master, mister,) sir, lady. [prob. a contraction of bhāgavant: cf. 61¹⁰ n.]*

bhavan-madhya, *a.* having bhavant as middle (word); -*am*, *adv.* [1811], with the *voc. s. f.* of bhavant as the middle (word of one's begging formula).

bhavitavyā, *grdv.* deserving to become, destined to be, about to be; *impers.* [900], *mayā bhavitavyam, sc. asti, I must be*, 23¹²; *bhavitavyam, it must be*, 27¹⁴. [√bhū, 964.]

√ **bhas** (bābhasti [678]; *bhasitā*). chew, bite; crush; devour, consume; *bhasita*, consumed to ashes. [cf. φάσ-μῆ, φασ-μῆ, 'barley-groats': w. the 3d pl. *bā-ps-ati* cf. the collateral form *psā* and ψά-μα-θος, 'sand'.]

bhasman, *n.* ashes. ['consumed': see √bhas.]

√ **bhā** (bhāti; *babhād*; *bhāsyāti*; *bhātā*). be bright, shine; appear. [cf. φη-μι, Lat. *fā-ri*, 'make appear, reveal, say'; Eng. *ban*, 'public proclamation, manda-

tory or prohibitory, 'notice (of marriage),' etc.: cf. √√bhā, *bhā*.]

+ *ā*, shine upon; illumine.

+ *ud*, shine out, become manifest, 56²⁰.

+ *nis*, shine forth from (*abl.*), *fig.*

+ *pra*, shine forth; begin to be light (of the night).

+ *vi*, shine far and wide.

bhāgā, *m. part.* -1. allotted part, 96²⁰; share, 84¹⁰; lot; *esp. happy lot*; -2. in *post-Vedic*, portion (*not* lot), 64²²; -3. place, spot (cf. Eng. *parts*, 'regions'). [√bhaj.]

bhāga-dhēya, *n.* (bestowal or allotment of a part, *i.e.*) portion, 88⁷; *esp. bestowal of a goodly lot, blessing*, 82⁴. [1218c.]

bhāgaças, *adv.* part by part; gradually. [bhāga, 1106.]

bhāgiratha, *a.* of Bhagiratha; -*i*, *f.* the stream (*nadi*) of Bh., the Ganges. [bhagiratha, 1208f.]

bhāgya, *n.* lot; fate; *esp. happy lot*; luck; *bhāgyena*, luckily. [bhāga, 1211.]

bhājana, *n.* vessel, dish. [*lit.* 'receiver,' √bhaj, mg 2: 1150.1b.]

bhāṇḍa, *n.* -1. vessel, pot; vat; dish; -2. *generalized (like pātra), utensil*; wares or ware.

bhāṇḍa-mūlya, *n.* capital consisting of wares; stock in trade.

bhānd, *m.* light; beam. [√bhā, 1162.]

√ **bhām** (*bhāmitā*). rage, be angry. [*orig.*, perhaps, 'be agitated,' and so, a *Prakritic* form of *bhram*, *q.v.*: for loss of *r*, see under √bhañj.]

bhāma, *m.* rage, fury. [√bhām.]

bhārā, *m.* burden. [√bhr.]

bhārata, *a.* descended from Bharata; as *m.* descendant from Bharata, epithet of Yudhishtira, to whom Brihadaçva tells the story of Nala. [bharatā, 1208f.]

bhārika, *m.* carrier. [bhāra.]

bhāryā, *grdv.* to be supported or maintained; -*ā*, *f.* wife. [√bhr, 963b.]

bhāryātva, *n.* condition of being wife or (among animals) mate. [bhāryā.]

bhāva, *m.* -1. the becoming, 61²; existence, 15¹²; being; in *cpds.* used as *equiv. to the suffix tva or tā*, condition of being; 35²¹, 49¹²; -2. (way of being, *i.e.*) con-

dition; -3. (way of being, *i.e.*) nature; -4. natural disposition; feeling; -5. feelings; heart, 30¹⁸; -6. the existent; existent thing, 66⁹. [√bhū, 1148.2.]

bhāvin, *a.* becoming, coming into existence; about to be, destined to be, 18⁹; future, 38¹⁸; -inī, *f.* a beautiful woman. [√bhū, 1183⁸ end.]

√bhāṣ (bhāṣate; babhāṣé; ābhāṣita; bhāṣitá; bhāṣitum; bhāṣitvá; -bhāṣya). speak; talk; say. [perhaps for ābhāṣak, a sk-formation fr. √bhā: 182a.] + abhi, speak unto, address, *w. acc.*; speak, *without object*. + prati, speak back, answer.

bhāṣā, *f.* speech, language. [√bhāṣ.]

bhāṣita, *ppl.* spoken; *as n.* [1176a], what is spoken, the words. [√bhāṣ.]

√bhāś (bhāśati, -te; babhāśé; bhāśitá). shine. [cf. √bhā.] + prati, shine over against, make a show, appear well.

bhāś, *n.* light. [√bhāś: but cf. 1161.1c².]

bhāś-karā, *m.* the sun. ['light-making': 171⁸.]

√bhikṣ (bhikṣate; bibhikṣé; bhikṣiyé; bhikṣitum; bhikṣitvá). desire to have a share for one's self, wish for; *then* (like the Eng. desire, 'express a wish for'), request; beg; *esp.* go begging for food. [old desid. of √bhaj, 108g¹ end: cf. bhakṣ.]

bhikṣā, *f.* -1. the act of begging, begging; -2. that which is got by begging, alms. [√bhikṣ, 1149⁴: *w.* the relation of 1 to 2, cf. that of Eng. *getting*, 'act of getting,' to *getting*, 'that which is got.']

√bhid (bhinātti, bhintté; bibhēda, bi-bhidé; ābhet [832]; bhetayāti, -te; bhinnā [957d]; bhēttum; bhittvá; -bhidyā). cleave, cut asunder; break in twain, 102¹⁴; smite sore (in battle), 81⁶; pound, bruise, crush (as a reed), 70¹⁶; pierce. [orig. 'split, crush': cf. Lat. *findo*, 'cleave,' perfect *fidī*; Ger. *beissen*, Eng. *bite*; also *bit*, 'morsel,' and *bit*, 'part of a bridle'; *bitter*, used of a sword, *w.* a trace of the orig. mg. Beōwulf, 2705; *caus. bait*, in *bait a bear*, 'make dogs bite him,' and *bait a horse*, 'let him eat.']

+ pra, split forth or open.

+ vi, split asunder; break to pieces, destroy.

bhiyās, *m.* fear. [√bhī, 1161.2c.]

√bhiṣaj (bhiṣakti). heal.

bhiṣáj, *a.* healing; *as m.* healer. [√bhiṣaj, 1147.]

√bhī (V. bhāyate; V. and later, bibhēti; bibhāya; ābhāyāt; bhoṣyāti; bhītá; bhētum; *caus.* bhīṣyate [1042f]). fear; be afraid of (*abl.*); bhīta, having feared, frightened; *caus.* affright. [*w.* bi-bhē-ti, cf. Old High Ger. *bi-bē-t*, 'trembles,' whose *bi-* is syllable of reduplication, Ger. *bebt*, AS. *beofað*, 'trembles': the connection of these words with *φέ-β-μαι*, 'am afraid, flee in fright,' and *φόβος*, 'fear,' is still a moot-point.]

bhī [351], *f.* fear. [√bhī, 348.1.]

bhītá, *ppl.* feared; *as n.* [1176a], fear.

bhīmá, *a.* fearful, terrible; *as m.* Bhīma, name of a Vidarbhan king. [√bhī, 1166b.]

bhīma-parākramá, *m.* terrible strength or courage. [1264, 1267.]

bhīmá-parākrama, *a.* possessing bhīma-parākramá, 1¹¹, 2⁸. [1293.]

bhīma-śāsana, *n.* command or summons of Bhīma. [1264, 1267.]

bhīrá, *a.* timid. [√bhī, 1192.]

√bhuḥj (bhuḥjāti; bhuḥgná; -bhuḥjya). bend; turn; make crooked. [so far as the meaning goes, the following words may well be taken as cognate: *φύγ-ειν*, Lat. *fug-ere*, 'turn about, flee'; AS. *būgan*, 'bend, turn about' (*intrans.*), sometimes also 'flee,' Eng. verb *bow* (as in *bow down*), 'bend'; AS. *boga*, Eng. *bow*, 'arcus,' *el-bow*, *rain-bow*; Ger. *bieg-sam*, 'pliable,' Old Eng. *būh-sum*, 'pliable, yielding,' Eng. *burom*, 'lithe, lively, vigorous': but the Germanic *g* raises phonetic difficulties which are not yet satisfactorily cleared up.]

√2 bhuḥj (bhuḥnakti, bhuḥnkté; bubhōja, bubhujé; ābhujat; bhokṣyāti, -te; bhukṣtá; bhōktum; bhukṣtvá). -1. enjoy; in *Veda*, (have use with, *i.e.*) have the use of a thing (and so *w. instr.*); -2. in later Skt. (like Ger. *geniessen*, cf. also *bhoga* and *bhojana*), enjoy *esp.* food,

w. acc.; -3. *without object*, take one's meal; then -4. enjoy (things that are not food), *w. acc.*, 10⁹; -5. reap the fruit (of sin) at the hands of a person (*gen.*), 79¹⁷; -6. *caus.* cause to take food, feed. [if for √bhruj (but this is doubtful—see √bhañj), then cf. Lat. *frui*, *frugvi*, 'have use with' (a thing, hence *instr.-abl.*), 'enjoy'; *frug-es*, 'fruit'; AS. *brūcan*, 'enjoy' (food or drink), 'use', Eng. *brook*, orig. 'use', now 'put up with.']
 + *anu*, reap the fruit (of good or evil deeds).
 + *upa*, -1. enjoy, *esp.* (enjoy food, *i.e.*) eat; -2. reap the fruit (of good or evil deeds).
bhujam-gama, *m.* serpent. ['going with bending or with crooking': *bhujam*, *grd* of √1bhuj, 995: for *mg*, cf. *khaga*.]
 √ **bhur** (*bhurāti*). make short and quick motions, twitch, jerk, kick, struggle, stir. [cf. *φύρω*, 'stir around, mingle'; *φλύω*, 'bubble'; Lat. *fur-ere*, 'be agitated, rage'; *de-fru-tum*, 'boiled off'; Eng. *brew*, 'boil'; *broth*, 'bouillon'.]
bhurana, *a.* (like the Eng. stirring, *i.e.*) both -1. moving quickly and -2. active, busy. [√bhur, 1150.2c.]
 √ **bhuranya** (*bhuranyāti*). be stirring, busy. [√bhurana, 1059d.]
bhūvana, *n.* -1. being, existence; -2. world; -3. with *vīgva*: *sing.*, tout le monde; *pl.*, all beings. [√bhū, 1150.2c.]
bhuvana-traya, *n.* world-triad, *i.e.* heaven and atmosphere and earth.
bhūvas, the second of the so-called "utterances" (see *vyāhṛti*), *bhuvast*, interpreted as air or atmosphere, on account of its position between *bhūr* and *svast*. [prob. nothing more than the *voc. pl.* of *bhū*, 'O ye spaces'.]
 √ **bhū** (*bhāvati*, -*te*; *babbhūva* [789a]; *ābhūt*; *bhaviṣyati*, -*te*; *bhūtā*; *bhāvitum*; *bhūtvā*; -*bhūya*; *caus.* *bhāvayati*, -*te*). become, 93⁸, 40²¹, 57⁸, 67²¹, 31⁷; come into being, 92¹⁷; arise, happen, take place; exist; very often to be rendered simply by *be*, 2¹⁵, 31⁸, 22, 7¹; -*pūrvam* *ābhūd rājā*, once there was a

king, 48¹; *tathā bhavatu*, so be it, 27¹⁴, so 32¹⁷; *prāñjalir bhūtvā*, (having become *prāñjali*, *i.e.*) assuming suppliant posture, 13²²; -*w. possessive gen.*, become (the property) of a person; *ādhipatyam tasya babbhūva*, lordship became his, he attained lordship, 37¹; *seldom w. dat.*, 96²⁰; -*imperative*, *bhavatu*: (be it, *i.e.*) good; enough; what's the use of talking, 30¹⁸, 42²; the thing is clear, 23⁷, 31⁸; *tad bhavatu*, never mind that, 34⁶; -*bhūta*, see *s.v.*; -*in self-explaining periphrases w. ppl.*, 49¹⁹, 52¹⁷, 99²¹; -*desid.* *būbhūṣati* [1027], desire to be, 70¹⁴. [*w. ābhūt* cf. *ἔφυ*, 'became, grew'; cf. Lat. *fu-it*, 'was'; Old Lat. *fu-at*, 'may be'; AS. *beōm*, 'am'; Eng. *be*.]
 + *anu*, -1. (perhaps be along after, and so) come up with, attain; -2. experience; enjoy, 24⁹; -3. (experience, *i.e.*) make practical acquaintance with, come to understand; perceive; hear, 4²¹.
 + *abhi*, be against [1077⁸], oppress, and so overpower.
 + *ud*, arise up, make itself perceptible.
 + *pari*, -1. be around, surround, encompass; -2. (like the Eng. colloq. get around, *i.e.*) get the better of, prove superior to; be superior to, and so -3. treat with contempt, 37⁵.
 + *pra*, -1. come forth into being; arise; -2. be before (others), have the power; have power, be strong.
 + *vi*, (become asunder, *i.e.*) expand, develop; pervade; -*caus.* cause to expand or open; discover; *vibhāvita*, discovered, found out.
 + *sam*, -1. (unite [*intrans.*] together, and so take form, *i.e.*) be shapen in its old sense, be created; be born, 97²; come into being; become; originate; *sambhūta*, sprung from, 19¹²; -2. exist, 39²; be, 39⁶; *sambabhūva*, am, RV. x.125.8; -3. happen, 20¹²; occur; pass current, 52⁷; -*caus.* -1. (cause to be together, bring into form, *i.e.*) make, accomplish; -2. honor, 80¹²; -3. (bring together, and so, like Eng. conjecture) suppose. [development of *caus. mg* 2 unclear.]

- + *abhi-sam*, (*lit.* become unto, *i.e.*) attain (*e.g.* a condition) by a process of change, enter into (*e.g.* wifehood), 86¹⁹; be born unto (immortality), 97⁸.
- bhū** [351-2], *a.* at end of *cpds*, becoming, being, existent; *as f.* —1. a becoming, being; —2. the place (*for mg*, *cf.* *bhavana*) of being, the world, space; *pl.* worlds, spaces (*cf.* *bhuvā*); —3. the earth, as distinguished from heaven and atmosphere; *bhuvi*, on earth; —4. the land, lands. [Vbhū, 347.]
- bhūtā**, *ppl.* —1. become, been, *i.e.* past; real; —2. having become, being, *used in composition w. its predicate as a grammatical device to give the predicate an adj. form w. number and gender* [1273c], 6⁷, 19⁴, 29⁴, 56¹⁵; —3. *as n.* (that which has become, *i.e.*) a being, divine (90¹⁹) or human or other; creature in general, 21^{18, 22}, 57¹³, 63¹²; created thing, 58¹⁰; world, 91¹³; —4. *as m. n.* uncanny being, ghost, goblin, 55¹⁹; —5. *as n.* element; *pañca bhūtāni*, five elements (earth, water, fire, air, ether, of which the body is composed and into which it is dissolved), 66⁵, 68⁹; *so* 68^{1, 2}. [Vbhū: *cf.* φῦ-τό-ν, 'plant, creature.']
- bhūta-grāma**, *m. sing. and pl.* community of creatures.
- bhūta-bhāṣā**, *f.* language of the goblins or Piçāchas.
- bhū-tala**, *n.* earth-surface, ground, earth. [*cf.* *tala*.]
- bhūti**, *f.* being, *esp.* well-being. [Vbhū: *cf.* φύσις, 'a being, nature.']
- bhū-pa**, *m.* protector of the earth or land, king, prince.
- bhū-pati**, *m.* lord of the land, king, prince.
- bhū-bhāga**, *m.* spot of the earth, place.
- bhūman**, *n.* earth; world. [Vbhū, 1168. 1d: *for mg*, *cf.* *bhū*.]
- bhūmi**, *f.* —1. earth, 57¹¹; ground, 43¹²; —2. land; —3. place, 23¹⁴; *esp.* fit place, proper vessel (*cf.* *sthāna*, *pātra*), 21⁵, 28². [Vbhū, 1167: *for mg*, *cf.* *bhū*.]
- bhūmi-pati**, *m.* lord of the land, king, prince.
- bhūmi-bhāga**, *m.* spot of ground.
- bhūmi-ṣṭha**, *a.* standing on the ground. [*sthā*.]
- bhūyāns**, *a.* more; greater. ['becoming in a higher degree, increasing,' Vbhū, 470².]
- bhūr**, *the first of the three "utterances"* (*see vyāhṛti*), *bhūr!*, O earth. [crystallized *voc. sing.* of *bhū*.]
- bhūri**, *a.* abundant; much. [Vbhū, 1191: *cf.* *bhūyāns*.]
- bhūri-kāla**, *m.* long time.
- bhūri-sthātra**, *a.* having many stations, being in many places.
- bhūrṇi**, *a.* stirring, and so vigilant, jealous (of a god). [Vbhū, 1158. 2, 245b.]
- √ **bhūṣ** (*bhūṣati*; *bhūṣayati* [1041²]). —1. *bhūṣati*, be busy for; —2. *bhūṣayati*, (make ready for, *i.e.*) adorn.
- bhūṣaṇa**, *n.* ornament. [Vbhūṣ, *mg* 2: 1150.]
- √ **bhṛ** (*bṛbharti* [645]; *bhāratī*, -te; *V.* *jabhāra*, *jabhṛé* [789b]; *later*, *babhāra*; *ābhāṣāt*; *bharīṣyati*; *bhṛtā*; *bhārtum*; -*bhṛtya*). bear (*cf. the various senses of bear in Eng.*): *thus*, —1. hold, and so possess; —2. bear (in the womb); *abharat*, she bare, 85¹⁵; —3. endure; —4. carry, convey; —5. (bear, *i.e.*, as in *Latimer*) win; —6. bring (as an offering, *cf.* *off-fer*), 69¹⁴, 82¹⁴; *w.* *ūdhar*, offer the breast, suckle, 78²; —7. (bear, *i.e.*) support; and so (*like Eng.* support), furnish sustenance to, 22²; maintain, *RV.* x. 125. 1; *so also*, keep (on hire); —8. wear (*as Ger.* *tragen* means 'bear' and 'wear'); *w.* *nakhāni*, wear the nails, keep them untrimmed, 64¹⁹. [*cf.* φέρω, *Lat. fero*, *Eng. bear*, 'bear' in its various *mgs*, *Ger. gebären*, 'bring forth': *AS.* *bear-n*, *Eng. bairn*, 'child,' is an old *ppl.* *lit.* 'that which is borne or born'; *cf.* also φέρω, *Lat. fūr*, 'carrier off, thief': *see also* under the *derivs.* *bhara*, *bhartṛ*, and *bhṛti*; *cf.* *bhāra* and the following.]
- + *apa*, carry off, take away, ἀποφέρω.
- + *ava*, bear down (an assailing weapon), ward off.
- + *ā*, bear unto, bring to.
- + *upa*, bring unto.
- + *ni*, only in *ppl.*, *nibhṛta*, (borne down, lowered, *i.e.*) hidden.

+ *pra*, *act. mid.* bring forward; offer; *prabhṛta*, brought forward, made ready. [cf. *προφέρω*, Lat. *prōfero*, 'bring forward.']

√ *bhr̥jj* (*bhr̥jāti*; *bhr̥jā*; *bhr̥jvā*). roast; parch, *esp.* grain. [cf. *φρύγω*, Lat. *frigere*, 'roast': akin w. √ *bhr̥āj*.]

bhr̥tī, *f.* the supporting, maintenance. [√ *bhr̥*, 1157.1a: cf. Ger. *Ge-burt*, Eng. *birth*.]

bhr̥tya, *m.* (one who is to be maintained, *i.e.*) servant. [grdv. of √ *bhr̥*, 963b.]

bhr̥ga, *a.* powerful.

bhr̥ga-duḥkhita, *a.* (powerfully, *i.e.*) exceedingly pained.

bhetavya, *grdv.* to be feared; *bhetavyam*, *impers.* [909], *timendum est*, one should fear, 42³; *na bhetavyam*, never fear. [√ *bhī*, 964.]

bhedā, *m.* fissure, split, breach; a creating of divisions. [√ *bhid*.]

bheḡajā, *f. -ī*, *a.* healing; *as n.* healing (*subst.*). [*bhiḡā*, 1209i.]

bhāikṣa, *n.* begging; *bhāikṣaṁ car*, go a-begging. [*bhikṣā*, 1208e.]

bhāima, *a.* descended from *Bhīma*; *f. -ī*, *Bhīma's* daughter, *Damayanti*. [*bhīmā*, 1208f.]

bhāirava, *a.* fearful, *i.e.* awful; *as m.* Terrible, name of a hunter. [*bhīrā*, 1208c.]

bho, *see* 176a (in 2d ed., see 174b).

bhōga, *m.* enjoyment; use; *esp.* use of food, *i.e.* eating. [√ 2 *bhuj*, 'enjoy,' 216.1.]

bhōgin, *a.* enjoying or having enjoyment; *esp.* enjoying food, well-fed. [not directly fr. √ 2 *bhuj*, but fr. *bhoga*, on account of the *g*, 1230c end.]

bhōjana, *n.* the enjoying, *esp.* of food; the eating; *then (like Eng. eating)*, food. [√ 2 *bhuj*, 'enjoy,' 1150.1a.]

bhojyā, *grdv.* to be eaten; *as n.* food, supply of food. [√ 2 *bhuj*, 'enjoy, eat,' 963d.]

bhobhavat-pūrvaka, *a.* accompanied [1802c2] by *bhos* or *bhavant*; *-am, adv.* [1311], with *bhos* or *bhavant*.

bho-bhāva, *m.* the becoming *bhos*; *w. nāmnam*, the becoming *bhos* of names,

i.e. the use of *bhos* instead of a person's real name.

bhos, *excl. of address.* thou, sir!, O!, ho!, halloo!; *often repeated*, *e.g.* 6²³. [for origin, see *bhavant*: for euphonic combination, see 176a (in 2d ed., see 174b).]

bhoḡ-ḡabda, *m.* the word *bhos*.

√ *bhraṅ* or *bhraḡ* (*bhraṅate*; *bhraḡyati* [787]; *ābhraḡat*; *bhraḡā*). fall.

+ *apa*, fall off; *see* *apabhraḡa*.

bhraṅga, *m.* fall; ruin; loss. [√ *bhraṅ*.]

√ *bhram* (*bhrāmati*, *-te*; *bhrāmyati*, *-te* [763]; *bābhrama*; *bhramiyati*; *bhrāntā* [955a]; *bhrāmitum*, *bhrāntum*; *bhrāntvā*; *-bhrāmya*, *-bhrāmya*). — 1. move unsteadily or without aim; wander; roam, 36¹², 23⁵; flutter, of insects, etc.; — 2. move in a circle, rotate; — 3. *fig.* be wandering (of the mind); be agitated or confused.

[the orig. meanings seem to have included irregular and aimless and rotary motion as applied to water, wind, and fire, and also to have been transferred to the sound thereof: cf. the derivs *bhīmi*, 'whirlwind', *bhrāmā*, 'whirling flame' and 'whirlpool', and *bhrāmara*, 'bee': cf. *βρέμειν*, 'rage', 'roar' (of storm and wave), *βρόμος*, 'rage, roar'; Lat. *fremere*, 'rage, roar'; Ger. *brummen*, 'hum, rumble'; AS. *brim*, 'surf, surge', Eng. *brim*, 'place of surf, edge, margin'; Old Eng. *brim*, 'flame, fire', preserved in Eng. *brimstone*, 'fire-stone': see also √ *bhām*.]

+ *pari*, wander around.

+ *sam*, be much confused; *sambhrānta*, agitated, perplexed, in a flutter.

√ *bhrāj* (*bhrājate*, *-ti*; *bābhraja*; *ābhraḡ* [890 or 833?]; *bhrājisvāte*). shine; be radiant; flame; *fig.* be radiant (with beauty or glory). [cf. *φλέγω*, 'flame, burn'; *φλέγμα*, 'flame'; Lat. *flam-ma*, *flag-ma*, 'flame'; *fulg-ere*, 'shine, lighten'; AS. *blāc*, 'shining, splendid' (of fires and flames), then 'white' (of the dead), Eng. *bleak*, 'pale'; *bleach*, 'whiten.']

+ *vi*, shine.

bhrātṛ [373], *m.* brother. [origin unknown, cf. 1182d: cf. *φράτηρ*, 'brother, esp. one of a brotherhood or clan,' and

so, 'clansman'; Lat. *frā-ter*, 'brother'; Eng. *brother*.]

bhrātṛ-sthāna, *a.* (having, *i.e.*) taking the brother's place; as *m.* representative of a brother.

bhrūva, *for* bhrū *at end of cpds*, 1315c.

bhrū [351], *f.* brow. [cf. *ò-ppú-s*, 'eye-brow'; AS. *brū*, 'eye-lid'; Eng. *brow*.]

ma [491], *pron. root*, see *ahám*. [cf. *μέ*, Lat. *me*, AS. *mē*, Eng. *me*.]

√ *manh* (*mánhate*). make great or abundant a thing (*acc.*) for a person (*dat.*), grant abundantly to. [for *magh*, cf. *magha*: orig. 'be great,' and trans. 'make great or high,' and essentially ident. w. *√mah*: see under *√mah*: for *mg*, cf. Lat. *largus*, 'large, liberal,' w. *largiri*, 'give liberally,' and Eng. *large* with *largess*.]

mánhiṣṭha, *a.* granting most abundantly, most generous. [√*manh*, 467.]

ma-kāra, *m.* the letter *m*. [Whitney 18.]

makhá, *a.* jocund. [cf. *√mah*.]

magádha, *m. pl.* Magadhans, name of a people; Magadha, name of their country, Southern Behar.

magadha-deça, *m.* the land of Magadha.

√ *magh*, see *manh*.

maghá, *n.* liberal gift; bounty. [√*magh*, *i.e.* *manh*.]

maghávan [428], *a.* —1. abounding in liberal gifts, generous; *esp.*, as *m.*, generous (patron), designation of the rich lord who institutes a sacrifice and pays the priests, 88¹—cf. *sūri*; applied in particular to Indra, as Rewarder (of priests and singers), 70⁶, 71⁶, 73²⁰, 75¹⁰; —2. in the *Epos*, The Generous One, standing epithet of Indra, 5¹¹. [*maghá*, 1234.]

maṅgalá, *n.* —1. welfare, luck; —2. anything lucky, auspicious, or of good omen; —3. old or traditional usage, 59¹⁸.

maṅgalya, *a.* lucky, auspicious, of good omen. [*maṅgalá*, 1212d4.]

mac-chiṣya, *m.* pupil of me, my pupil. [*mad* + *chiṣya*, 159, 203.]

√ *majj* (*májjati*, -te; *mamájja*; *ámajjit*; *mañkṣyáti*, -te; *majjisyáti*; *magná*

[957c]; *májjitum*; -*májya*). sink under; dip one's self; dive; duck or sub-merge, *intrans.* [perhaps orig. *magh*, 'get into': cf. *madgu*, 'duck'; Lat. *mergere*, 'duck'; *merg-us*, 'diver' bird: for the phonetic relations, cf. *majjan*, Avestan *mazga*, Church Slavonic *mozgā*, AS. *mearg*, Eng. *marrow*, Ger. *Mark*, all meaning 'marrow,' and, as meaning originally 'the inmost part or pith,' prob. from this root: see *raju*.]

+ *ud*, e-merge.

+ *ni*, sink down; dip one's self, bathe.

majjāo, *Prakrit* for *mārjāra-s* ('cat') and for *maj-jāra-s* ('my paramour').

maṭhara, *a.* perhaps persistent; as *m.* Mathara, name of a man.

maṇi, *m.* —1. pearl; jewel; —2. water-jar.

maṇika, *m.* large water-jar. [*maṇi*.]

maṇḍapa, *m. n.* open hall or pavilion.

maṇḍapikā, *f.* small shed or shop. [*maṇḍapa*, 1222 and d.]

maṇḍala, *n.* disk, circle, ring.

maṇḍūka, *m.* frog; *f.* maṇḍūkī [355b], female frog.

matī, *f.* —1. (thinking upon, *i.e.*, like the Ger. *An-dacht*, see *dhi* 2) devotion; pious hymn or song of praise, 73¹⁰, 79⁶; —2. thought; thoughts, 49⁸; purpose, 73⁶; mind; intention; —3. opinion; —4. understanding, 19⁹; intelligence. [√*man*, q.v.: cf. Lat. *mens*, stem *men-ti*, 'mind'; AS. *ge-myn-d*, 'mind,' Eng. *mind*.]

matī-prakarṣa, *m.* wit-superiority, *i.e.* a fine dodge.

mātsya, *m.* fish. ['the lively one,' √*mad*.]

√ *math* or *manth* (*mathnāti*, *mathnīte*; *mānthati*; *māthati* [746]; *mamātha*, *mamathā*, *mamanthā*, *methā*; *amath-it*; *mathisyāti*, -te, *manthisyāti*; *math-itā*; *māthitum*; *mathitvā*; -*māthya*). —1. stir or whirl; w. *agnim*, produce fire by whirling the stick of attrition in a dry piece of wood; —2. shake, agitate, distress.

+ *pra*, agitate.

mad (*mādati*; *mādyati*; *mamāda*; *amādīt*; *maditā*, *matā*; *māditum*; *mād-*

kyati, -te). —1. bubble, undulate, of water, and as a type of joyousness; **apām ūrmir madann iva stomas**, praise (joyous) as a bubbling water-wave, 81¹⁰; boil, be agitated; —2. *fig.* be (pleasantly excited, *i.e.*) glad; rejoice; *w. instr.*, 83¹²; be exhilarated or intoxicated with joy; —3. *esp.*, as describing the life of the gods and the blessed, be in bliss; *w. cognate acc.*, 83¹⁸; —4. *trans.* gladden, rejoice, 75¹²; intoxicate; **matta**, drunk; —*caus.* —1. *act.* gladden; —2. *mid.* take delight, 84¹⁰.

[the rather rare physical *mg* (1) is prob. the orig. one, *w.* a transfer to *fig.* use, as in Eng. *bubble over with joy or mirth*: cf. *μαδ-δω*, 'be moist'; Lat. *mad-ēre*, 'be soaked, full, drunk'; *mat-ta-s* (*mg* 4) and Lat. *mat-tu-s*, 'drunk': see the collateral form √*mand*, and √*mud*.]

+ *ud*, be out (of one's senses) with excitement; be frantic.

+ *pra*, take pleasure.

mad, so-called stem of 1st pers. pron., 494.

māda, *m.* excitement, inspiration, intoxication, 81⁴; *pl.* intoxicating drinks, *esp.* Soma-draughts, 81¹¹. [√*mad*.]

madiya, *a.* mine. [*mad*, 494⁸, 1215d.]

madgū, *m.* a water-fowl. ['diver', √*majj*, *q.v.*]

mādhu, *a.* sweet; *as n.* sweet food and drink: *esp.* Soma; milk and its products; oftenest honey, 28¹⁸. [cf. *μέθυ*, 'wine'; AS. *medu*, Eng. *mead*.]

madhura, *a.* sweet; of speeches, honeyed. [*mādhu*, 1228a.]

mādhyā, —1. *as n.* middle; *w. nabhasas*, middle of heaven, mid-heaven; *madhye*: in the middle, 57¹²; *w. gen.* [1180] or at end of *cpd.* in the midst of ' ', in ' ', 187, 2⁹; —2. *m. n.* (the middle, *i.e.*) the waist; —3. *as adj.*, used like Lat. *medius*: **samudram madhyam**, in medium mare. [cf. *μέσος, μέσ-jo-s*, Lat. *medius*, Goth. *midjis*, AS. *mid*, Eng. *mid*, 'middle'.]

madhya-ga, *a.* situated in the middle of, tarrying among.

madhya-cārin, *a.* moving in the middle of (*w. gen.*, 1816²), *i.e.* moving among.

madhyamā, —1. midmost, situated between; —2. of middling quality, size, etc.; —3. *as m. n.* the middle (of the body), waist; —4. *as n.* the middle (of anything). [*mādhyā*, 474: cf. 525⁸.]

√ **man** (*mānyate*; *mené* [794e]; *āmaṇṣta*; *maṇsyāte*, -*ti*; *matā*; *māntum*; *matvā*; -*mānya*, -*mātya*; *desid.* *mīmāṇsate*). be minded: —1. think, believe, imagine, 84¹⁸, 43¹⁸; conjecture; **yadi nānyathā manyase**, if thou art not otherwise minded, if thou art agreed, 25⁸; *manye*, inserted parenthetically, methinks, 51¹⁸; expect, 52¹¹; —2. consider something (*acc.*) as something (*acc.*), 13¹², 37⁷, 55²⁰, 79⁸; **prāptakālam amanyata**, considered (*sc. it*) an arrived time, thought that the time had come, 18²⁰; **bahu man**, consider as much, esteem, honor; —3. think fit or right, 10¹⁸; —4. think upon, set the heart on, 3⁴; —5. have in mind or view, 88⁶; —*caus.*, see *mānaya*; —*desid.* consider, examine, call in question. [cf. *μέ-μν-α*, 'mind, *i.e.* fix the thoughts on, wish, strive' (see *man* 4); Lat. *me-min-i*, 'keep in mind'; AS. preterito-present *man*, 'am mindful,' and the indirectly connected *mēnan*, Eng. *mean*, 'have in mind, intend.']

+ *anu*, (be minded after another, *i.e.*) follow another in opinion, assent, approve; consent; give leave, *w. acc. of person*, 49⁴; permit, 62⁸.

+ *abhi*, —1. put one's mind upon, desire; **abhimata**, desired, agreeable; —2. have intentions against [1077⁸], plot against.

+ *ava*, (mind, *i.e.* regard downwards, *i.e.*) regarder de haut en bas, look down upon, like the Lat. *de-spicer*, despise, treat with contempt.

mānas, *n.* mind, in its widest sense as applied to the powers of conception, will, and emotion: *thus*, —1. the intellect; the thoughts, 8¹⁸, 10⁶, 66⁷; understanding, 82¹⁷; mind, 10¹⁸, 15¹⁰, 65¹², 18; —2. reflection; excogitation; perhaps the thing excogitated, praise, or (like *dhī* 2) devotion, 73⁷; —3. wish, inclination towards; —4. desire; —5. feelings; disposition;

- heart, 78⁷. [√man: cf. *μῆνός*, 'mind, spirit'; Lat. *Miner-ra*, the goddess 'gifted with understanding.']
- manīṣā, *f.* —1. thought; understanding; *instr.* manīṣā, *adv.* wisely; —2. expression of thought and wisdom in saw, prayer, and hymn (cf. dhī 2). [√man, 1197b.]
- manīṣin, *a.* —1. having understanding, wise; —2. prayerful, devout. [manīṣā, 1230a.]
- mānu, *m.* —1. man; collectively (as in Eng., and like Hebrew *adam*), man, mankind, 73¹⁰; —2. (like Hebrew *Adam*) The Man *καὶ ἔσχατος*, Manu, father of mankind; Manu, as originator of prayer, praise, and sacrifice, 89²; Manu, as type of piety and majesty, 1¹⁰; Manu, supposititious author of the law-book of the *Mānavas*. [cf. Goth. *manna*, Ger. *Mann*, AS. *man*, Eng. *man*: the noun is generalized to a quasi pronoun in AS. *man*, Ger. *man*, like Lat. *homo* in French *on*, but retains a distinct form as noun in Ger. *Mann* (as *homo* does in French *homme*): cf. also *Mannus*, mythical ancestor of the West-Germans (Tacitus, *Germania*, ii.): perhaps related are *Mīnu-s* and *Mīnu-s*, mythical Greek forefathers: the derivation of *manu* fr. √man, 'think,' is unobjectionable so far as the form goes (1178b), but the usual explanation of *manu* as 'the thinker' defies common sense.]
- manu-ja, *m.* man. [prop. adj., 'Manu-born, sprung from Manu,' 1265.]
- manujendra, *m.* (prince of men, i.e.) prince, king, 1⁵. [manuja + indra, 1264.]
- manuṣya, —1. *a.* human; —2. *as m.* man. [manus, 1212d 1: cf. mānuṣa: for mg 2, see mānava.]
- manuṣyatva, *n.* condition of being man. [manuṣya, 1239.]
- manuṣya-devā, *m.* human god [1280¹] or man-god [1280b] or god among men [1264], i.e. Brahman, 95¹.
- manuṣya-loka, *m.* world of men.
- mānus, *m.* man. [cf. mānu and 1154.]
- mano-ratha, *m.* wish. [lit. 'heart's joy,' manas + 2 ratha.]
- mano-hara, *a.* (heart-taking, i.e.) captivating.
- māntu, *m.* counsel, i.e. deliberation; then (like Eng. counsel), result of deliberation, plan, intent. [√man, 1161a.]
- māntṛa, *m.* —1. thought; esp. thought as uttered in formal address, in prayer or song of praise (see dhī 2), or in pious text; —2. usual designation of the hymns and texts of the Vedas; —3. later (when these Vedic texts came to be used as magic formulas), spell, charm; —4. like māntu, deliberation, plan. [√man, 1185b: for mg 3, cf. Lat. *carmen*, 'solemn utterance' (see vcaṇs), then 'magic spell,' whence Eng. *charm*.]
- mantra-da, *a.* giving, i.e. imparting the sacred texts, i.e., as m., Veda-teacher.
- √ mantraya (mantrāyate [1067]). —1. speak with solemn or formal utterance; —2. deliberate. [denom. of mantra — see its various mgs.]
- + anu, follow with a mantra, accompany with a sacred text, like Lat. *prosequi* *vocibus*.
- + abhi, address a spell unto; charm or conjure.
- + ā, speak unto; esp. bid farewell to, 56².
- + ni, invite. [for mg, cf. (under √budh) Eng. *bid*, 'make formal announcement of,' and then 'invite.']
- + sam-ni, invite together, 4²⁰.
- mantravant, *a.* accompanied by sacred texts. [mantra, 1233.]
- mantra-varṇa, *m.* the wording of a sacred text.
- √ 1 mand (mādati; mānānda; āmand-īt). gladden, 74⁴. [collateral form of √mad.]
- √ 2 mand or mad (māmātti; mādati). tarry, loiter. [amplification of āman, 'remain,' the congener of *μῆν-ειν*, Lat. *man-ēre*, 'remain.']
- manda, *a.* —1. tarrying, slow; —2. (sluggish, and so) weak; insignificant; little; —3. (like Eng. *colloq.* slow) stupid. [√2 mand, 'tarry.']
- manda-bhāgya, *a.* having little luck, unlucky.
- mandara, *m.* Mandara, a sacred mountain.

mandāḍara, *a.* having little regard for (*w. loc.*, 308a), careless about. [manda + ḍara.]

mandāra, *m. n.* — 1. coral tree, *Erythrina indica*; — 2. *m. used, perhaps, as name of a man*, Mandāra.

mandira, *n.* dwelling; house; palace. [√2 mand, 'tarry,' 1188e: prop. 'a waiting, an abiding,' and then 'abiding-place, mansion': cf. *madh-ṣa*, 'fold, stable,' later 'monastery': for *mg*, observe that Lat. *mansio*, stem *man-si-on-* (fr. *man-ere*, 'tarry'), meant first 'a tarrying,' and then 'a stopping-place, mansion,' French 'maison'; see also *bhavana*.]

manmatha, *m.* love; the god of love. ['the agitator, distresser,' intensive formation fr. √math or manth, 1148.4, 1002b.]

mānman, *n.* thought; *esp. (like dhī2)* An-dacht, devotion, prayer or praise. [√man, 1168.1a.]

man-māṇsa, *n.* my flesh. [mad, 494.]

manyū, *m.* — 1. mood, *i.e.* temper of mind; then — 2. (*like Eng. mood*) anger, heat of temper. [√man, 1165a.]

māma, *see* 491 and *ma*.

maya, — 1. *called a derivative suffix (see 1225, 161^a), but really a nomen actionis meaning formation, make, used as final element of a cpd, having 'as its make, made of', consisting of, containing in itself*; — 2. *nomen agentis*, maker, former; *esp.* Maya, The Former, name of an Asura, artificer of the Daityas, and skilled in all magic, 45^a. [fr. *mi*, weak form (cf. 954c, 250) of √1mā, 'measure, arrange, form,' 1148.1a and b: so the Eng. deriv. suffix *-hood, -head*, Ger. *-heit*, was once an independent noun, see under *ketu*.]

māyas, *n.* invigoration, refreshment, cheer, gladness, joy. [prop. 'a building up,' fr. √1mi, 'establish,' or fr. the weak form *mi* (cf. 954c, 250) of the kindred and partly equivalent √1mā, 'measure, arrange, form, build,' 1151.1a.]

mayo-bhū [352], *a.* being for or conducing to *mayas*, *i.e.* refreshing, gladdening.

mara, *m.* death. [√mr, 'die.']

marakata, *n.* smāragd or emerald. [cf. *σμάραγδος*, whence Lat. *smaragdus*, Old French *esmeralde*, French *émeraude*.]

marapa, *n.* death. [√1mr, 'die.']

mārici, *f.* — 1. mote or speck in the air, illuminated by the sun; — 2. *later*, beam of light. [cf. *marūt*.]

marici-mālā, *f.* garland of rays.

maricimālin, *a.* having a garland of rays. [maricimālā, 1230a.]

marū, *m.* a waste; desert. [perhaps 'the dead and barren' part, whether of land or water, √1mr, 'die': cf. *Ἀμφι-μαρος*, son of Poseidon; Lat. *mare*, 'sea'; AS. *mere*, 'sea, lake, swamp,' Eng. *mere*, 'lake, pool,' *Winder-mere*, *mer-maid*; AS. *mōr*, Eng. *moor*, 'marshy waste, heath.']

marūt, *m. pl.* the Maruts or gods of the storm-wind, Indra's companions, *selections xxxv, xlii, xlvii, lxvii*. [perhaps 'the flashing ones,' as gods of the thunder-storm, and connected w. a √amar seen in *μαρ-μαρ-ω*, 'flash.']

maru-sthālī, *f.* desert-land, desert.

martavya, *gṛdv.* moriendum; *impersonally, see* 999. [√1mr, 'die,' 964.]

mārtiya, *m.* *like Eng. a mortal, i.e. a man; as a mortal.*

mardana, *m.* crusher; *fig., as in Eng., subduer*. [√mr̥d, 1150.1a.]

marma-jña, *a.* knowing the weak spots. [marman.]

mārman, *n.* mortal part, vulnerable or weak spot, *lit. and fig.* [cf. √1mr, 'die.']

mārya, *m.* man, *esp. young man; pl. (like Eng. men, Ger. Mannen), servants, attendants, henchmen.*

marṣa, *m.* patient endurance. [√mr̥ṣ.]

māla, *n. m.* smut; impurity, physical and moral. [cf. *μέλα-α*, 'dark'; Lat. *malus*, 'bad.']

malla, *m.* — 1. *pl.* the Mallas, a people; — 2. professional boxer and wrestler; one who engages in the *παγκράτιον*, *pancratiast*.

maṣāka, *m.* biting and stinging insect, gnat.

maṣī, *f.* — 1. bone-black; — 2. ink, made of lac or of almond-charcoal boiled in cow's urine.

maṣy-abbhāva, *m.* lack of ink.

√ mah (māhate; māmahé [786]; mahitá; mahitvá; *caus.* maháyati, -te). *orig.* be great or high, and so — 1. *mid.* be glad, rejoice; then (*trans.* make great or high, and so) — 2. *act.* elate; gladden; exalt (*mid.*), 74⁸; — 3. esteem highly, honor.

[for *magh*, cf. *magha*, also √mahñh: for *orig.* mg, cf. participial adj. mahánt, 'great': for mgs 1 and 2, cf. American colloq. use of *high* as 'high in spirit, elated, esp. intoxicated':

— with *orig.* √magh in the mgs 'be great, mighty, i.e. powerful or able,' *trans.* 'make able, help,' cf. *μοχ-λός*, 'helping-bar, lever'; *μηχ-ανή*, 'means'; Goth. *mag*, AS. *mæg*, 'am able,' Eng. *may*:

— with the collateral form *mag*, whose deaspiration is prob. Indo-European, cf. *μέγας*, Lat. *mag-nus*, AS. *mic-el*, Eng. *mickle*, 'great.')

máh, *f.* mahí, *a.* great; mighty, 78⁸; strong; — mahí, *as subst.* the great, i.e. the earth; for *mg*, cf. *pr̥thivī*. [cf. √mah: see 400².]

mahá, *a.* great. [√mah.]

mahánt [450b], *f.* mahatí, — 1. *a.* great (in space, time, quantity, or quality, and so), large, long, mighty, important; significant, 6¹¹; *as m.* great or noble man, 19²¹, 36¹⁰; — 2. *m.* (*sc.* ātman), the intellect, 66⁹, 67¹⁷. [*orig.* ppl. of √mah, q.v.]

mahar̥ṣi, *m.* great Rishi. [mahā + ṛṣi.]

máhas, *n.* greatness; might; glory; gladness; mahobhis, *adv.* with power, 79¹²; joyfully, 73¹³. [√mah, see its various mgs.]

mahá, *used as prior member of a cpd, instead of mahánt*, 1249b, 355a. [√mah.]

mahā-kathā, *f.* great tale.

mahā-kavi, *m.* great poet.

mahā-kula, *n.* (great, i.e.) noble family.

mahā-guru, *a.* exceedingly reverend [1279]; *as m.* person worthy of unusual honor.

mahā-tapas, *a.* (having, i.e.) practising great austerity; *as m.* Great-penance, name of a sage.

mahātman, *a.* having a (great, i.e.) noble nature, noble; magn-animus. [mahā + ātman.]

mahā-dhana, *a.* having great wealth, very rich.

mahā-paṅka, *m. n.* (great, i.e.) deep mire.

mahā-paṇḍita, *a.* exceedingly learned [1279].

mahāparādha, *m.* great crime. [mahā + aparādha.]

mahā-prājña, *a.* very wise [1279].

mahā-bāhu, *a.* great-armed [1294], i.e. stout-armed.

mahā-bhūta, *n.* grosser element, i.e. earth, air, fire, water, or ether (as distinguished from a subtle element or rudimentary atoms).

mahā-manas, *a.* great-minded.

mahā-muni, *m.* great sage.

mahā-yajñā, *m.* great sacrifice, 59⁶ n.

mahā-yaśas, *a.* having great glory, famous.

mahā-rājā, *m.* great prince. [rājan, 1315a.]

mahā-rāva, *m.* great howl.

mahā-vikrama, *a.* having great might or courage; *as m.* Great-might, name of a lion.

mahā-vīrā, *m.* great hero.

mahā-vratā, *n.* great vow. [1267.]

mahā-vratā, *a.* having a mahāvratā, having undertaken a great vow. [1295.]

mahā-siṅha, *m.* great lion.

māhi, *a.* great. [√mah.]

mahitvá, *n.* greatness, might. [1239.]

mahimán, *m.* might; *instr.* mahinā, see 425e. [√mah, 1168.2b.]

mahiṣá, *a.* mighty; mahiṣo mṛgas, the powerful beast, i.e. buffalo, RV.; *as m.*, without mṛga, buffalo, 55⁸; — mahiṣī, *f.* [*acct.* cf. 362b²], the powerful one, *as designation*: of a woman of high rank; of the first wife of a king, 1¹⁶; sometimes of any queen of a king, 50¹. [√mah, 1197b.]

mahí, *see under* mäh.

mahī-kṣit, *m.* earth-ruler, king.

mahī-pati, *m.* earth-lord, king.

mahī-pāla, *m.* earth-protector, king.

√ mahiya (mahiyáte). be glad, happy, blessed. [*prop.* 'be great, high,' denom. of mahi (1061), with the modification of mg mentioned under √mah, q.v.]

mahendrá, *m.* —1. Great-Indra; —2. great chief, 10¹⁸ (*w. mg* 1 also). [**mahá** + **indra**.]

mahendratva, *n.* the name or dignity of Great-Indra. [1239.]

maheçvara, *m.* great lord; *esp.*, as *pl.*, designation of the four lokapālās, Indra, Yama, Agni, and Varuna. [**mahā** + **içvara**.]

mahāujas, *a.* having great strength, mighty. [**mahā** + **ojas**.]

√ **1 mā** (*mīmāte* [660-3]; **mamāś**, **mamé**; **āmāsta**; **mitā** [964c]; **mātum**; **mitvá**; **-māya**). —1. measure; —2. measure with, compare; —3. mete out; —4. arrange, form; build; make, 72². [for 1, cf. *μέτρον*, 'measure'; Lat. *ni-mi-us*, 'not to be measured, excessive'; for 4, cf. *μάτην* and Lat. *mā-nu-s*, 'former, i.e. hand'; *εὐ-ματῆς*, 'handy, easy': see also the collateral form √ **1 mi**, 'build, set up,' and under **mātṛ** and **māś**.]

+ **anu**, (form after, i.e.) re-create in imagination, conceive.

+ **upa**, measure with, compare.

+ **nis**, fashion or make out of (*abl.*); construct.

+ **vi-nis**, lay out (garden).

+ **pari**, measure around, limit.

+ **pra**, measure.

+ **prati**, make (so as to be a match) against, cf. *pratimā*.

+ **vi**, measure out; then (*like Eng.* measure), pass over, traverse (the sky).

√ **2 mā** or **mī** (*mīmāti* [660-3]; **mimāya**). bellow.

+ **vi**, bellow or cry aloud.

māś, *adv.* and *conj.* not, mostly in prohibitions [1122b]: —1. regularly *w. subjunctive*, i.e. augmentless form of a past tense [579-80], 76¹⁶, etc.; in order that not, 53⁷; —2. *w. imperative*, 22², 35¹¹, 50⁴; —3. rarely *w. optative*, 79¹⁷; —4. *w. evam*, not so, 38⁴; —5. *w. u*, mo, see *u*. [cf. *μή*, Elian *μή*, 'not, that not'.]

māśś and **māśśā** [397], *n.* meat, flesh; used also in *pl.* [cf. Church Slavonic *meso*, Prussian *mena*, 'flesh': cf. 64⁷x.]

māśśatva, *n.* the being meat, the etymological meaning of **māśśa**. [1239.]

māśśa-ruci, *a.* having pleasure in meat, greedy for meat.

māśśa-lubdhā, *a.* desirous of meat [vlubbh.]

māṅgalya, *a.* bringing happiness, pleasant. [**maṅgalā**.]

māciram, *adv.* (not long, i.e.) shortly, straightway. [**mā** + **cirām**, 1122b⁴.]

māṭhara, *m.* Māthara, name of a man. [**maṭhara**, 1208f.]

māṇava, *m.* boy, youngster. [not akin *w. manu*, 'man': perhaps for *malnava*: cf. Prussian *malnyz*, 'child'.]

māṇavaka, *m.* manikin, dwarf. [**māṇava**, 1222b.]

māṭariçvan, *m.* Māṭariçvan, mystic name of Agni.

mātula, *m.* mother's brother. [**mātṛ**, 1227²: cf. *μάτρως*, Doric *μάτρως*, 'mother's brother'.]

mātṛ [373], *f.* mother; applied also to the earth, the Dawn, the sticks of attrition (82⁹). [perhaps 'the one who metes out' food to the household, or else 'the former' of the child in the womb, √ **1 mā**, 'measure or mete,' 'form,' 1182d: cf. *μάτρω*, Doric *μάτρω*, Lat. *māter*, AS. *mōder*, Eng. *mother*; also *μαῖα*, 'mother'.]

mātṛtas, *adv.* from the mother, on the mother's side. [**mātṛ**, 1008b.]

mātṛvat, *adv.* as one's mother.

mātrā, *f.* —1. measure; at end of *adj. cpds* [see 1302c3], having . . as its measure, so and so long or high or large, etc.: **jānu-mātra**, knee-deep; **vyāma-mātra**, a fathom broad; —2. the full measure, i.e. limit; at end of *adj. cpds*, having . . as its limit, not more than . . ; and then, these *adj. cpds* being used substantively (1247 III⁴), . . merely, . . only, mere . . ; 27²⁰, 50⁹; such a *cpd* as first member of another *cpd*, 34³, 37⁶; hence —3. from this frequent use of **mātrā** at end of *cpds* in the form **mātrā** (334²), the quasi-stem, **mātra**, *n.* measure, i.e. height, depth, length, breadth, distance (43¹²). [√ **1 mā**, 'measure,' 1185c: cf. *μέτρον*, 'measure'.]

māda, *m.* revelry. [√ **mad**.]

- 1 **māna**, *m. n.* —1. opinion; —2. (*like the Eng. opinion*) estimation, *esp.* good esteem; —3. honor. [*√man*, 1148.2.]
- 2 **māna**, *m.* *like the Eng.* building, and so structure, castle. [*√1mā*, 'make, build,' 1150.1a.]
- 3 **māna**, *m.* —1. *like the obs. Eng.* maker, ποιητής, poet; —2. as name of Agastya's father, Māna. [*do.*]
- māna-da**, *a.* (giving, *i.e.*) showing honor (to others); as *m.* honor-giver, address of a woman to her lover.
- √ mānaya* (*mānāyati*). honor. [*denom. of 1māna*: cf. 1067.]
- mānavá**, —1. *a.* human; descended from man or Manu (*see manu*); —2. as *m.* one of the sons of men, a man; —3. *m.* Mānava, name of a school of the Yajurveda. [*mānu*, 1206c: for *mgs* 1 and 2, observe that Old High Ger. *mennisch*, though prop. an adj. fr. *man*, 'homo,' and meaning 'humanus,' is used also as a subst. meaning 'man,' and used in its Ger. form *Mensch*, 'man,' as subst. only: cf. also *nāra*, *manuṣya*, *mānuṣa*.]
- mānava-dharmaśāstra**, *n.* law-book of the Mānavas or Mānava-school.
- mānasá**, *a.* sprung from the mind; of the mind. [*mānas*, 1208a.]
- mānuṣa**, *f. -ī*, *a.* pertaining to man, human; as *m. man* (*cf. mānava*). [*mānuṣ*, 1208a end: cf. *manuṣyā*.]
- mānuṣa-dāivika**, *a.* of men and of gods. [1257.]
- māndāryá**, *a.* descended from Mandāra; as *m.* descendant of M. [*mandāra*, 1211.]
- mānyá**, *a.* descended from a poet or from Māna; as *m.* the poet's son or Māna's son. [3 *māna*, 1211.]
- māma**, *a.* lit. of mine; *voc. s. m.*, as word of address of a dog to an ass, uncle. [*mama* (491), 1208f.]
- māyá**, *f. -ī*. —1. (*a. working, and so*) a power; *esp.* in *Veda*, supernatural or wonderful power; wile; —2. later, trick; illusion. [*√1mā*, 'make, *i.e.* have effect, work,' 1149, cf. 258.]
- māyā-kapota**, *m.* illusion-pigeon.
- māyākaptā-vapus** [418], *a.* having the form of a phantom-pigeon.

- māyān**, *a.* wily. [*māyā*.]
- māyobhavya**, *n.* gladness, happiness. [*mayobhū*, 1211, cf. 1206c.]
- māra**, *m.* a killing, murder. [*√1mr*, 'die.']
- mārakata**, *f. -ī*, *a.* smaragdine, emerald (*adj.*). [*marakata*, 1208f.]
- māraṇa**, *n.* a killing; *v. pra. āp*, incur killing, get killed. [*caus. of √1mr*, 'die,' 1150.1b.]
- mārātmaka**, *a.* having murder as one's nature, murderous. [*māra* + *ātmaka*, 1302.]
- mārga**, *a.* of or pertaining to game or deer; as *m.* track of wild animals, slot; then, in general, track, way, path. [*mrga*, 1208f.]
- mārja**, *adj. subst.* cleaning, a cleaner, in *cpds.* [*√mrj*, 627^{1.2}.]
- mārjāra**, *m. cat.* ['the cleaner,' so called from its habit of cleaning itself often: fr. *mārja*: formed like *karmāra*, 1226b.]
- mālava**, *m.* Malwa, name of a country in west-central India.
- mālava-viṣaya**, *m.* the land of Malwa.
- mālā**, *f.* crown, wreath, garland.
- mālin**, *a.* crowned, wreathed. [*mālā*.]
- mālya**, *n.* crown, wreath. [*mālā*, 1210.]
- mās** [397], *m.* —1. moon, *see candra-mās*; then (*as in Eng.*), a moon, *i.e.* month. ['the measurer,' *√1mā*, 1151.1c²: cf. *μήνη*, 'moon'; Lat. *Mēna*, 'menstruationis dea'; Goth. *mena*, AS. *mōna*, Eng. *moon*; AS. *mōnas dæg*, 'dies Lunae,' Eng. *Monday*; also *μήν*, stem *μενς*, Lat. *mensis*, 'month'; AS. *mōnað*, prop. 'a lunation,' Eng. *month*.]
- māsa**, *m.* —1. moon, *see pūrṇa-māsa*; —2. month. [*transition-stem fr. mās*, 399.]
- māsa-traya**, *n.* month-triad, three months.
- māsa-ṣaṭka**, *n.* month-hexade, six months.
- māhina**, *a.* glad, blithe. [*√mah*, 1177b.]
- √ 1 mi* (*minóti*, *minuté*; *mimāya*; *mitá*; *-mītya*). build; establish; set up (a post, pillar). [*collateral form* (250a) of *√1mā*, 'make, build,' *q.v.*: cf. *mīt* and Lat. *mēta*, 'post'; *mūrus*, 'wall.']

√ 2 *mi* or *mī* (*mināti*, *mīnāti*; *mimāya*, *mimya*; *āmeṣṭa*; *meṣyāte*; *mītā*; *-mīya*). *minish*, *lessen*; *minish*, *bring low*; *bring to nought*. [cf. *μν-νέ-ω*, Lat. *mi-nu-o*, 'lessen'; AS. positive *min*, 'small'; Old High Ger. comp. *minniro*, *minu-iro*, Middle High Ger. *minre*, Ger. *minder*, 'less'; *μει-ν-ω*, *μην-νέ-ω*, 'less'; Lat. *min-or*, 'less'; *per-mi-tio-s*, 'ruin': fr. AS. *min* comes perhaps Eng. *minnow*, 'very small fish.']
+ *pra*, *bring to nought*; *pass.* *come to nought*, *perish*.

√ *migh*, see *mih*.

mit, *f.* *post*, *pillar*, *prop.* [√1 *mi*, 'set up,' 383b²: for *mg*, cf. Eng. *post*, Lat. *postis*, with *pōnere*, 'set up.']

mitrā, -1. *m.* *friend*, *comrade* (*Vedic only*); *esp.* -2. *Mitra*, *name of an Aditya*; -3. *n.* *friendship* (*rare and Vedic only*); -4. *n.* *friend* (*commonest meaning and gender*).

mitrabandhu-hina, *a.* *destitute of friends and relatives*. [1265, 1252.]

mitra-lābha, *m.* *Friend-acquisition*, *as title of the first book of the Hitopadeṣa*.

mitrātithi, *m.* *Mitrātithi*, *name of a man*. ['having *Mitra* as his guest' or else 'guest of *M.*': the *mg* of the *cpd* depends on its accent (see 1302¹ and 1267¹), and this is not known: *mitrā* + *ātithi*.]

mitrā-vāruṇā, *nom. du. m.* *Mitra and Varuna*. [see 1255 and *a*, and Whitney 94a.]

√ *mith* (*mēthati*; *mimētha*; *mīthitā*; *mīthitvā*). -1. *meet together as friends*, *associate with*, *pair*; -2. *meet as rivals*, *dispute*, *wrangle*, *altercari*. [observe that Eng. *meet* is just such a *vox media* and means both 'harmonize' and 'have a conflict.']

mīthās, *adv.* *together*, *mutually*, *among each other*; *in turns*. [√*mith*, 1111d.]

mīthu, *a.* *wrong*; *false*; *used only in the adv. acc. s. n.* *mīthu* (1111d), and *instr. s. f.* *mīthuyā* (1112e), *wrongly*, *falsely*. [√*mith*: for *mg*, observe that Ger. *verkehren* means both 'to turn the wrong way' and 'to associate with,' whence *Verkehr*, 'intercourse,' and *verkehrt*, 'wrong.']

mīthunā, -1. *a.* *paired*, *forming a pair*; -2. *m.*, *later n.* *pair* (*consisting of a male and female*), *pair of children*; *pair* (*of anything*). [√*mith*, 1177c.]

mīthuyā, *adv.* *falsely*. [see *mīthu*: *acct*!]

mīthyā, *adv.* *wrongly*, *falsely*. [younger form of *mīthuyā*.]

mīthyopacāra, *m.* *false service or simulated kindness*. [*mīthyā* + *upacāra*, 1279, *mīthyā* being used as a quasi-adj.]

√ *mil* (*milāti*; *mimēla*; *miliṣyāti*; *militā*; *militvā*; *-mīlya*). *meet*; *assemble*. [cf. Lat. *mille*, 'assemblage, host, thousand,' pl. *mil-ia*, whence the borrowed Eng. *mile*, 'a thousand (paces), *mil-ia pasuum*'; perhaps *mil-it-es*, 'going in companies or troops' and so, like Eng. *troops*, 'soldiers.']

√ *miṣ*, *mix*, *in the desid.* *mimikṣ* (see 1033), and the *deriv.* *miṣra* or *miṣla*. [cf. *μικ-νυ-μι*, *μικ-νυ-μι*, Lat. *misceo*, *mic-sc-eo*, 'mix'; Old High Ger. *misken*, Ger. *mischen*, 'mix'; AS. *miscian*, *mih-so-ian*, whence Eng. *mix* for *misk* (like *ax*, formerly good English for *ask*); also Eng. *mash*, 'mixture' *esp.* of *grains*, whence verb *mash*, 'mix, and *esp.* *make into a confused mass by crushing*.']

miṣrā, *a.* *mixed*. [√*miṣ*, 1188.]

miṣrībhāva, *m.* *the becoming mixed*, *the mingling* (*intrans.*). [*miṣrībhū*.]

miṣrībhāva-karman, *n.* *mingling-action*, *process of becoming mixed*.

miṣrībhū, *become mixed*. [*miṣra*, 1094.]

miṣla, *same as miṣra*. [1189.]

√ *miṣ* (*miṣāti*; *mimēṣa*; *āmimīṣat*; *miṣitā*; *-mīṣya*). *open the eyes*, *have the eyes open*.

+ *ni*, *close the eyes*; *fall asleep*; *wink*.

√ *mih* or *migh* (*mēhati*; *āmikṣat*; *mekṣyāti*; *miḍhā* [222²]). *make water*. [fr. *migh* (223²) come ppl. *mēghamāna*, and noun *mēghā*, 'cloud': cf. *δ-μυ-έ-ω*, Lat. *ming-ere*, AS. *mig-an*, 'make water': orig. *mg*, 'pour out,' whence on the one hand 'mingere' and on the other 'rain, drip, drop' (cf. noun *mīh*); then, fig. 'drop fatness, bestow richly' (see under *miḍh-vāṇa*).]

mih, *f.* mist. [√mih: cf. δ-μῆχ-λη, 'mist'; AS. *mist*, *smig-st*, Eng. *mist*.]

mīḍhvāṇs, *a.* bestowing richly, bountiful. [said to be perfect ppl. of √mih, 222², 790b, 803².]

mīmāṇsya, *grdv.* to be called in question. [fr. desid. of √man, 1028e, 963.]

mīlḥṣe, see **mīḍhvāṇs** and Whitney 54.

mukta-gāpa, *a.* having a laid aside curse, leaving his curse behind him. [√muc.]

mūkha, *n.* —1. mouth, 39², 40¹⁰, 51¹²; jaws, 18²²; —2. visage, countenance, face, 13²; snout or face of an animal, 44¹²; at end of cpds, esp. *w.* an adj. [1298a], or adjectively used prep. [1305], or adv. [1306] denoting direction: **udañ-mukha**, having a northward face, turning northward; **abhi-mukha**, having the face towards; —3. (like Eng. face) surface, 25²¹; —4. (like Eng. head, and like chief from caput) the head, i.e. chief, best, most excellent, 51²².

mūkhya, *a.* (at the mouth or front, and so) chief, most excellent. [mūkha, cf. mg 4: 1212a.]

√ **muc** (muñcāti, -te [758]; mumóca, mumucó; amucat; mokṣyāti, -te; mukta; móktum; muktvá; -múcyā; mocáyati, -te [1041²]). release; free; let go; let loose, 34¹⁴; lay aside; release esp. from the bonds of sin (93¹⁸) or existence; (let go, i.e. emit or) utter, e.g. sounds; shed (tears); discharge (phlegm, urine, ordure, smells). [orig. mg, 'to free or clear': specialized in Greek and Latin — 'to clear the nose, to snot': cf. ἀρο-μύσσω, σ-μυκ-ῖω, Lat. *e-mung-o*, 'snot'; μυκ-ῖν, 'snout, nose'; Lat. *muc-us*, 'snot': for mg, cf. relation of *snout* to the cognate verbs *snot* and *snite*.]

+ **nis**, let out; release.

+ **pra**, let go forth from, release from, *w. abl.*

+ **vi**, loosen, e.g. a bond (*acc.*) from (*abl.*), 79¹⁸; untie; free; *pass.* be freed or separated from, be deprived of, *w. abl.*, but also *w. instr.* (283²). [for last mg, cf. Eng. *loose* with *lose*.]

mūñja, *m.* sedge; esp. *Saccharum Munja*.

√ **mud** (módate; mumudé; modisyáte; muditá). be glad, rejoice; mudita, glad, happy. [cf. √mad and √lmand.] + ā, in āmoda.

mūni, *m.* —1. pressure, the pressing onward, impetus, 78⁷; —2. a man driven on by inward pressure or impulse, person in a (religious) ecstasy, enthusiast; later —3. any distinguished sage or seer or ascetic, esp. one who has taken a vow of silence (cf. māṇava); hermit, 40⁹, etc.

mumūṛṣu, *a.* wishing to die, about to die, moribund. [fr. desid. of √lmr, 1028b, 1178f.]

√ **muṣ** (muṣṇāti; mumóṣa; ámoṣit; muṣitá; muṣitvā; -múṣya). rob; steal. [cf. mūs, 'the thief, i.e. mouse'; mūs, 'mouse,' and from the shape, 'muscle'; Lat. *mūs*, 'mouse,' whence diminutive *musculus*, 'muscle'; AS. *mūs*, 'mouse' and 'muscle,' Eng. *mouse*; Ger. *Maus*, 'mouse' (whence denom. *mausen*, 'steal,' in which we are brought back again to the orig. mg of the primitive), and also 'muscle of the thumb'; further, μῦσα, *μυσία*, Lat. *mus-ca*, 'fly': see also **muṣka**.]

muṣká, *m.* —1. testicle; —2. pudenda muliebria. [from noun **muṣ**, i.e. (383a²) mūs, 'mouse': for mgs, see under √muṣ: cf. μύσ-χον· τὸ ἀρρεῖον καὶ γυναικεῖον μόριον: *w.* **muṣka**, cf. also Persian *muṣhk*, Eng. *musk*, 'perfume got from a bag behind the navel of the musk-deer.']

muṣka-deṣa, *m.* region of the testes, groin.

muṣṭi, *m. f.* fist.

mūsala, *m. n.* pestle. [181c.]

√ **muh** (mūhyati, -te; mumóha, mumuhé; ámuhat; mohisyāti; mugdhá, mūdhá). be confused; err; lose one's senses; mūdhā, foolish, and as subst., fool, simpleton. [cf. Lat. *mug-er*, 'false player.']

múhu, *adv.* suddenly; in a moment; **muhur muhu**, at one moment — at another, i.e. repeatedly. ['in a bewildering way,' √muh, 1111d.]

muhūrtá, *m. n.* —1. moment; —2. thirtieth of a day, an hour (of 48 minutes), 59¹⁰. [muhus.]

mūḍha, see √muh.

mūtra, *n.* urine.

mūrkhā, *a.* stupid, foolish; *as m.* fool.

[√murch, mg 3.]

mūrkha-ṣata, *n.* fool-hundred.

√murch (murchati; mumurcha; murchitā, murtā [220²]). become rigid: —1. coagulate, acquire consistency; and so —2. take shape, be formed; —3. (become stiff, numb, torpid, and so) become stupid, senseless. [for mg 3, cf. Eng. torpid, 'numb,' and then 'dull, stupid': see mūrti and mūrkha.]

mūrti, *f.* firm body, definite shape, embodiment. [√murch, 220².]

mūrtimant, *a.* having bodily form, incarnate. [mūrti, 1235.]

mūrdhān, *m.* forehead, skull; head; *oftenest figuratively*, highest part; mūrdhni, at the head.

mūla, *n.* root; *fig. (like Eng. root)*, that from which a thing grows or proceeds, root, basis; capital.

mūlya, *n.* price, 47^{a.11}; capital, 46¹⁴. [properly, perhaps, adj. 'pertaining to the root, radical, basal,' and then, as subst., 'basis' of a transaction: fr. mūla, q.v.]

mūṣ, *m. f.* mouse. ['the thief,' √muṣ, q.v.: see 383a².]

mūṣaka, *m.* thief; mouse, 46¹⁷; Mousey, *as name of a man*, 47²¹. [√muṣ, q.v.]

mūṣakākhyā, *f.* the name Mousey. [ākhyā: 1280b.]

mūṣika, *m.* mouse, rat. [√muṣ, q.v.]

mūṣika-nirviṣeṣa, *a.* undistinguished from a mouse.

√1mṛ (mriyāte [773]; mamāra; āmrta; marisyāti; mṛtā; mṛtum; mṛtvā). die; mṛtā, dead. [w. mṛtā, cf. *βροτός*, *μωρος*, 'mortal'; cf. *φλδξ δ-μαρ-αν-θη*, 'flame died away'; Lat. *mor-i*, 'die'; *mors*, stem *mor-ti*, 'death'; Goth. *maur-b-r*, AS. *morðor*, Eng. *murder*, murder: see *amṛta*.]

+ abhi, (*lit.* die against, *i.e.*) affect unpleasantly by dying; *gurupā-abhimṛta*, (affected by a teacher by dying, *i.e.*) bereaved by the death of a teacher.

√2mṛ (mṛpāti; mṛpāti [781]; mūrpā). crush; smash. [cf. *μαρ-ρα-μαι*, 'fight,'

used of "bruisers," *Odyssey* 18.31; *μύλ-η*, 'mill'; Lat. *mol-a*, 'mill'; Eng. *meal* (for mg, cf. *piṣṭa*); AS. *mol-de*, Eng. *mol-d*, 'fine earth' (for mg, cf. *mṛd*): cf. also √mṛd.]

√3mṛ, exists perhaps in *marut*. [cf. *μαρ-μαρ-ω*, *μαρ-μαρ-ω*, 'flash'; Lat. *mar-mor*, 'marble'.]

mṛgā, *m.* —1. (*like AS. deor*) wild animal, beast of the forest, *as opp. to paṇu*, 'cattle,' 67²; then —2. (*w. the same specialization of mg as in Eng. deer*) animal of the genus *Cervus*, deer, gazelle. [perhaps 'the ranger, rover,' √mṛj, q.v.: for 2, observe the use of *deer* in the more general sense in *King Lear*, iii.4.128, "rats and such small deer."]

√mṛj (mārjati [627]; māmārja; āmārjit, āmārjāt; mārjyāte; mṛjā; mārjatum; mṛjtvā; -mṛjya; also mārjitum, mārjitvā, -mārjya). rub off; wipe away; clean; polish.

[original meaning 'move hither and thither over': then, on the one hand, —1: 'range, rove, streifen,' as in Avestan *mərəgh*, and Skt. *mṛga*; and, on the other, —2: 'go over with the hand, *i.e.* rub, wipe, strip (a tree, a cow), milk': for 2, cf. *δ-μύρ-ω*, 'wipe off'; *δ-μύρ-ω*, 'strip off, pluck'; *δ-μύρ-ειν*, Lat. *mulg-ere*, 'to milk'; AS. noun *medc*, Eng. *milk*.]

+ apa, wipe away; also *fig.*, of guilt. [cf. *ἀπομύρ-ω*, 'wipe away'.]

+ pra, wipe off, polish.

√mṛd (mṛlāti, mṛlāyati [1041²]). be gracious; forgive. [for 1, see Whitney 54.]

mṛlikā, *n.* grace, mercy. [√mṛd, 1186⁴, Whitney 54.]

mṛtā, *ppl.* dead; *as n.* [1176a], death. [√1mṛ, 'die.']

mṛtavat, *adv.* as if dead. [mṛta, 1107.]

mṛtyū, *m.* death. [√1mṛ, 'die,' 1165a: see 96¹⁶.]

√mṛd (mṛdnāti; mṛdati, -te; māmārda; mardisyāte; mṛditā; mṛditum; mṛditvā; -mṛdya). press or rub hard, squeeze, crush, smash, destroy.

[extension of √2mṛ, 'crush': cf. ἀ-μαλδ-
δνω, 'destroy' e.g. a wall: w. mṛdú, 'soft,
weak,' cf. Lat. *mollis*, *molvis*, *moldiv-i-s*,
'soft, weak,' and βραδύς, *μπαδύ-s*, 'slow'
(for mg, cf. Ger. *weich*, 'soft,' w. Eng.
weak, and Lat. *lén-is*, 'soft,' w. *lén-tus*,
'slow'):

with √mṛd in *hima-mardana*, 'melting
of the snow,' we might compare μάλδω,
'melt,' Eng. *melt*; but the *s* of the col-
lateral form *smelt* makes this doubtful:
see also *mradas*.]

+vi, destroy.

mṛd, *f.* earth; loam; clay; mound of
earth, 62¹⁸. [prop. 'crumbled earth,'
√mṛd: similar specializations of mg are
frequent: thus AS. *mol-de*, 'crumbling
earth, dust,' Eng. *mol-d*, come fr. a √mal,
the cognate of √2mṛ, 'crush, crumble';
Ger. *Grand*, 'sand,' is fr. the same root
as Eng. *grind*; Ger. *Scholle*, 'clod,' and
zer-schellen, 'break to pieces,' go back to
the same root; logá and loṣṭá, 'clod,'
are derivs of √ruj, 'break.']

mṛdú, *a.* soft; weak. [√mṛd, q.v.]

mṛṇmáya, *a.* made of earth; *w.* gṛha,
house of clay, the grave. [mṛd + maya:
see *maya*.]

√ mṛṣ (mṛṣáti, -te; māmṛṣa, māmṛṣé;
ámṛṣat; mṛṣṭá; māmṛṣtum; -mṛṣya).
-1. touch, mulcere, stroke; grasp, take
hold of; -2. take hold of mentally,
consider. [cf. the Hesychian βρακεῖν,
√μπακ, 'grasp, understand'; Lat. *mulc-
ēre*, 'stroke.']

+abhi, touch.

√ mṛṣ (mṛṣyate, -ti; māmṛṣa, māmṛṣé;
ámṛṣiṣṭa; -mṛṣya; *caus.* māmṛṣyati).
-1. forget, 92¹⁶; -2. (like Eng. not
mind) disregard, treat as of no conse-
quence, bear patiently.

mēka, a setting up, in *su-mēka*. [√1mi,
'establish.']

mēkhalā, *f.* girdle, see 59⁸ π.

meghá, *m.* cloud. [√migh, see mih.]

médas, *n.* fat. [√mid or med (761a),
mēdyati, 'be fat.']

médha, *m.* -1. juice of meat, broth;
-2. sap and strength, essential part, *esp.*
of the sacrificial victim; -3. sacrificial

victim; animal sacrifice. [cf. √mid
under *médas*.]

medhas, wisdom, in *su-medhas*. [equiv.
of medhá.]

medhá, *f.* wisdom.

melaka, *m.* assembly; *w.* kṛ, assemble.
[√mil, 1181.]

modaka, *m.* small round comfit, sweet-
meat. [prop. 'gladdener,' √mud, 1181:
so Eng. *cheer* and *refreshment* are applied
esp. to eatables.]

māuñjá, *a.* made of Munja-grass; -*f.*
-ī, *sc.* mekhalā, girdle of Munja-grass.

[mūñja, 1208f.]

māuñjī-nibandhana, *n.* ligation of
the Munja-girdle.

māuná, *n.* silence. [mūni, 1208d.]

mna, uncertain verbal. minded; assumed
on account of *sumná*. [√mnā.]

√ mnā (mánati; ámnāṣit; mnātá). *col-
lateral form of √man*, 'be minded,' 108g.
[see √man: cf. μ-μνῆ-σκω, 'keep in
mind.']

√ myakṣ (myákṣati; mīmýakṣa [785];
ámyak). be fixed in or on; be present.
+sam, keep together, 73⁴.

mradas, *n.* softness. [√mrad, collateral
form of √mṛd, q.v.]

√ mlā (mláyati; mamlád; ámlāṣit;
mláná). wither. [collateral form of
√1mṛ, 'die,' and so 'perish, decay,
fade.']

mlāna-sraj, *a.* having a withered gar-
land.

√ mluc (mlócati; mumlóca; mluktá).
go.

+apa, go off, retire; apamlukta, re-
tired, hidden.

mlecchá, *m.* barbarian. [√mlech.]

√ mlech (mléccati). speak unintelligibly
or barbarously. [root *•mlēk*: mléccati
is for *•mlēk-aketi*, like *prōchati*, q.v., for
•prkaketī: cf. ἀ-μ(β)λακ-εῖν, √μλακ, 'err,
miss'; βλάξ, βλακ-ός, 'stupid.']

yá [509], relative pron. -1. who, which;
sometimes following its correlative: 7⁶, 17¹⁸,
20⁶, 80¹⁶, 83¹⁶, 52⁷, 73⁹, 78¹⁰, 79⁷;
evambhūto vidvān, yas . . samarthas,

tam doctus . . qui possit, 19⁴; —2. but much oftener preceding its correlative: ya . . ta, 77¹², 69⁷, 3¹², 17¹², 21²², 22⁴, 30¹¹, 32¹⁰; yāni . . eṣām, 74²; yac ca ucyate . . etad ālasyavacanam, and (what is said, i.e.) as for the saying . . that is [fatalists'] eloth-talk, 18^{4,11};

—3. converting the subject or object of a verb into a substantive clause: — sometimes, perhaps, merely for metre: 29², 38⁷, 58⁶; but often for emphasis: 9¹², 56¹², 57⁷; yé pakṣā āsaṇs, té jīmūtā abhavan, what were wings, those became clouds, for té pakṣā abhavan jīmūtā, 93²; ayām yó hótā, kīr u sá yamāsya, who this priest [is], is he also that of Yama, 88¹⁰; so yad, even w. words of different gender and number, as, prajāpater vā etāj jyeṣṭhām tokām, yāt pārvatās, of P. that [was] the first creation, what the mountains are, 92¹⁰; so 95¹⁵, 97¹;

—4. which, what, as adj. pron. agreeing w. incorporated antecedent: ná asmāi vidyūt sipedha, ná yām mīham ākirad dhrādūnim ca, not for him did the lightning avail, not what mist he scattered abroad, and hail, 71⁴; so 71²⁰ to 72², 74⁴, 79², 83², 88⁷; as subst. pron., the antecedent not being expressed, 74^{1,2}, 78¹²;

—5. ya in special connections: ya ya [511], whoever, whichever, whatever, who-soever, etc., 13¹², 45¹²; so ya ka ca, 68¹⁰; ya ka cid, 60²², 68¹²; ya ka cana, 9¹²; ya ka cid, anyone soever, no matter who, quilibet, 21¹¹; so ya ta, 18⁴; —6. two or more relatives in the same clause: yo 'tti yasya yadā māṇsam, when (who) someone eats the flesh of (whom) someone, 29⁷; so 37¹¹, 66¹²; —7. ya, if anybody, si quis (really an anacoluthon): so 79¹²; —8. ya, and . . he, 74¹²; —9. for further illustration, see 512, 511; for derivatives, 510; for influence on the accent of the verb, 595; cf. yad, yasmāt, yāt, yena.

[orig. and primarily a demonstrative (like Eng. *that* and Ger. *der*): cf. ḥs, 'he,' in ḥ ḥ ḥs, 'said he'; ḥs, 'so,' in ouḥ ḥs, 'not even so'; —secondarily a relative (like Eng. *that* and Ger. *der*): cf. ḥs, ḥ or ḥ, ḥ for ḥḥ, 'who, which'; hence yāt,

with which cf. ḥs, 'as'; —but these comparisons are rejected in toto by some.]

√ yakṣ (yākṣate). perhaps an extended form of *yah (*yagh), 'stir, move quickly': and so, on the one hand, pursue, esp. pursue avengingly, avenge, and on the other, dart swiftly (as a suddenly appearing light). [see the following three words and *yah: kinship of Ger. *jagen*, 'pursue, hunt,' is doubted.]

yakṣā, n. spirit or sprite or ghost; as m. a Yaksha, one of a class of fabulous genii, attendants of Kubera; [perhaps 'a restless one,' √ yakṣ: for connection of mgs of root and deriv., cf. the converse relation of Eng. *spirit* or *sprite* to *sprightly*, 'brisk, stirring,' and cf. Scott's "restless sprite."]

yakṣin, a. avenging. [√ yakṣ.]

yākṣma, m. disease. [perhaps, the sin-avenging Varuna's 'avenger,' √ yakṣ, 1166.]

√ yaj (yājati, -te; iyāja, ijé [784²]; āyākṣit, āyaṣṭa; yakṣyāti, -te; iṣṭā; yāṣṭum; iṣṭvā; caus. yājáyati). honor a god (acc.), 99¹²; worship; worship with prayer and oblation (instr.); and so consecrate, hallow, offer; sacrifice; in Veda, active, when one honors or sacrifices (e.g., as a paid priest) on account of another, and middle, when one sacrifices on one's own account; yājamāna, as m. one who institutes or performs a sacrifice and pays the expenses of it; —caus. cause or help or teach a person (acc.) to worship with a certain sacrifice (instr.); serve a person as sacrificing priest. [cf. ḥγ-os, 'worship, sacred awe, expiatory sacrifice'; ḥγ-omai, 'stand in awe of,' e.g. gods; ḥγ-vós, 'worshipped, hallowed'; w. yaj-ya, 'colendus,' cf. ḥγ-ios, 'to be worshipped, holy': different is ḥγ-os, see ḥgas.]

+ ā, get as result of sacrifice a thing (acc.) for a person (dat.), einem etwas er-opfern.

yājatra, a. venerable, holy. [√ yaj, 1185d.]

yājīyāṇs, a. excellently sacrificing, right cunning in the art of sacrifice. [√ yaj, 1184, 468.]

yajur-vedá, *m.* the Veda of sacrificial texts, Yajurveda. [see yajus.]

yājuṣmant, *a.* (possessing, *i.e.*) accompanied by sacrificial texts; —*f.* —**matī** (*sc.* iṣṭakā), Yajushmati, name applied to certain bricks used in building the sacred fire-pile, and so called because each was laid with the recitation of a special text of its own. [yajus, 1235.]

yájus, *n.* —1. sacred awe; worship; —2. sacrificial text, as distinguished from stanza (**ṛc**) and chant (**sāman**); —3. the collection of such texts, the Yajur-veda. [Vyaj, 1154.]

yajñā, *m.* worship, devotion (*so in Veda*); later, *esp.* act of worship, sacrifice, offering (*these the prevailing mgs*). [Vyaj, 1177a, 201.]

yajña-kratú, *m.* sacrifice-ceremony, *i.e.* rite. [1280b.]

yajña-cchāga, *m.* sacrifice-goat. [chāga, 227.]

yajña-pātrá, *n.* sacrificial utensil.

yajñārtham, *adv.* for a sacrifice. [artham, 1302c4.]

yajñīya, *a.* —1. worthy of worship or sacrifice, reverend, holy, divine; —2. active or skillful in sacrifice, pious; as *m.* offerer. [yajña, 1214.]

yajñopavitá, *a.* the sacrifice-cord, sacred cord worn over the left shoulder. [upavīta.]

yājvan, *m.* worshipper, sacrificer. [Vyaj, 1169.1a.]

yāt (**yātati**, —*te*; **yeté**; **áyatiṣṭa**; **yatiṣyáti**, —*te*; **yatitá**, **yattá**; **yátitum**; —**yátya**). —1. *act.* join, *trans.*; —2. *mid.* join, *intrans.*; range one's self in order, proceed in rows, 86¹⁴; —3. *mid.* try to join, strive after; take pains; —4. *caus.* (cause to attain, *i.e.*) requite with reward or punishment. [perhaps orig. 'reach out after' and akin w. **vyam**.] + **ā**, reach to, attain, get a foot-hold. + **pra**, (reach out, *i.e.*) make effort, take pains.

yátas, *adv.* from what (time or place or reason): —1. where, 6¹⁴; —2. because, for, 28²³, 38⁵; *esp.* common as introducing a proverb or the first (only) of a series of

proverbs motivating a preceding statement or action, *e.g.* 19⁷; **yatas** . . **tena**, since . . therefore, 30⁷; *so* **yatas** . . **atas**, 36²; **yatas** . . **tad**, 37⁶; *cf.* **tatas**. [pron. root **ya**, 510, 1098.]

1 **yáti** [519], *pron.* as many, *quot.* [pron. root **ya**, 510, 1157.4.]

2 **yáti**, *m.* ascetic, man who has restrained his passions and abandoned the world; *see āgrama* and 65⁸ n. ['striver, one who takes pains, one who castigates himself,' **vyat**, 1155: its *mg* was perhaps shaded towards that of 'restrainer' by a popular connection of the word with **vyam**, 1157¹, *cf.* 954d.]

yatna, *m.* a striving after; effort; pains; *w. kr*: take pains; bestow effort upon (*loc.*), have a thing (*loc.*) at heart, 1¹⁸; **yatne kṛte**, pains having been taken. [Vyat, 1177.]

yátra, *adv.* where, *e.g.* 11¹⁰; whither; —*correl. w.* **tatra**, 24⁴, 85¹⁹; *w. enā*, 83¹⁹; **yatra yatra**, where soever; **catuṣpathe**, **yatra vā**, at a quadrivium, or somewhere (else), 104²¹. [pron. root **ya**, 510, 1099.]

yáthā, *rel. adv. and conj.* —1. in which way, as; sometimes following its correlative: **tathā** . . **yathā**, 22¹⁴, 43²⁰, 44²⁰; **evam** . . **yathā**, 37⁸; —2. but much oftener preceding its correlative: **teṣāṃ saṃ hanmo akṣāṇi**, **yathā idam harmiam**, **tathā**, of them we close the eyes, as (we close) this house, so, 77¹⁸; *so* 61⁸, 27¹⁴, 21¹⁸, 18, etc.; **yathā** . . **evam**, 18¹⁸, 95^{7,9}; **yathā** . . **eva** (*Vedic*), 86^{12,18};

—3. correlative omitted: **buddhim prakuruṣva**, **yathā icchasi**, decide (so), as thou wishest, 9¹¹; 5²⁰, etc.; *so with verbs of saying, etc.*: **tad brūhi**, **yathā** . . **upadadhāma**, this tell us (*viz.* the way) in which we are to put on . . , 96¹⁴; *so* 88^{6,7};

—4. without finite verb, as mere particle of comparison, as, like, *e.g.* 6¹⁹; *so enclitic at end of a pāda*, 71^{12,15}, 87¹¹, 1⁵, 2⁹, 81¹, 43⁴; in solemn declarations: **yathā** . . **tena satyena**, as surely as . . ; *so*, 13²³ ff.;

—5. combinations (*cf. ya* 5): **yathā yathā** . . **tathā tathā**, according as . . so, the more . . the more, 48¹⁸; **yathā tathā**,

in some way or other (*cf.* ya 5 end), at any rate, 62⁹;

—6. in order that, so that, ut, (so) that: in *Veda*, *w. subjunctive*, 88¹⁴, 89^{4, 10, 12}, 90¹⁰; *later, w. opt.*, 14⁹; *w. fut. ind.*, 3⁴; *w. pres. ind.*, *yathā svāmī jāgarti, tathā mayā kartavyam*, I must act so, that the master wakes, 30¹⁰; *so* 37^{4, 7}, 38²², 39¹; —7. that, *w. verbs of saying, knowing, etc.*, 30⁷; —*for influence on accent of verb, see* 595. [*pron. root ya*, 510, 1101: *cf.* article *ya*.]

yathā-kartavya, *a.* requiring to be done under given circumstances; *as n.* the proper course of action, 41¹¹.

yathākāmām, *adv.* according to wish, agreeably, 16²; in an easy-going way, slowly, 49¹⁴. [*yathā + kāma*, 1313b.]

yathā-kārya, = *yathākartavya*.

yathākramam, *adv.* according to order, in regular series. [*yathā + krama*, 1313b.]

yathāgata, *a.* on which one came; —*am, adv.* by the way by which one came. [*yathā + āgata*, *√gam*, 1313b.]

yathāṅgām, *adv.* limb after limb or limb on limb; *membratim*. [*yathā + ānga*, 1313b.]

yathātatham, *adv.* as it really is, accurately. [*yathā + tathā*, 1313b, 1314a.]

yathābbhimata, *a.* as desired, that one likes. [*yathā + abhimata*, *√man*.]

yathābbhimata-deṣa, *m.* desired place, place that one likes. [1280¹.]

yathāyogyam, *adv.* as is fit, according to propriety. [*yathā + yogyā*, 1313b.]

yathārtha, *a.* according to the thing or fact, true; *as n.* the pure truth. [*yathā + artha*.]

yathārha, *a.* according to that which is fit; —*am, adv.* suitably, according to one's dignity. [*yathā + arha*, 1313b.]

yathāvat, *adv.* according to *le comment*, *comme il faut*, duly. [*yathā*, 1107.]

yathāvidhi, *adv.* according to prescription or rule. [*yathā + vidhi*, 1313b.]

yathā-vṛtta, *a.* as happened; —*am, w. verb of telling*: either the actual occurrence or circumstances (*as nom. or acc. s. n.*), or as it really happened (*as adv.*, 1313b).

yathāṣṛaddhām, *adv.* according to inclination, as you will. [*yathā + ṣṛaddhā*, 1313b, 334².]

yathēpsita, *a.* as desired; —*am, adv.* according to one's wish. [*yathā + īpsita*, *√āp*.]

yathokta, *a.* as (afore-)said; —*am, adv.* as aforesaid. [*yathā + ukta*.]

yād, —1. *as nom. acc. s. n. to ya*, *see ya*; *used in cpds and derivs, see* 510; —2. *as conjunctive adv.* that; *tan na bhadrām kṛtam, yad vigvāsaḥ kṛtas*, therefore it was not well done (herein), that trust was reposed, 22¹⁷; *nīṇyā ciketa, prṇir yad ūdho jabhāra*, he knoweth the secret, that P. offered her udder, 78³; *introducing oratio recta*, 38¹; *yad . . tad*, as for the fact that . . , therein, 36¹; *so* 94¹⁰; *yad vāi tad abruvan*, as for the fact that they said that, indeed, 96²²;

—3. *in causal connections: like Eng. that (i.e. on account of which)*, 78¹⁰; *yad . . tad*, since . . therefore, 17⁴; *yad . . tasmāt*, inasmuch as . . therefore, 15²; since (*i.e. considering that*), 79¹⁴; *purpose*: in order that, 78⁹, 72^{12, 14}; *result*: that, 71^{6, 7}; *etādṛṣṭvā dharmajñā, yan mām hantum udyatāḥ*, so understanding the law, as to undertake to slay me, 28⁵;

—4. *temporal: as*, 86⁶; *tad . . yad*, then . . when, 71²; *yad . . tatas*, when . . then, 92¹²; *so yad . . tādītnā*, 70⁷; *correl. often lacking: yad . . , when . . (sc. then)*, 75¹²; *so* 80³, 81¹⁷; while, 71⁶; —*hence, the temporal use passing insensibly (cf. yad vaçāma, when or if we will, 73¹⁷, and Eng. when w. Ger. wenn) into the conditional*, —5. *if*, 80^{9, 10, 11}; —*yad placed within the dependent clause*, 78³ (*quoted under* 2), 79¹⁴; —*for influence on acct of verb, see* 595. [*pron. root ya*, 510, 1111a.]

yadā, *adv.* when; *yadā . . tadā or tatas*, when . . then; *yadā . . atha, Vedic*, 84^{6, 6, 7}; *yadā yadā, quodocunque, see tadā*. [*pron. root ya*, 1103a.]

yādī, *adv.* if; —1. *w. pres. ind. in protasis: apodosis has pres. ind.*, 20¹⁷, 37¹², 42¹⁴, 43⁷, 65²², 99²¹; *has fut.*, 39²⁰, 44⁴; *has im-*

perative, 10¹⁶; has no finite verb, 18¹⁷, 25⁸, 28⁹, 40¹; —2. *w. fut. in protasis and apodosis*, 9²⁰, 11²; —3. *w. pres. opt. in protasis and apodosis*, 3¹⁷, 98²⁰; —4. *w. no finite verb in protasis: apodosis has imperative*, 32¹⁷, 48¹¹, 84⁹; has no finite verb, 27¹⁸, 28¹², 63⁹; —*alternative conditions*: . . . *vā*, *yadi vā* . . . *vā*, whether . . . , or . . . , or . . . , 28¹²; —*apodosis introduced by tadā* (e.g. 25⁸), *tad* (37¹²), *tarhi* (32¹⁷), or without *adv.* (e.g. 3¹⁷). [pron. root *ya*, 1103d.]

yadbhaviṣya, *a. who says yad bhaviṣyati*, (*tad*) *bhaviṣyati* or "What will be, will be"; as *m. fatalist*; Yadbhaviṣya or Whatwillb', name of a fish. [1814b.]

√ *yam* (*yāochati*, -*te* [747]; *yayāma*, *yemé*; *āyānāt*, *āyamsta*; *yamṣyāti*; *yātá*; *yāntum*; *yamitrá*; -*yāmya*). hold; hold up, sustain, support; hold back, restrain; hold out, offer, grant, furnish; show (the teeth), 77⁴. [cf. *ṇpula*, 'restraint, i.e. punishment']

+ *ā*, hold out, i.e. extend, and so (like *Eng.* extend), lengthen; *āyata*, extended, long.

+ *ud*, —1. raise (the arms, weapons), 35²⁰; —2. (like *Eng.* take up, i.e.) under-take or set about (a thing); *udyata*, having undertaken, *w. inf.*, 28⁶.

+ *sam-ud*, like *ud-yam* [1077b]: —1. raise; —2. set about; *samudyata*, having set about, *w. inf.*, 40²⁰.

+ *upa*, hold on to, take hold of; *esp.*, middle, take to wife, marry, 98⁸.

+ *ni*, hold, restrain; *niyata*, having restricted one's self (to a certain thing), all intent upon one definite object.

+ *pra*, hold or reach out, offer, give; give in marriage (as a father his daughter), 98⁷.

+ *prati-pra*, offer in turn, pass (food), *w. gen.*, 100²¹.

+ *vi*, hold asunder, stretch out.

+ *sam*, hold together, co-hibere, hold in check; *saṁyata*, restrained.

yāma, —1. *a. holding, restraining*; —2. *m.* (holder, i.e.) bridle. [√*yam*.]

yamá, —1. *a. paired, twin, geminus*; as *m.* a twin; —2. The Twin, Yama, who, with

his sister Yamī, constituted the first human pair, *selection* lxiii.; honored as father of mankind (*cf. also manu*) and as king of the spirits of the departed fathers (*pitaras*), *see* 83⁸x.; in later times, regarded as the 'Restrainer' (√*yam*) or 'Punisher,' and ruler of death and of the dead in the under-world, 7¹¹; —yamī, *f.* Yamī, twin sister of Yama. [*so Thomas*, Hebrew *ʾom*, means 'twin.']

yamá-rājan, *a. having Yamá as their king*; as *m. subject of Yama*. [1302a.]

yayāti, *m.* Yayāti, a patriarch of the olden time, son of Nahusha. [perhaps 'The Striver,' √*yāt*, *cf.* 1155.2c: or from √*yā*, 1157.1c.]

yáva, *m. orig. prob. any grain or corn, yielding flour*; later, barley-corn, barley. [*cf. śeid*, *śeif-id*, 'corn.']

yava-madhyama, *a. having a barley-corn middle, i.e. big in the middle and small at the ends, like a crescendo-diminuendo sign*; as *n.* the Yavamadhyama, name of a cāndrāyāna or lunar penance. [1297, 1280b.]

yáviṣṭha, *a. youngest*; *esp. of a fire just born of the sticks of attrition or just set on the altar*. [*superl. to yávan*, *q.v.*, but from the simpler √*yu*, 468.]

yáviṣṭhya, *a. = yaviṣṭha, but always at the end of a páda and as diiambus*.

yáviyāns, *a. younger*. [*comp. to yávan*, *q.v.*, but from the simpler √*yu*, 468.]

yáças, *n. fame, honor*. [1151.2a.]

yaçás, *a. honored, splendid*. [1151.2a.]

yaçí, *f. staff*. [perhaps 'a support,' fr. *yacch*, quasi-root of the present system of *yam*: *cf.* 220, 1157.]

√ *yah*, stir, move quickly, *inferred fr. yaks*, *q.v.*, and *yahva*, 'continually moving, restless.'

√ *yā* (*yāti*; *yayád*; *āyānāt* [911]; *yāsyāti*; *yātá*; *yāntum*; *yātvā*; -*yāya*). —1. go, 39¹; *yātas*, *avasitasya*, of him that journeys (and) of him that rests, 71⁸; *w. astam*, 62¹⁴, *see astam*; —2. go to, *w. acc.*, 43¹⁷, 91⁶; *w. dat.* 49¹⁴; —3. go to, i.e. attain to (a condition): e.g. *devatvāṁ yā*, attain to godhead, i.e. become divine,

19²¹; so 17²², etc.; -4. *yātu*, let it go, no matter, 44⁸.

[collateral form of *vi*, 'go,' 108g: hence *yāna*, 'passage, way,' w. which cf. Lat. *janus*, 'passage, archway,' and the god thereof *Jānus*: fr. *vyā* comes also *yā-ma*, 'period or watch of the night'; *ś-pa*, 'time, season,' Eng. *year*, show a development of mg like that of *yāma*, q.v., but their connection w. *vyā* is doubtful (see 2 *vāra*).]

+ *anu*, go after, follow.

+ *ā*, come hither or to or on.

+ *sam-ā*, come hither together; assemble; *samāyāta*, come.

+ *ud*, go forth or out.

+ *upa*, go or attain unto.

+ *pṛa*, go forth; set out.

√ *yāc* (*yācati*, -te; *yāyācō*; *āyācīṣṭa*; *yācīṣyē*; *yācitā*; *yācitum*; *yācitvā*; -*yācya*). make a request; ask a person (acc.) for a thing (acc.), 46¹⁴; ask a thing (acc.) of a person (abl.), 55²¹.

yāt, adv. as; temporally, so long as, 79¹⁸.

[abl. of pron. root *ya*, 1114a, 510: see under *ya*.]

yātana, *f.* requital; esp. punishment, pains of hell. [*vyat*, 1150.]

yātī, *m.* avenger. ['pursuer,' *vyā*, 1182.]

yāna, *m.* way; as *n.* wagon. [*vyā*, 1150.]

yāmā, *f.* -ī, *a.* of or coming from Yama. [*yamā*, 1208f.]

yāma, *m.* -1. course or going, 78⁵; -2. as in Eng., course (of a feast); -3. watch of the night. [*vyā*, 1166: for mg 2, cf. *περίοδος*, 'way around, circuit, course at dinner,' and Ger. *Gang*, 'course': for mg 3, cf. *περίοδος*, 'time of circuit.']

yāvanta [517], -1. *a.* as great, 101⁹; as many, 64⁴, 105⁴; as much; preceding its correl. *tāvanta*; -2. *yāvat*, adv. as long, while; *tāvat* . . . *yāvat*, so long . . . as, 19², 42⁸; *yāvat* . . . *tāvat*: as long as . . . , so long, 15⁶, 32², 40¹⁸; as soon as or the moment that . . . , then, 44¹⁵, 22⁷; -3. *yāvat*, as quasi-prep. w. acc.: during; up to (in space or time); *sarpavivaraṃ yāvat*, as far as the serpent's hole, 39¹²; *adya yāvat*, until to-day, 24². [pron. root *ya*, 517. cf. *tāvanta*.]

yāvayād-dveṣas, *a.* driving away foes.

[√2 *yu*, 'keep off': see 1309.]

√ 1 *yu* (*yāṭti* [626], 3rd pl. *yuvānti*, mid. *yutē*; *yuvāti*, -te; finite forms Vedic only; *yutā*; -*yūya*). fasten, hold fast; draw towards one, attract; join, unite.

+ *sam*, unite; *saṃyuta*, connected with, i.e. having reference to, 59¹⁴.

√ 2 *yu* (*yuyōti*; *yūochati* [608²]; *āyūṣit*; *yutā*; -*yūya*; caus. *yāvayati*). repel, keep off or separate, trans.; sometimes keep off or separate, intrans.; a Vedic word.

+ *pṛa*, remove; *prayucchant*, removing (intrans.), moving away, and so (like Eng. absent), heedless.

yu, root of 2d pers. pronoun, cf. 494. [cf. *δμεις*, Lesbian *δμμες*, 'ye': kinship of Eng. *ye*, doubtful.]

yukti, *f.* -1. a yoking, harnessing; -2. yoke, team. [*vyuj*, 1157, 219: cf. *ζεύξω*, *εὐρυ-σι-ς*, 'a yoking.']

yugā, *n.* -1. yoke; -2. couple, pair; -3. esp. w. *mānuṣa*, a human generation (as that which is united by common descent), *γένος ἀνθρώπων*; -4. and so, in a temporal sense, an age of the world, see 58¹⁸. [*vyuj*, q.v., 216. 1: cf. *yugma*.]

yugapat-prāpti, *f.* simultaneous reaching or arriving at. [1279 and a.]

yugapad, adv. simultaneously. [apparently acc. s. n. of an adj. *•yuga-pad*, 'pair-footed, even-footed, side by side,' a possessive form (1301) of a descriptive cpd (1280b) *•yuga-pad*, 'pair-foot.']

yugmā, *a.* paired, even; as *n.* pair, couple. [*vyuj*, 1166, 216.5: for mg, cf. *couple*, Lat. *cōpula*, *eco-ap-ula*, *•ap* + *co*, 'fit or join together.']

√ *yuj* (*yunākti*, *yunūktē*; *yuyōja*, *yuyujē*; *āyukta*; *yoksyāti*, -te; *yuktā*; *yóktum*; *yuktivā*; -*yūja*; *yojáyati*). -1. yoke; harness; make ready for draught, used of wagon (101¹⁷) as well as of steed (72⁶); then, generalized, -2. make ready, set to work, apply; use, e.g. the Soma-press-stones, 76¹⁸; *yukta*, engaged upon (*loc.*), busied with, 62¹¹; -3. unite; middle, unite one's self with (*instr.*); *yujāná*, in company with, 73¹²; -4. passive, be

united with (*instr.*), *i.e.* become possessed of, 60¹⁵; **yukta**: possessed of (*instr.*), 1¹²; having · ·, at end of *cpd*, 65¹²; — 5. *pass.* be joined or made ready, and so be fitted, suited; **yukta**, fit, suitable, right, proper, 23¹⁹; **yuktam**, *adv.* fitly, rightly, etc., 36²; — 6. *yojayati* [1041²], apply; lay on, 102¹¹. [cf. *ζεύω-νυμ*, Lat. *iung-o*, 'yoke, harness, join'; w. *yugá*, 'yoke,' cf. *ζυγόν*, Lat. *jugum*, Ger. *Joch*, Eng. *yoke*: for euphony, see 219.]
 + **ud**, *mid.* make one's self ready, set to work, exert one's self.
 + **upa**, *mid.* harness, put to, 73¹⁸; apply, use.
 + **ni**, *mid.* — 1. fasten to; — 2. put (a task) upon, commission; — *caus.* [1041²], set, lay, *e.g.* snares, 24¹⁷. [for *mg* 2, cf. *niyoga*; also Eng. *en-join* w. its Lat. predecessor *in-jungere*.]
 + **pra**, apply, use; w. **namaskāram**, employ, *i.e.* do adoration.
 + **sam**, join together, unite; **samyukta**, at end of *cpd*: joined with, *i.e.* endowed with, 34⁴; connected with, *i.e.* having reference to, 59^{12 14}.
yáj [389, 219, 386b], — 1. *a.* yoked together; as *m.* yoke-fellow, and so comrade, 88²; — 2. *a.* paired, even. [**yuj**: see **ayuj** and **ayuja**.]
yájya, *a.* united, combined. [**yuj**, 1213e.]
yuddhá, *ppl.* fought; as *n.* [1176a], fight, battle, contest. [**yudh**, 1176, 160.]
yuddha-varṇa, *m.* a sort of battle; a battle, so to speak.
y yudh (**yúdhyate**; **yuyudhé**; **áyuddha**; **yotayáte**; **yuddhá**; **yóddhum**; **yúddhya**). fight. [cf. *δωμῖν*, *ωδμῖν*, 'battle.']
 + **ā**, fight against.
yúdh, *f.* fight. [**yudh**.]
yudhi-ṣṭhira, *m.* Yudhishtira, son of Pāṇdu and Kuntī, to whom Brihadāçva tells the story of Nala; see 1¹⁴ n. ['firm in battle,' **yudh-i** (1250c) + **sthira**.]
y yup (**yuyópa**; **yupitá**; **yopáyati** [1041²]). set up an obstacle, block or bar the way; hinder, thwart, 80¹⁰; obstruct or clog, see 86⁰ n.
yuvá, *pron. stem*, 2d *pers. dual*, 491.

yuvati, serving as a feminine to **yúvan**, young woman; maiden. [1157.3 end: perhaps *pres. ppl.* of **ylyu**, 'attract.']
yúvan [427], *a.* young; as *subst.* young man (distinguished from **bāla**, 'child,' 28¹²); youth (used even of youthful gods). [perhaps fr. **ylyu**, 'attract,' suffix **an**, not **van**, 1160: see **yaviyāns**, **yaviṣṭha**, **yuvati**: cf. Lat. *juven-i-s*, 'young'; w. *juven-cu-s*, 'young,' cf. Germanic *yurunga*, *yunga*, Eng. *young*; also Old Eng. *yung-be*, Spenser's *youngth*, Eng. *youth*.]
yusmá, see 491.
yūthá, *m. n.* herd. [prop. 'a union,' **ylyu**, 'unite,' 1163: for *mg*, cf. also Ger. *Bande*, 'gang or set of men,' and Eng. *band*, 'company,' both indirectly fr. the root of *bind*.]
yūtha-nātha, *m.* protector or leader of the herd.
yūtha-pa, *m.* keeper or protector of the herd; esp. the elephant that leads the herd.
yūtha-pati, *m.* lord of the herd; esp. the elephant that leads the herd.
yūnas, see 427.
yūyám, see 491.
yena, *adv.* — 1. wherefore, 6²; — 2. **yena** · · **tēna**, because · · therefore, 64⁹; — 3. that, ut, introducing a result and corresponding to a 'such' or 'so' expressed (21¹⁰) or implied (11⁸). [*pron. root ya*, 1112a.]
yéṣṭha, pronounced **yaiṣṭha**, *a.* (best going, *i.e.*) swiftest. [**yā**, 470², 468.]
yóga, *m.* — 1. a setting to work; use; appliance (act of applying); — 2. appliance (thing applied), and so means; esp. supernatural means, magic, 56²; — 3. (the applying one's self to a thing, and so) pursuit or acquisition (of a thing), cf. **kṣema**; — 4. connection, relation; — **yogāt**, at end of *cpd*, from connection with · ·, *i.e.* in consequence of · ·. [**yuj**, 216. 1].
yógya, *a.* of use, suited for use, fit, fitting. [**yóga**, 1212a.]
yoddhṛ, *m.* fighter. [**yudh**, 1182, 160.]
yodhin, *a.* at end of *cpds*, fighting. [**yudh**, 1183².]

yóni, *m. f.* -1. lap; womb or birth-place; -2. place of origin; origin, 93⁴; -3. birth-place, *i.e.* home; place of abiding; place, 86¹⁷, 89⁸, RV. x.125.7; -4. (*like Eng. origin or birth*) family, race; form of existence (as man, Brahman, beast, etc., in the system of transmigrations) as this form is determined by birth, 87²¹. ['the holder' of the born or unborn babe, √lyu, 'hold,' 1158.2²: cf. the analogous metaphors in Lat. *con-cipere*, 'take, hold, conceive'; and in *volva*, 'cover, envelope,' and so 'womb,' fr. a root cognate with √vr, 'cover.']

yonitas, *adv.* from birth, by blood. [yoni, 1098b.]

yoṣit, *f.* young woman, maiden. [perhaps 'the attractive one,' fr. √lyu, 'attract,' 1200a, 383.3 (through the intermediate form yó-ṣā, 1197, of the same mg): cf. yuvatī.]

yāuvaná, *n.* youth, period between childhood and maturity, adolescence (of man or maid). [yūvan, 1208a.]

yāuvana-daṣā, *f.* time of youth.

√ **rañh** (*rāñhati*, -te). -1. make to run; hasten, *trans.*; -2. *mid.* run; hasten, *intrans.* [for *rañgh*: cf. the forms *lañgh* and *raghú*, and see under *laghú*.]

raktá, *ppl.* colored; *esp.* red; as *n.* blood. [Vrañj, 954a.]

√ **l rakṣ** (*rākṣati*, -te; *rarákṣa*; *árakṣit*; *rakṣitá*; *rakṣitum*; -*rākṣya*). defend, protect; keep, *i.e.* both retain and maintain; take care of (as a sovereign), *i.e.* govern; guard, ward; save. [a desid. extension of √rak or ark: cf. ἀλέξ-ω, 'ward off,' which bears a similar relation to √ἀλκ or ἀρκ in ἑλ-αλκ-ε, 'warded off,' ἀρκ-έω, 'ward off, protect'; cf. also Lat. *arc-eo*, 'ward off,' *arx*, 'stronghold of defence, citadel'; AS. *ealh-stede*, 'defence-stead, strong-hold'; *ealgian*, 'protect': for the two chief mgs of √rakṣ, cf. Lat. *defendere*, 'ward off, protect.']

+ **pari**, protect around; save.

√ **2 rakṣ**, harm, in *rakṣas*. [perhaps only another aspect of *l rakṣ*, 'ward off,' *i.e.* 'beat away.']

rakṣaka, *m.* keeper; warder; protector. [√*l rakṣ*, 1181.]

rākṣapa, *n.* protection; preservation. [√*l rakṣ*, 1150.]

rākṣas, *n.* -1. harm; -2. *concrete*, harmer, name of nocturnal demons who disturb sacrifices and harm the pious. [√*2 rakṣ*, 1151.2a.]

rakṣā, *f.* protection; watch. [√*l rakṣ*, 1149.]

rakṣi, *a.* guarding, at end of *cpds.* [√*l rakṣ*, 1155.]

rakṣitṭ, *m.* protector; watcher. [√*l rakṣ*, 1182a.]

raghú, -1. *a.* running, darting, swift; as *m.* runner; -2. *m.* Raghu (The Runner, Ἀρομεύς), name of an ancient king. [Vrañh, q.v.: older form of *laghú*, q.v.]

rañga, *m.* -1. color; -2. theatre, amphitheatre. [Vraj or rañj, 216.1: connection of mg 2 unclear.]

√ **raj** or **rañj** (*rājyati*, -te; *raktá*; -*rājya*; *caus.* *rañjáyati*). -1. be colored; *esp.* be red; *rakta*: red; dyed; as *n.* blood; -2. *fig.* be affected with a strong feeling (cf. *raj* + *vi*); *esp.* be delighted with, have pleasure in, be in love with; -*caus.* -1. color; redden; -2. delight, please, make happy.

[orig. 'be bright or white' (whence *rajaka*); then 'glow, be red': see the ident. √3rj and its cognates ἄργυρος, etc.; and cf. √βερ in aor. βέται, 'dye,' and βερύεις, 'dyer': w. this root may be connected the root *rāj* in its mgs given under 2.]

+ **anu**, -1. be colored after, take the tinge of; -2. feel affection towards.

+ **vi**, -1. lose color; -2. be cold or indifferent towards (*loc.*), 45³. [for mg 2, cf. the senses of the simple verb: the metaphor may be either 'not glowing,' and so, as in Eng., 'cold,' or else 'colorless,' and so, 'indifferent.']

rajaka, *m.* washerman, who is also a dyer of clothes. ['whitener' or else 'dyer,' Vraj, 1181.]

rájas, *n.* -1. atmosphere, air, region of clouds, vapors, and gloom, clearly distinguished from heaven (*dyāus*, 72²) or

the ethereal spaces of heaven (*rocānā divaa*, 81⁸, or *svar*), "where the light dwelleth," these being beyond the *rajas*, just as the *āsthā* is beyond the *āsthā*; used loosely in *pl.*, the skies, 71⁷; the sky conceived as divided into an upper and a lower stratum, and so dual, *rajasī*, 75^{6, 12}; so far *Vedic*;

—2. *post-Vedic*: like the Greek *āsthā*, the thick air, mist, gloom, darkness; —3. dust, *e.g.* 14¹²; —4. in the philosophical system, darkness (*cf.* 2), the second of the three qualities (*see gūṇa*), soul-darkening passion (popularly connected with *rāga*, 'passion'), 66^{6, 10}.

[since the orig. mg, as indicated by usage, is 'the cloudy (region), region of gloom and dark' as distinguished from the everlasting light beyond, the word is prob. to be derived fr. *√raj* in the sense 'be (colored, i.e.) not clear': cognate are *ἔρεβος*, 'darkness, Erebus,' and Goth. *riqis*, neut., 'darkness': for connection of mgs 2 and 3, *cf.* Ger. *Dunst*, 'vapor,' and Eng. *dust*.]

rājju, *f.* cord; rope. [*√rang*, 'plait': *cf.* Lithuanian *rezgis*, 'plaited work, basket'; Lat. *restis*, *aresctis*, *arezg-ti-s*, 'rope': *see √majj*.]

√rañj, *see raj*.

rāṇa, *m.* pleasure, gladness. [*√ran*.]

raṇvā, *a.* pleasant, lovely. [*√ran*, 1190.]

rāti, *f.* —1. rest, quiet; —2. comfort, pleasure. [*√ram*, 1157, *cf.* 954d.]

rātna, *n.* —1. gift; blessing, riches, treasure, as something bestowed or given (*cf.* *ratna-dhā*); so far *Vedic*; —2. *post-Vedic*: precious stone, jewel, pearl; *fig.*, as in Eng., jewel, i.e. the most excellent of its kind. [*√rā*, 'bestow'.]

ratna-dhā [352], *a.* bestowing blessings.

1 *rāthā*, *m.* wagon, *esp.* the two-wheeled battle-wagon (lighter and swifter than the *anas*, 'dray'); car or chariot of gods (72^{4, 6}, 80¹¹) as well as of men (87¹⁴). [*√r*, 'move', 1163: for mg, *cf.* Lat. *currus*, 'chariot,' and *currere*, 'run'.]

2 *rāthā*, *m.* pleasure, joy. [*√ram*, 1163, *cf.* 954d.]

√ran (*rāpati*; *rarāpa*; *ārāpit*). be pleased; *Vedic*. [ident. w. *√ram*.]

rāpas, *n.* bodily injury; disease.

√rabh (*rābhate*; *rebhā*; *ārabdha*; *rapyāte*; *rābdhā*; *rābdhum*; *-rābhya*). grasp; take hold of. [prob. a collateral form of *√grabh*, and ident. w. *labh*, *see* these: *cf.* τὰ λαφύρα, 'spoils, booty'; ἔλαφ-α, 'took'; Lat. *lab-or*, 'undertaking, labor'; perhaps ἔλαφ-ον, 'gat, earned'.]

+ *ā*, —1. take hold upon; touch, RV. x.125.8; —2. take hold of, i.e. undertake, 14⁶; w. *yatnam*, undertake an effort, i.e. exert one's self, 11²; —3. (like Ger. *an-fangen* and Lat. *in-cipere*) begin; *ārabhya*: w. *abl.*, beginning from . . . or simply from . . . 39¹²; w. *adya*, from today on, 36¹⁰.

+ *anv-ā*, take hold of from behind, hold on to.

+ *sam-anv-ā*, hold on to each other (said of several); *sam-anv-ārabdha*, touching.

+ *sam-ā*, undertake (*see ā-rabh*) together.

+ *sam*, take hold of each other (for dance, battle, etc.), hold together; take hold (of a thing) together.

√ram (*rāmāti*, *-te*; *rarāma*, *remé*; *ārāmsit*, *ārāmsita*; *ramsyāte*; *ratā*; *rāmtum*; *ramtvā*; *-rāmya*; *rāmāyati*). —1. *act.* stop, *trans.* —2. *mid.* stop, *intrans.*; rest; abide; stay gladly with; —3. *mid.* (rest, take one's ease or comfort, and so) find pleasure in; *rata*, w. *loc.*, or at end of *cpds*, taking pleasure in, devoted to; —4. *caus.* bring to a stand-still, stay, 73¹. [*cf.* ἡρέμ-α, 'quietly'; Goth. *rimis*, 'quiet'; ἔραμαι, ἔραται, ἐρῶμαι, ἐρῶται, 'love, loves'; ἡ-pat-é-s, 'lovely,' formally ident. w. *ratā*: for mgs 2 and 3, *cf.* *√2gam*.]

+ *abhi*, *mid.* —1. stop, *intrans.*; —2. find pleasure; please, *intrans.*, 106¹.

+ *ā*, *act.* stop, *trans.*

+ *upa*, stop; *uparata*, ceased, (of sounds) hushed.

+ *vi*, *act.* stop, *intrans.*; pause.

ramaṇīya, *grdv.* enjoyable, pleasant. [*√ram*, 966, 1215.]

ramyā, *grdv.* enjoyable, pleasant. [Vram, 903.]

rayī, *m.* wealth, treasure. [prop. 'bestowal' (cf. 76¹¹), fr. ri, a weaker form of √1rā, 'bestow,' 1155.1: cf. ratna and rāi.]

ravi, *m.* the sun.

raṣanā, *f.* cord; strap; rein. [cf. raṣmi.]

raṣmī, *m.* —1. line, cord; —2. *fig.* (line, *i.e.*) ray, of light; beam. [so Eng. ray involves a metaphor, its Lat. predecessor *radius* meaning orig. 'staff' and then 'spoke': cf. raṣanā and rāṣi.]

rāsa, *m.* —1a. the sap or juice of plants (86¹⁸), and *esp.* of fruits; fruit-syrup, 68¹; —1b. *fig.* the best or finest or strongest part of a thing, its essence or flos, 44⁷, 83⁸; —1c. sap, *generalized*, fluid, liquid; drink, 15¹⁷; —2a. taste (regarded as the chief characteristic of a liquid); —2b. taste, *i.e.* relish for, 97⁶; —2c. object of one's taste, *esp.* that which pleases one's taste, *e.g.* the beauties (of a story), 56¹¹.

rasā, *f.* —1. moisture; —2. Rasā, a mythical stream supposed to flow round the earth and atmosphere. [cf. rāsa.]

rasika, *a.* tasty; *as m.* connoisseur. [rasa, 1222.]

√rah (rahitā; rāhitum). leave, give up, abandon.

+vi, abandon, separate from, in viraha.

rahas, *n.* solitude; lonely place; *as adv.* [1111b], secretly. [Vrah.]

√1rā (rārāte; rarāū, raré; ārāsta; rātā). give, grant, bestow. [see rāi: cf. rayī.]

√2rā (rāyati [761d1]). bark; bark at. [cf. Lat. in-ri-re, 'growl at.']

rākṣasa, *a.* demoniacal; *as m.* a demoniacal one, a Rakshas. [rākṣas, q.v., 1208a.]

rāga, *m.* —1. coloring, color; —2. affection, feeling, passion. [Vraj, 216.1.]

rāghava, *m.* descendant of Raghu, *i.e.* Rāma. [raghū, 1208c.]

√rāj (rājati, -te; rarāja, rejé [794e²]; ārājīt).

—1. direct; rule; be first; be master or king of, *w. gen.*;

—2. shine; be illustrious; distinguish one's self; —*caus.* cause to shine.

[orig., perhaps, two distinct roots, but no longer distinguished in form, and with the two sets of mgs partly co-incident: w. rāj1, cf. √1rj, 'reach out'; w. rāj2, cf. √3rj, 'be bright,' and Vraj: see under rājan.]

+vi, —1. become master of, master (*gen.*), 81¹¹; —2. shine out; —*caus.* adorn, 12¹⁷.

rāj [nom. rāt], *m.* king. [Vrāj.]

rāja, at end of cpds for rājan, 1249a².

rāja-kula, *n.* —1. royal family; in pl., equivalent to princes; —2. (as conversely in Eng., The Sublime Porte, lit. 'the high gate,' is used for the Turkish government) the royal palace. [1280b.]

rāja-dvāra, *n.* king's door, door of the royal palace.

rājan, *m.* —1. king, prince, 1⁸, etc.; applied also to Varuna, 83¹², 75⁸, 76¹⁷, 78¹⁹, 80¹; to Indra, 71⁸; to Yama, 83¹², 84²⁰; —2. equiv. to rājanya, a kṣatriya or man of the military caste, 59¹², 22; —3. at end of cpds: regularly rāja; sometimes rājan, 6⁸, 84²⁰. [Vrāj, 1100c: cf. Lat. rēg-em, 'king'; Keltic stem rig-, 'king': from the Keltic was borrowed very early the Germanic *riks*, 'ruler'; of this, Goth. *reiki*, AS. *rice*, 'dominion,' are derivs; so also Goth. *reiks*, AS. *rice*, 'powerful,' Eng. *rich*: *rice*, 'dominion,' lives in Eng. *bishop-ric*.]

rājanya, *a.* royal, princely; *as m.* one of royal race, a noble, oldest designation of a man of the second caste; see kṣatriya. [rājan, 1212d1.]

rāja-putrá, *m.* king's son, prince. [acct, 1267.]

rāja-putra, *a.* having princes as sons; -trā, *f.* mother of princes. [1302: acct, 1295.]

rāja-puruṣa, *m.* king's man, servant of a king, royal official.

rājasa, *f.* -ī, *a.* pertaining to the second of the three qualities (see rajas 4), passionate, as terminus technicus. [rajan, 1208a.]

rājendra, *m.* best or chief of kings. [rāja+indra.]

rājñī, *f.* queen, princess, Anglo-Indians rannee; ruler. [rājan, 1150.]

rājya, *n.* kingship. [rāj, 1211.]

rāti, *a.* ready to give or bless; gracious; *as f.* grace. [√rā, 'give.']

rātra, *n.* for rātri at end of cpds. [1315b.]

rātri, *later* rātri, *f.* night. [perhaps fr. √ram, 'rest.']

√rādh (rādhnōti; rādhate [761a], -ti; rārādha; ārātai; rātsyāti; rāddhā; rāddhvā; -rādhyā; rādhāyati). —1. be successful; prosper, have luck; be happy, 1037; —2. *trans.* make successful or happy; gratify; —*caus.* accomplish; make happy, satisfy. [akin w. √rdh.]

+apa, —1. hit away (from the mark), miss (the mark), fail; —2. be at fault, be to blame; offend, sin; aparāddha, guilty, to blame, 331. [for 1, cf. the simple verb, 'succeed,' i.e. 'make a hit': for 2, cf. the relation of Eng. *fail* and *fault*.]

+ā, *caus.* make happy, satisfy.

rādhas, *n.* gracious gift, blessing. [√rādh, 'gratify': for mg, cf. French *gratification*, 'gift.']

rāmā, *a.* dark; *as m.* Rāma, hero of the epos Rāmāyana; cf. rāghava.

rāyas-poṣa, *m.* development, i.e. increase of wealth. [gen. s. of rāi, 1250d: 1712.]

rāva, *m.* cry; yell; howl. [√ru, 1148.2.]

rāṇi, *m.* troop, host; heap. [perhaps akin w. raṇmī, q.v.: for connection of mg, cf. Eng. *line* and French *cordon*, as applied to soldiers.]

rāṣṭrā, *n.* kingdom; sovereignty. [√rāj 1: see 2195, 1185a.]

rāṣṭrī, *f.* directrix, sovereign. [√rāj 1: see 2195, 11822.]

rāṣṭriya, *a.* belonging to the sovereignty; *as m.* sovereign, ruler. [rāṣṭra, 1215.]

rāhū, *m.* The Seizer, Rāhu, who is supposed to seize and swallow sun and moon, and thus cause eclipses. [prob. fr. √rabh, 11782.]

√ri or rī (ripāti; rīyate [761c]). —1. *act.* cause to run or stream, let loose; —2. *mid.* flow; run; dissolve. [cf. Lat. *ri-vus*, 'stream, brook'; provincial Eng. *run*, 'brook,' as in *Bull Run*; Ger. *rinnen*, Eng. *run*: see also √li + pra.]

√ric (ripākti; rīcyate [761b]; rirōca, rirōcē; ārāikāt, ārikta; rekṣyāti; riktā; *pass.* rīcyāte; *caus.* recāyati). —1. leave; —2. let go, let free; —3. *very rarely* (like Eng. colloq. part with), sell.

[w. ripākti cf. Lat. *linquit*, 'leaves': cf. *li-quit*, 'left'; Lat. *lic-et*, 'it is left, i.e. permitted' (Eng. *leave* means 'permission'); AS. *lēon*, *lih-an*, Ger. *leihen*, 'leave a thing to a person for a time, einem etwas überlassen, i.e. lend'; AS. *læn*, 'gift, loan,' Eng. noun *loan*, whence denom. verb *loan*; fr. *læn* comes *lænan*, 'give, loan,' Old Eng. *læn-en*, preterit *læn-de*, whose *d* has become part of the root in Eng. *lend* (though good usage has not sanctioned the precisely similar blunder in *drown-ed*).]

+ati, *mid.* (through *pass. sense* be left over) surpass; predominate; —*caus.* cause to be in surplus; overdo, 9612.

√rip (rirēpa; riptā). —1. smear; stick; smear, and so —2. *as in* Eng., defile; —3. (with the same metaphor as in the Ger. *an-schmier-en*) cheat, impose upon. [the old form of √lip: see under √lip.]

ripū, *m.* impostor, cheat; *later* foe. [√rip, 1178b.]

ripṛā, *n.* defilement; impurity. [√rip, 1188c.]

ripṛa-vāhā, *a.* carrying off or removing impurity. [acct, 1270.]

√riṣ (riṣāti, -te; riṣṭā). —1. pull; —2. pull or bite off, crop. [older form of √liṣ.]

√riṣ (reṣati; riṣyati, -te [761a]; riṣṭā; *caus.* reṣāyati; āririṣat). be hurt; receive harm; *caus.* harm.

√rī, see ri.

√ru (rādūti [626]; ruvāti; rurāva; ārāvīt; rutā; rōtum). cry; yell; howl; hum, 269. [cf. *ō-pū-omai*, 'howl'; Lat. *raucus*, 'screaming, hoarse'; AS. *rȳn*, 'a roaring.']

rukṁā, *m.* ornament of gold; *as n.* gold. [√ruc, 1166, 216.5.]

√ruc (rōcate, -ti; rurucē, rurōca; ārucat, āruciṣṭa; rociṣyāte; rucitā; rōcitum). —1. shine; be bright or resplendent; —2. appear in splendor; —3. appear beautiful

or good, please. [cf. *ἀμφι-λόκη*, 'twilight'; *λευκ-ός*, 'bright'; Lat. *lūx*, *lūmen*, for *lūc-s*, *luc-men*, 'light'; *lūna*, *luc-na*, 'moon'; AS. *leōht*, Eng. *light*; cf. also Lat. *luc-us* (a *lucendo*, after all!), 'a clearing (Eng. of U.S.) or *Lichtung* (Ger.) or glade or grove'; AS. *leāh*, Eng. *lea*, 'field, meadow'; *ley* in *Brom-ley*, 'broom-field,' and *loo* in *Water-loo*.]
 + *prati*, appear good unto, please, 74⁶.
rūci, *f.* pleasure. [√*ruc*, 216.2.]
rucira, *a.* splendid; beautiful.
rucirānana, *a.* fair-faced. [ānana: 1298.]
 √ *ruj* (*rūjāti*; *rurōja*; *rugnā*; *ruktvā*; *-rūjya*). —1. break, break to pieces; —2. injure, pain. [cf. *λυγ-ρός*, 'painful, sad'; Lat. *lūg-ere*, 'grieve.']
rūj, *f.* pain, disease. [√*ruj*: for mg, cf. Ger. *Ge-brechen*, 'infirmity,' w. *brechen*, 'break'; also *roga*.]
rujānā, *f.* perhaps breach, cleft, rift (of the clouds). [√*ruj*.]
 √ *rud* (*rōditi* [631], *rudānti*; *rurōda*; *rod-īṣyāti*; *ruditā*; *rōditum*; *ruditvā*; *-rūdyā*). —1. cry, weep; —2. weep for, lament. [cf. Lat. *rud-ere*, 'roar'; AS. *reōt-an*, 'weep.']
rudrā, *a.* connected by Hindus w. √*rud*, 'cry,' and so howling, roaring, terrible, applied to Agni and other gods; true meaning uncertain; — as m. —1a. *sing.* in the *Veda*: Rudra, leader of the Maruts or Storm-gods, 77¹⁸, RV. x. 125.6; —1b. in *pl.* The Rudras, a class of storm-gods, RV. x. 125.1; —2. *sing.* Rudra, received into the Hindu Trinity in the later mythology, and known by the name *Śiva*, q.v.
 √ *rudh* (*ruṣāddhi*, *runddhé*; *rurōdha*, *rurudhē*; *ārūtaṭṭ*, *āruddha*; *rotsyāti*, *-te*; *ruddhā*; *rōddhum*; *ruddhvā*; *-rūdhya*). —1. hold back; obstruct; hold; —2. keep off; hinder; suppress; —3. shut up; close.
 + *anu*, as pass., or mid. intrans., i.e. as of the *yā-* or *ya-class*, *anurudhyate*, also *-ti*, be held to, keep one's self to; be devoted to, practice, 10¹⁸; have regard for.
 + *ava*, —1. hold off; —2. mid. (hold apart for one's self, lay up, and so)

obtain; — *desid. mid.* desire to obtain, 96¹¹.

+ *ni*, hold; stop; shut up.

+ *vi*, hinder or disturb.

√ *rudh* (*rōdhati*). grow. [collateral form of √*ruh*, q.v.: cf. Lat. *rud-is*, fem., 'rod, staff': for mg, cf. w. √*rudh* and Ger. *wachsen*, 'grow,' the nouns *vi-rudh* and *Ge-wächs*, 'a growth, i.e. plant': kinship of Eng. *rod*, 'a growing shoot, rod, measure of length,' older *rood*, 'measure of length or surface,' is improbable on account of the *ō* of AS. *rōd*.]

√ *ruṣ* (*rōṣati*; *rūṣyati*; *ruṣitā*, *ruṣtā*). be cross or angry. [cf. *λύσσε*, *ἐλυσ-ja*, 'rage.']

rūṣ [ruṣ, *ruḍbhyām*], *f.* anger. [√*ruṣ*.]

√ *ruh* (*rōhati*, *-te*; *rurōha*, *ruruhé*; *āruhāt*, *ārukṣāt*; *roksyāti*, *-te*; *rūdhā*; *rōdhum*; *rūdhvā*; *-rūhya*; *rūrukṣati*; *rohāyati*, later *ropāyati* [1042e]). —1. rise, mount up, climb; —2. spring up, grow up; —3. grow, develop, thrive; — *caus.* —1. raise; —2. place upon. [see √*rudh*: for euphony, see 222⁸.]
 + *adhi*, *caus.* cause (e.g. one's body, acc.) to rise to (e.g. the balance, acc.), i.e. put (one's body) upon (the balance), 48¹⁶.

+ *ā*, mount or get upon (a stone); seat one's self upon; climb (tree); ascend to (the head, hill-top, life, place); embark upon (boat, ship); fig. get into (danger); — *caus.* cause to get upon (stone, pelt) or into (wagon, boat), w. acc. of person and acc. or loc. (105¹¹) of thing; — *desid.* desire to climb up to.

rūpā, *n.* —1. outward look or appearance, as well color as form or shape; Lat. *forma*; form, 48¹⁷, 77², 96¹²; *rūpaṃ kṛ*, assume a form, 14⁸, 49⁸; (reflected) image, 62¹⁷; —2. (like Lat. *forma*, and Eng. shape in shape-ly) good form, i.e. beauty, 2⁴, etc.; —3. appearance, characteristic mark, peculiarity. [cf. *varpas*: see also *varcas*.]

√ *rūpaya* (*rūpāyati* [cf. 1056, 1067]). used esp. in theatrical language (to have the look or appearance of, i.e.) act. [*rūpā*, 1058.]

+ni, -1. *like Eng.* look into—*tentatively*, i.e.: investigate, 20¹⁸; seek, 29¹⁷; search, 38¹²; -2. look into—*successfully*, i.e.: find out, 44¹⁷; discover, 26¹⁰; -3. *act*, see *simple verb*.

rūpa-jitāpsaras, *a.* surpassing the Apsarases in beauty.

rūpavant, *a.* *like Eng.* shape-ly and *Lat.* formosus; beautiful, handsome, 1⁴. [rūpa, 1233.]

rūpa-sampad, *f.* beauty of form, i.e. beauty.

rūpa-sampanna, *a.* endowed with beauty, beautiful. [vpad.]

re, *word of address*. O; ho. [cf. are.]

√rej (rējati, -te). -1. *act.* shake, *trans.*; -2. *mid.* shake, *intrans.*; tremble. [perhaps akin w. √lay in ἐ-λᾶ-λῆε, 'caused to tremble, shook.']

reṇū, *m.* dust. [perhaps connected w. √ri, 'dissolve, go to pieces,' just as Ger. Staub, 'dust,' w. stieben, 'fly asunder': 1162.]

revā, *f.* Revā, a river, the same as the Narmadā, *q.v.*

rāi [361b], *m.*, rarely *f.* possessions; wealth; prosperity. [stem strictly rā: prop. 'bestowal,' √lā, see 361b and rayī: w. acc. rā-m, cf. *Lat.* nom. rēs, 'property.']

rokā, *m.* brightness, light. [√ruc.]

rōga, *m.* infirmity, disease. [√ruj, 216.1: for mg, see noun rāj.]

rośanā, *a.* shining, light; as *n.* light; the place of the light, ethereal space or spaces, 71¹⁷, 81^{4,8}; see rājas for further description. [√ruc, 1150.]

rociṣṇū, *a.* shining, bright; *fig.* blooming. [√ruc, 1194a: or rather perhaps fr. rocīś, 1194c.]

rocīś, *n.* brightness. [√ruc, 1153.]

rōdasī, *dual f.* the two worlds, i.e. heaven and earth.

rodha, *a.* growing. [√2rudh, 'grow.']

ropaya, see 1042e end.

rōman, *n.* hair on the body of men and beasts (usually excluding that of the head and beard and that of the mane and tail); later loman, *q.v.*

romānta, *m.* loc. -e, in hair-vicinity, i.e. on the hairy side (of the hand). [roman (1249a²) + anta.]

rāukma, *a.* golden, adorned with gold. [rukma, 1208f.]

lakṣā, *n.* -1. rarely, mark, token; -2. a hundred thousand, an Anglo-Indian lac; -3. (*like Eng.* mark) mark which is aimed at. [√lag, 'be fastened to,' 1197a: for mg 1, cf. connection of Eng. verb tag, 'fasten,' w. noun tag, 'attachment, appendage,' and so, esp. as used in modern shops, 'a mark or label-tag'; for 2, cf. the specialization of Eng. marc or mark as 'a weight' (of gold or silver) and as 'a money of account'; also that of Eng. token as 'a coin' and as 'ten quires printed on both sides.']

lakṣaṇā, *n.* -1. mark, token; characteristic; attribute, 66¹¹; character, 101¹²; essential characteristic, 41¹⁴; special mark; esp. lucky mark, mark of excellence, 62⁷, 98^{7,8}; mark in the sense of determinant at 58²⁸; -2. (*like Eng.* designation) name, 57¹⁴; -3. form, kind, 65¹². [fr. the denom. lakṣaya (1150.2a), or rather fr. the simpler but very rare form of the same denom. (1054), √lakṣa.]

√lakṣaya (lakṣayati [1056]). mark, note, notice. [lakṣa, 1053: so *Lat.* notare fr. nota.]

+upa, mark, notice; see; pass. appear.

lakṣasaṁkhyā, *a.* having lacs (see lakṣa) as their number, numbered by hundred-thousands. [lakṣa + saṁkhyā.]

lakṣmī [363²], *f.* -1. mark, sign; -2. with or without pāpī, bad sign or omen, something ominous, bad luck; -3. oftenest a good sign, in the older language usually with paṇyā; good luck; prosperity, 18¹⁴; wealth, 46²; (royal) splendor, 51¹⁹. [fr. lakṣ (1167), the quasi-root of lakṣa, which is a deriv. of √lag: for connection of mg 1 w. √lag, see lakṣa: as for 2 and 3, observe that Eng. luck sometimes means 'bad luck,' but oftener 'good luck.']

lakṣya, *grdv.* to be noticed or seen; to be looked upon or considered as, 41¹⁴. [derivation like that of lakṣapa.]

√ **lag** (lágati; lagisyáti; lagná [967c]; lagitvá; -lágya). attach or fasten one's self to; lagna, attached to, put upon. [cf. lakṣa, lakṣmī, līnga.]

laguḍa, m. cudgel.

laghú, younger form of raghú, a. -1. swift, quick; -2. light, i.e. not heavy; -3. (light, i.e.) insignificant; small; contemptible; low.

[for derivation, see raghú and √rañh: cf. ἰ-λαχύς, 'small', ἑλαχίστος, 'smallest'; Lithuanian lengvas, 'light'; Lat. levis, alenhu-s?, '1. swift, 2. light, not heavy, 3. insignificant, small' (mgs quite parallel w. those of laghu); AS. lung-re, 'quickly'; Eng. lungs, 'lights': kinship of AS. leoh-t, Eng. light, 'not heavy', lights, 'lungs', not certain: for connection of mgs 1 and 2, observe that swift and light, just as slow and heavy, name qualities naturally associated: fer. light, 'not dark,' see √ruc.]

laghu-krama, a. having a quick step; -am, adv. [1311], quickly.

laghu-cetas, a. small-minded.

√ **lañgh** (lañgháyati; lañghitá; -lañghya). spring over. [see √rañh, and under laghú.]

√ **lajj** (lajjáte; lalajjé; lajjitá; lajjitum). be ashamed.

+ vi, be ashamed.

lajjā, f. shame. [√lajj, 1149.]

lajjāvanta, a. having shame; embarrassed. [1233.]

√ **lap** (lāpati; lālāpa; lapisyáti; lapitá, lapitá; lāptum; -lāpya). chatter; talk; lament. [cf. ὀ-λοφύς, 'a lamenting'; ὀλοφύρομαι, 'lament'; perhaps Lat. lāmenta, 'laments'.]

+ ā, talk to, converse with.

+ pra, talk out heedlessly or lamentingly.

+ vi, utter unintelligible or lamenting tones.

+ sam, talk with; caus. (cause to talk with one, i.e.) address, 261.

√ **labh**, younger form of rabh (lābhate; lebhé; ālabdha; lapsyáte; labdhá; labdhvá; -lābhya). -1. catch; seize; -2. receive; get. [see under √rabh.]

+ pra, -1. seize; take; -2. dupe; fool. [for 2, cf. Eng. colloq. take in, 'gull,' and catch, 'ensnare.']

+ vi-pra, fool, 376. [see √labh + pra.]

√ **lamb** (lāmbate; lalāmbé; lambisyáti; lambitá; lāmbitum; -lāmbya). -1. hang down; -2. sink; -3. hang upon, hold on to; cling to; and so -4. (like Eng. stick) tarry, lag. [younger form of √ramb, 'hang down limp': cf. λοβ-ός, 'lobe or pendent part' (of ear, liver); Lat. lāb-i, 'sink, fall'; limbus, 'fringe, border'; AS. leppa, 'loosely hanging portion,' Eng. lap (of coat, apron); Eng. limp, 'hanging loosely, flaccid'; lop-ears, 'hanging' ears (of a rabbit).]

+ a va, -1. hang down; -2. sink; -3. hang upon, hold on to.

+ vi, lag, loiter. [see √lamb 4: for mg, cf. also Eng. hang, in hang fire.]

√ **lal** (lālati, -te; lalitá). sport, dally, play; behave in an artless and unconstrained manner; lalita, see s.v.

lalāṭa, n. forehead.

lalita, a. artless, naive; lovely. [prop. 'unconstrainedly behaved,' ppl. of √lal, 962²: so Eng. behaved has rather adjectival than verbal coloring.]

lavanā, n. salt, esp. sea-salt; as a. salt.

√ **las** (lāsati; lālāsa; lasitá). gleam, glance. [orig. 'glance,' but, like Eng. glance, with the subsidiary notion (see lasa), 'move quickly hither and thither,' and so, 'play' (see the cpds w. preps.): conversely, Eng. dull means 'slow,' and then, 'not glancing': cf. Lat. lascivus (through las-cu-s), 'wanton'.]

+ ud, -1. glance; -2. play; -3. be overjoyed, 24²².

+ vi, -1. glance; -2. play; -3. be joyful or wanton.

lasa, a. moving quickly hither and thither; lively. [√las.]

lājā, m. pl. parched or roasted grain. [perhaps akin w. √bhrjj.]

lābha, m. the getting, acquisition. [√labh.]

√ **likh** (likhāti; līlākha; ālekhīt; likhisyáti; likhitá; likhitvá; -līkhya). -1. scratch; furrow; slit; draw a line; -2. write; write down; delineate. [younger

form of *√rih*: cf. *ἔρκεα*, 'furrow' (*χθόνα*, 'ground'); *ῥέχ-θω*, 'tear, rend'; Lat. *rima*, *eric-ma*, 'slit, crack': for mgs, observe that Eng. *write* is fr. the same root as Ger. *ritzen*, 'scratch'.]

liṅga, *n.* mark (by which one knows or recognizes a thing), Kenn-zeichen, characteristic. [connected w. *√lag* in the same way as *lakṣa*, q.v.]

liṅga-dhāraṇa, *n.* the wearing of one's characteristic marks.

√lip (*līpāti*, -te [758]; *līlōpa*; *ālīpat*, *ālīpta*; *līptā*; -*līpya*). —1. besmear or rub over a thing (*acc.*) with a thing (*instr.*); —2. smear a thing (*acc.*) over or on a thing (*loc.*); stick (*trans.*) on to; *pass.* stick or stick to, *intrans.*

[younger form of *√rip*: orig. mg 'smear, stick': cf. *ῥῆ λίπος*, 'grease'; *ἀ-λείφω*, 'anoint'; Lat. *lippus*, 'blear-eyed'; *λίπαρος*, 'greasy, shiny':

further akin are the following words, but with curious divarication of mg: *λίπατος*, like Eng. *stick to*, i.e. 'persist'; AS. *be-līfan*, Goth. *bi-leib-an*, Ger. *bleiben*, (lit. 'stick,' i.e.) 'remain'; AS. *libban*, Eng. *live*, Ger. *leben*, 'be remaining or surviving, superstitem esse'; AS. *līf*, Eng. *life*; finally AS. *lēfan*, Eng. *leave*, 'cause to remain'.]

+ **anu**, smear over, cover with.

+ **vi**, besmear.

lipi, *f.* —1. a rubbing over; —2. writing. [*√lip*, 1155.1.]

√liç (*liçāte*; *liliçé*; *āleçīṣṭa*; *liṣṭā*). tear, break. [younger form of *√riç*.]

liṣa, tearing, breaking, and so cutting, in *ku-liṣa*. [*√liç*.]

√lī (*lāyate*; *liyate*; *lilyé*; *āleṣṭa*; *līnā*; -*līya*). —1. cling to; —2. stick; —3. (stay, i.e.) of birds and insects, light upon, sit upon; —4. slip into; disappear.

+ **ni**, —1. cling to; —2. light upon (of birds); —3. slip into; disappear; hide.

+ **pra**, go to dissolution. [cf. *√ri*.]

līlā, *f.* —1. play; —2. (like Eng. child's play) action that can be done without serious effort; *līlayā*, without any trouble.

√luṭh (*luṭhāti*; *luṭhā*; *luṭhitā*). roll.

√lup (*lumpāti* [758]; *luṭōpa*; *luṭtā*; *lōptam*; *luṭtvā*; -*lūpya*). —1. break; harm; —2. attack; pounce upon; —3. rob, plunder. [younger form of *√rup*: cf. Lat. *rumpere*, 'break'; AS. *reōfan*, 'break'; *reāf*, 'spoil of battle, booty, armor, etc., esp. clothing, garments,' Ger. *Raub*, 'robbery, booty'; AS. *reāfian*, 'despoil, rob,' whence Eng. *reave*, ppl. *reft*, and *be-reave*: fr. Old High Ger. *roubōn*, 'rob,' through Old French *rober*, 'rob,' comes French *dé-rober*, Eng. *rob*, and fr. Old High Ger. *roub*, 'robbery, booty, esp. pillaged garment,' in like manner, French *robe*, 'garment,' Eng. *robe*.]

lubdhaka, *m.* hunter. [*lubdha*, *√lubh*.]

√lubh (*lūbhyati*; *luṭōbha*, *luṭubhé*; *lubdhā*; *lōbdhum*). —1. go astray; —2. be lustful; have strong desire; *lubdha*, longing for. [cf. *ἡ λίψ*, *ἐλπις*, 'longing'; *λίπ-τ-ομαι*, 'long for'; Lat. *libet*, *libet*, 'is desired or agreeable'; *libens*, 'willing, glad'; *libido*, 'desire'; AS. *leōf*, 'dear,' Eng. *lief*, 'dear, gladly'; Ger. *lieb*, 'dear'; also Eng. *love*.]

√lul (*lūlati*; *lulitā*). move hither and thither.

√lū (*lunāti* [728]; *luṭāva*; *lūnā*). cut (e.g. grass, hair); cut off; gnaw off. [cf. *λύω*, 'separate, i.e. loose'; Lat. *solū-tus*, 'loosed'.]

lekha, *m.* a writing; letter. [*√likh*.]

√lok (*lōkate*; *luṭoké*; *lōkitam*; *caus. lokāyati* [1056]; *lokītā*; -*lōkya*; *only caus. forms are in common use, and these only with ava, ā, and vi*). get a look at; behold; —*caus.* [1041²] —1. look, look on; —2. get a look at, behold. [on account of the guttural *k*, prob. a secondary root fr. *rokā* (*√ruc*, 216.1): for connection of mg, cf. *λευκός*, 'bright,' and *λεῖσσω*, *λευκ-ῖω*, 'see'; Lat. *lūmen*, 'light,' then 'eye' (see under *√ruc*); also *locana*: no connection w. Eng. *look*.]

+ **ava**, *caus.* —1. look; —2. look at or upon; —3. behold, see, perceive.

+ **ā**, *caus.* —1. look at; —2. see, perceive.

+ vi, caus. — 1. look; — 2. look at, inspect, 26⁶; — 3. behold.

loká, perhaps a younger form of uloká (which appears regularly in the oldest texts, but divided as u loká, 84¹¹), m. — 1. open space; free room; place, 83¹⁶; — 2a. the vast space; the world, 103⁸; any imaginary world or worlds, 15¹⁶; cf. antarikṣa-, indra-, jīva-, pati-, para-, manuṣya-, svarga-loka; — 2b. used of heaven: svar-go lokas, the world situate in the light, 103^{8, 14, 16}; so sukṛtām ulokas, the world of the righteous, 84¹¹; later, sukṛtasya lokas, world of virtue, 89⁸; so 5²⁰; — 2c. of earth: loka kṛtame, in the whole earth, 5¹⁶; aamin · · loka, in this world (cf. iha), 66¹²; in same sense, loka, 57⁸, 63⁷; — 2d. with senses merging imperceptibly into those given under 3, e.g., in the world or among men, 26², 36³, 47²¹; — 3. (like Eng. world and French monde) people; folks; men or mankind; sing. 6⁷, 21¹²; pl. 2^{5, 14}, 39¹⁹, 57¹⁶. [etymology uncertain: no connection with Lat. locus, Old Lat. silocus, 'place.']

loka-kṛt, a. world-making, world-creating. [1269.]

loka-pālā, m. pl. world-protectors, either four in number (regents of the four quarters of the world), or eight (regents of the cardinal points and four points mid-way between).

loka-pravāda, m. world-saying, common saying.

loka-m-prṇā, a. world-filling; f. -ā (sc. iṣṭakā), Lokamprīṇā, name applied to the common bricks used in building the sacred fire-pile, and so called because all laid with the recitation of the one general formula, lokām prṇa, 'fill thou the world.' [1314b: for prṇa, v1pr, see 731.]

logá, m. clod (of earth). [vruj, 'break,' 216.1: for mg, see under mfd.]

√ loc (locayati; locitá; -lócya). used only with ā. [derived fr. vruç; just how, is unclear: see vlok.]

+ ā, — 1. rarely, cause to appear or be seen; — 2. usually, bring to one's own sight or mind, consider, reflect; matsyāir

ālocitam (impers., 999), the fishes reflected; ity ālocya, thus reflecting.

+ pary-ā, see loc + ā; reflect, deliberate.

+ sam-ā, see loc + ā; reflect.

locana, — 1. a. enlightening; — 2. as n. eye, usual mg. [√loc: for mg, cf. lūmen, under vlok.]

lobha, m. strong desire; greed, avarice. [vlubb.]

lobha-viraha, m. freedom from avarice.

lōman, n. hair on the body of men and beasts (usually excluding that of the head and beard and that of mane and tail). [prop. 'clippings, shearings,' vlū, 'cut,' 1168.1a: cf. roman.]

lola, a. — 1. moving hither and thither, uneasy; and so — 2. anxious for, desirous of; greedy. [vlu.]

loṣṭá, m. n. clod (of earth). [vruj, cf. 222⁴: for mg, see under mfd.]

lohá, a. reddish; coppery; as m. n. reddish metal, copper. [cf. lōhita, rōhita, and rudhirá, all meaning 'red': with the last, cf. ī-puṣ-pós, Lat. ruber, rufus, Eng. ruddy, red.]

lohāyasa, n. coppery metal, any metal alloyed with copper. [āyasa.]

lāulya, n. greediness. [lola, 1211.]

lāuhāyasa, a. metallic; as n. metallic ware. [lohāyasa, 1208f.]

vañçá, m. — 1. cane or stock or stem, esp. of the bamboo; — 2. (like Eng. stock, and stem [rarely], and Ger. Stamm) lineage, family, race.

vañça-viçuddha, a. — 1. made of perfectly clear or unblemished bamboo; — 2. of pure lineage. [lit. 'vañça-pure, pure in its or his vañça,' 1265: vçudh.]

√ vak (vāvakré [786, 798a]). roll. [akin w. vvañc, q.v.]

vaktavyā, grdv. to be said or spoken; see 999 end. [√vac, 964.]

vakrá, a. — 1. crooked; — 2. fig. (nearly like Eng. crooked) disingenuous, ambiguous. [√vak, 1188.]

vakṣáṇā, f. pl. belly; bellies (of cloud-mountains).

√ **vac** (**vákti**; **uvāca**, **ūcis** [784, 800e]; **āvocat** [847 end, 854]; **vakṣyāti**, -te; **uktá**; **váktum**; **uktvā**; -**ācyā**; **ucyāte**; **vācāyati**). say or speak (*w. acc. of person*, 10²²; or *w. acc. of person and acc. of thing*, 7¹⁹); announce or tell, 66¹⁹, 98¹⁷; name or call, 58⁷; **punar uvāca**, replied, 19¹⁹; ity **uktvā**, with saying so, i.e. with the words "...," saying "...," 4²; so saying, 19²², etc.;

— **uktá**, -1. spoken, said; *impers. pass.* [999 mid.], **kākena uktam**, the crow said, 24¹⁸, etc.; **uktam**, introducing a proverb, 't is said, 19⁹, 20¹⁸, etc.; -2. spoken unto; **evam ukta**, thus addressed, 3⁶, etc.

— **caus.** -1. *mid. cause or ask* (e.g. the Brahmins) to pronounce for one's self (e.g. a benediction), 101², 106⁴; -2. cause (a written leaf) to speak, i.e. read, 54²⁰.

[cf. *lōsa*, **for-ja*, 'voice, rumor'; Lat. *vōc-āre*, 'call'; Ger. *er-wäh-nen*, 'mention': w. **vāc-as**, 'word,' cf. *ἔπος*, stem **for-es*, 'word,' w. labialization: w. **āvocam**, **a-va-uc-am*, cf. *ἔειπον*, **ei-fe-i-p-or*, 'said': w. nom. **vāk**, **vāk-s*, stem **vāc**, 'voice,' cf. Lat. *vox*, *vōc-s*, 'voice,' and *ὄψ*, for **ōψ*, i.e. *for-s*, 'voice.')

+ **anu**, -1. repeat or say (sacrificial prayers, etc.) for some one (*gen.*); -2. *mid. say after* (the teacher), i.e. learn, study; **anūcāná**, *perf. mid. ppl.*, who studies, studied, learned.

+ **abhy-anu**, say with regard to or with reference to something; describe (an occurrence) in (metrical and Vedic) words.

+ **nis**, speak out or clearly; explain.

+ **pra**, -1. tell forth, proclaim; tell, announce, mention; and so -2. (as *conversely laudāre*, 'praise,' comes to mean 'mention') praise; -3. tell of, *colloq.* tell on, i.e. betray, 98¹⁸; -4. say, 45⁹; -5. declare to be; name, 57⁶.

+ **prati**, say in return, answer.

+ **sam**, say together.

vacana, *n.* -1. speech; words, 9¹⁸, etc.; dictum; -2. (like Lat. edictum and Eng. edict and word) command; injunction, 26¹⁸. [√**vac**, 1150.]

vācas, *n.* -1. speech, 4⁶, etc.; words; word; counsel; -2. language, 54¹¹; -3. (like Eng. word) order; request, 53². [√**vac**, 1151.1a: cf. *ἔπος*, 'word.')

√ **vaj** (**vājāyati**). probable root, with the meaning be strong or lively, inferred from **ugrá**, **ójas**, **vāja**, **vāja**; see these words; **vājāyant**, hastening, 75⁹: cf. **vājāya**. [cf. *ἰγ-ίς*, 'strong, healthy'; AS. *wac-ol*, 'awake'; Eng. *wake*, 'not to sleep'; perhaps Lat. *vig-ēre*, 'be lively or strong,' *vig-il*, 'awake.')

vāja, *m.* Indra's thunderbolt, 70³, 88¹⁸. [orig., perhaps, a mere epithet, 'The Mighty' (√**vaj**), like *Mjölnir*, 'The Crusher,' name of Thor's hammer.]

vāja-bāhu, *a.* having the thunderbolt on his arm (of Indra), lightning-armed. [1908.]

vajrin, *a.* having the thunderbolt (of Indra). [**vajra**, 1290.]

√ **vañc** (**vāñcati**; **vañcāyati**; **vañcitá**). totter; go crookedly; *caus.* (cause to go astray, i.e.) mislead, deceive; cheat. [cf. Lat. *vacillare*, 'totter, be unsteady'; AS. *wōh*, 'crooked, wrong,' whence Eng. *woo*, 'incline to one's self, court.')

+ **upa**, totter unto.

vañcaka, *m.* deceiver. [√**vañc**, *caus.*]

vañcayitavya, *grdv.* to be deceived; as *n.* a to-be-practised deceit, *w. objective gen.* (296b beg.), 26². [√**vañc**.]

vaṭa, *m.* *Ficus indica*; cf. **nyag-rodha**.

vaṇik-putra, *m.* merchant's son. [**vaṇij**.]

vaṇij, *m.* merchant. [√**vaṇ**, 383.5.]

√ **vat** (**vātati**; **vātāyati**). only with *api*. understand; *caus.* cause to understand or know, reveal, inspire (devotion). [cf. Lat. *vāt-es*, 'wise seer': see under **vāta**.]

vatsá, *m.* young; esp. young of a cow, calf. [prop. 'yearling,' from a not quotable **vatas*, 'year': with **vatas*, cf. *vēros*, 'year,' Lat. *vetus* in *vetus-tus*, 'bejahrt, in years, old': akin are Lat. *vit-u-lus*, 'yearling, i.e. calf,' and Eng. *weth-er*: for mg. cf. *χίμαρος*, 'goat,' prop. 'winter-ling' (see **hima**): see **vatsara**.]

vatsarā, *m.* year; personified, 87¹⁸. [cf. *vatas*; also *pari-* and *sam-vatsara*.]

√ **vad** (vādati, -te; uvāda, ūdē [784]; āvādīt, āvādīṣṭa; vadisyāti, -te; uditā; vādītum; uditvā; -ādya; vādīyati).
 -1. speak, 95^{7.9}; say, 20¹⁹, etc.; speak to, *w. acc., or w. loc.* (4¹); -2. communicate; announce, RV.x.125.5; speak of; uditā, stated (authoritatively), 58¹⁶; -3. tell, *i.e.* foretell, predict, 103¹²; -4. designate as, 55⁵; name.
 + **abhi**, speak to, salute; signify, *in the deriv.* abhivādin, abhivāda; *caus.* speak to; salute.
 + **praty-abhi**, *caus. mid.* salute in return.
 + **ā**, speak to; vidatham ā-vad, give orders to (the household), rule (as master or mistress).
 + **pra**, -1. speak forth; say; -2. declare to be.
 + **vi**, *mid.* contradict.
 + **sam**, *mid.* talk or take counsel with one's self.
vādana, *n.* -1. mouth; -2. face. ['organ of speaking,' √vad, 1150: for *mg.* cf. *nayana*.]
vaditavya, *grdv.* to be spoken. [√vad.]
vadya, *grdv.* to be spoken of, worthy of (favorable) notice, and so praiseworthy. [√vad, 963⁸ c.]
√ **vadh** (āvadhīt, āvadhīṣṭa; vadhisyāti, -te). -1. strike; harm; -2. (*just as* AS. *sleān* meant first 'strike' and then 'slay, *i.e.* kill') slay, kill. [see √bādh: cf. *śō-śu*, 'push': see *vadhar*.]
vadhā, *m.* -1. murderer; -2. weapon of death, *esp.* Indra's bolt; -3. slaying, slaughter. [√vadh.]
vādhar, *n.* weapon of death, *i.e.* Indra's bolt. [√vadh.]
vadhasnā, *only in instr. pl.* weapons of death, *i.e.* Indra's bolts. [vadhā, 1195.]
vadhū, *f.* -1. bride; -2. woman. [prop. 'the one fetched home' by the bridegroom, √vāh, q.v.]
vadhū-vastra, *n.* bride's garment.
vādhya, *grdv.* -1. to be struck, *i.e.* punished, 27²¹; to be harmed; -2. to be slain, 27¹⁸. [√vadh, 963⁸ c.]

vādhri, *a.* whose testicles have been crushed; emasculated, *opp. of* vṛṣan. [√vadh, 1191.]
√ **van** (vanōti, vanutē; vavāna, vavnē; vātā). -1. hold dear, love; desire, seek, beseech, 79¹⁹; -2. get; -3. win. [cf. Lat. *ven-ia*, 'favor'; *Ven-us*, 'The Lovely One'; AS. *winnan*, 'exert one's self, strive,' Eng. *win*, 'gain by striving'; AS. *wēn*, 'hope, expectation, supposition,' whence *wēn-an*, Eng. *ween*, 'suppose': see √vāñch.]
vāna, *n.* wood; forest.
vanānā, *f.* desire. [√van, 1150.2b².]
vananvant, *a.* having desire, desiring. [perhaps fr. *vanānā*, 1233, *w. irreg. loss of final ā*: both *mg.* and derivation are doubtful.]
vana-prastha, *m. n.* forest-plateau, wooded table-land. [1280b.]
vana-vāsa, *m.* the living in a wood; -*tas*, owing to (his) forest-life.
vānas-pāti, *m.* tree. ['lord of the wood': see 1267 and a and d: perhaps *vanas* stands for *vanar*, a subsidiary form of *vana*, cf. 171⁵.]
√ **vand** (vādate; vavandē; vanditā; vāndītum; vanditvā; -vāndya). -1. praise; -2. salute reverentially. [orig. ident. w. √vad, 108g.]
+ **abhi**, make reverent salutation unto; salute.
vanditṛ, *m.* praiser. [√vand.]
√ **lvap** (vāpati, -te; uptā; -ūpya; vāpāyati). shear (hair, beard); trim (nails); *caus.* cause to be clipped, or simply [1041²], clip.
√ **2vap** (vāpati, -te; uvāpa, ūpē [784, 800e]; āvāpāt; vāpsyāti; uptā; uptvā; -ūpya). -1. strew; scatter, *esp.* seed, sow; -2. (*like χέω*) throw or heap up, *i.e.* dam up.
+ **apa**, cast away; *fig.* destroy.
+ **abhi**, bestrew.
+ **ā**, throw upon, strew.
+ **ni**, throw down.
+ **nis**, throw out, *esp.* deal out (from a larger mass) an oblation to a god, *dat.*; offer.
vapā, *f.* caul, omentum.

vápus, *a.* —1. wondrous, admirabilis; —2. (*like Eng.* admirable) exciting wonder mixed with approbation, *esp.* wondrous fair;

—*as n.* —1. a wonder; wonderful appearance; *vapur drçaye*, a wonder to see, *θαύμα ἰδέσθαι*, 70⁰; —2. beautiful appearance; beauty, 8⁸; —3. appearance; form, 48²⁴. [for 2 and 3, cf. the converse transition of *mg* in *rūpa*, 1, 2.]

vayám, *we*, see 491. [cf. *Ger. wi-r*, *Eng. we*.]

1 **váyasa**, *n.* —1. fowl, *collective*; —2. bird. [see *ví*, 'bird.']

2 **váyasa**, *n.* food, meal. [prop. 'enjoyment,' *√1vī*, 'enjoy': for analogies, see *√2bhuj*, 'enjoy,' and *√1vī*.]

3 **váyasa**, *n.* —1. strength, of body and of mind; health; —2. the time of strength, youth; marriageable age, 2⁶; —3. *generalized*, any age or period of life; years (of life). [akin *w. ví-ra*, *q.v.*]

vayá, *f.* strengthening.

1 **vára**, *m.* choice; wish; a thing to be chosen as gift or reward, and so gift, reward; *varām vṛ*, wish a wish, make a condition, 94¹; *varām dā*, give a choice, grant a wish, 1¹⁷; *práti váram* or *váram á*, according to one's wish. [*√2vṛ*, 'choose': cf. *Eng. well*, *lit.* 'according to one's wish.']

2 **vara**, *a.* (*like Eng.* choice or select) most excellent or fair, best, *w. gen. or loc.*, 16², 3²¹; *w. abl.*, most excellent as distinguished from . . ., *i.e.* better than . . ., 68¹⁴; *varam . . . na ca . . .*, the best thing is . . ., and not . . ., *i.e.* . . . is better than . . ., 17²⁰. [*√2vṛ*, 'choose': for *mg*, cf. *AS. cyst*, 'a choice,' and then 'the best,' with *ceōsan*, 'choose.']

varapa, *n.* a choosing. [*√2vṛ*, 'choose.']

vara-varpa, *m.* most fair complexion.

varavarpin, *a.* having a fair complexion; —*inī*, *f.* fair-faced woman. [*varavarpa*, 1230.]

varāṅganā, *f.* most excellent woman. [*aṅganā*.]

varāroha, *a.* having fair hips or buttocks; *καλλίπυγος*. [*āroha*.]

varāhā, *m.* boar.

váriyas, *n.* breadth; *fig.* freedom from constraint, ease, gladness, *w. kr.* [belonging to *urđ*, 'broad': see 1173⁸, 467².]

váriyāns, *a.* very broad, wide extended. [*√1vṛ*, 'cover, extend over': see 467² and 1173⁸.]

várupa, *m.* The Encompasser (of the Universe), Varuna, name of an Aditya; *orig.* the supreme god of the Veda (*see selection xxxvii. and notes*), and so called king as well as god, 83¹²; omniscient judge who punishes sin and sends sickness and death, *selections xliii.*, *xliv.*, *xlv.*; *later*, god of the waters, 7¹⁰. [a personification of the 'all-embracing' heaven, *√1vṛ*, 'cover, encompass,' 1177c: cf. *οὐρανός*, 'heaven,' and *Οὐρανός*, 'Heaven,' personified as a god.]

vārūtha, *n.* cover; and so, as in *Eng.*, protection. [*√1vṛ*, 'cover,' 1163c.]

varūthyā, *a.* protecting. [*varūtha*, 1212d4.]

vārepya, *grdv.* to be desired; and so, longed for, excellent. [*√2vṛ*, 'choose,' 1217^{1,2,3}, 966b.]

varga, *m.* group. [*√vrj*, 'separate,' 216.1: for *mg*, cf. *Eng. division*, 'a separating into parts,' and then 'the part separated, group.']

vārcasa, *n.* vitality, vigor; the illuminating power in fire and the sun; and so, splendor; *fig.* glory. [perhaps akin with *ruc*: cf. *varpas* with *rūpa*.]

vārpa, *m.* —1. outside; external appearance; color, 36¹⁰, 37⁶, etc.; complexion; —2. (color, and so, as in *Eng.*) kind, species, sort, 98²; —3. (sort of men, *i.e.*) caste, 28¹⁸; —4. letter; sound; vowel, 59¹⁶; syllable; word, 98⁸. [*√1vṛ*, 'cover,' 1177a: for *mg* 1, cf. *Eng. coating*, and *coat* (of paint), and *Lat. color*, prop. 'cover or coating,' cognate *w. oc- cul- ere*, 'cover over.']

√ varṇaya (*varṇayati*). —1. color, paint; —2. *fig.* (*like Eng. paint*), depict describe; tell about; *pass.* 12⁸. [*varpa*, 1058.]

varṭana, *n.* *prop.* an existing, and so (*like Eng. living*), means of subsistence. [*√vṛt*, *mgs* 3, 5: cf. *vṛtti*.]

varīṭṭ, *m.* restrainer, stayer. [√1 vr, 'cover,' mg 8, 'restrain': 1182.]

vārtmanā, *n.* wheel-track; path, 43^o; **vartmanā**, at end of cpds: by way of, 89¹⁴; or simply through; **ākāṣa-vartmanā**, through the air, 39¹. [√vr, 1168.1a.]

vārtra, *a.* warding off, holding back; as *n.* a water-stop, dam, weir. [√1 vr, 'cover,' q.v.]

1vārdhana, *a.* -1. increasing, *trans.*; as *m.* increaser; -2. delighting in. [√1 vr, 'increase,' q.v.]

2vārdhana, *n.* the cutting. [√2 vr, 'cut.']

vārpas, *n.* assumed appearance; image, form. [akin with rūpā: cf. *varcas*.]

vārman, *n.* envelope; coat of armor; protection; at end of Kshatriya-names, 59¹³ *n.* [√1 vr, 'envelop,' 1168.1a.]

varṣā, *n.* -1. rain; -2. (rainy-season, *i.e.*) year; -**varṣā**, *f. pl.* -1. the rains, *i.e.* the rainy season; -2. very rarely, rain-water, 104¹⁴. [√vr: cf. *ἔσπερα*, 'rain-drops': for mg 2 of *varṣa*, cf. Eng. "girl of sixteen summers," "man of seventy winters," *abda* and *ṣarad*.]

varṣa-karman, *n.* the action of raining.

varṣa-ṣaṭka, *n.* year-hexade, period of six years.

varṣmān, *m.* height; top; crown of the head. [see 1168.1c² and 2b.]

valā, *m. prop.* an encloser, and so -1. (enclosure, *i.e.*) cave; -2. personified, *Vala*, name of a demon who shuts up the heavenly waters to withhold them from man and is slain by Indra, 81¹⁷. [√1 vr, 'enclose.']

vala-vṛtra, *m.* *Vala* and *Vritra*. [1252.]

valavṛtra-nipūdana, *m.* destroyer of *Vala* and *Vritra*, *i.e.* *Indra*. [1264.]

valavṛtra-han [402], *a.* slaying *Vala* and *Vritra*; as *m.* slayer of *Vala* and *Vritra*, *i.e.* *Indra*. [1260.]

valmika, *m.* ant-hill.

vavri, *m. prop.* cover, and so -1. place of hiding or refuge; -2. corporeal tegument (of the soul), *i.e.* body. [√1 vr, 'cover,' 1155.2c.]

√ **vaç** (**vāṣti**, **uṣānti** [638]; **uvāṣa** [784]).

-1. will, 73¹⁷; -2. desire, long for; -*ppls*, *pres.* **uṣānt**, *perf.* **vāvaṣānā** [786]: willing or (when qualifying subject of verb) gladly, 83⁴, 85⁶; longing, 78⁹; -3. (like Eng. will in its rare or obsolete sense 'order') order, command. [cf. *ἰκέω*, stem *ἰκε-ο-ν*, 'willing.']

vāṣa, *a.* willing, submissive; as *m.* -1. will; -2. command; and so controlling power or influence. [√vaç.]

vaṣa-nī [352], *a.* bringing into one's power; as *m.* controller.

vaṣā, *f.* -1. cow, esp. farrow cow; -2. female elephant, *Elephanten-kuh*. [perhaps 'the lowing' beast, fr. √vāç: cf. Lat. *vacca*, 'cow': usual name for 'cow' is *gō*.]

vaṣin, *a.* having command or control; as *subst. m. or f.* master, mistress. [√vaç.]

vaṣi-kṛ, make submissive, enthrall, ensnare. [√vaç and √1 kṛ, 'make,' 1094.]

vaṣya, *grdv.* to be commanded or ordered, and so obedient, submissive, yielding. [√vaç, 963⁸ c.]

vas, *encl. pron.* you, 491. [cf. Lat. *vōs*, 'ye, you.']

√ **1 vas** (**uochāti** [753, 608]; **uvāsa** [784]; **vatsyāti** [167]; **uṣā**). grow bright; light up (of the breaking day), dawn. [for cognates, Lat. *us-tu-s*, 'burned,' east, Easter, etc., see the collateral form *uṣ*, 'burn,' and the derive *uṣas*, *usra*, *vasanta*, *vasu*, *vāsara*: cf. also *ἡμαρ*, *ἡμερα*, 'day'; *ἔσ-α-ρ*, Lat. *vēr*, *ve-er*, *ves-er*, 'dawn of the year-light, i.e. spring'; *Ves-uv-ius*, 'the burning' mountain.]

+ **vi**, shine abroad, 75¹⁵; light up, 97¹⁸.

√ **2 vas** (**vāste** [628]; **vavasé**; **āvasiṣṭa**; **vatsyāti**; **vasitā**; **vāsītum**; **vasitvā**; -**vāsa**). put on (as a garment), clothe one's self in. [cf. *ἐννυμι*, *ἡμε-νυ-μι*, 'put on'; *ἔ-σ-το*, 'had on'; *ἔμα*, 'garment'; Lat. *vestis*, 'garment'; Goth. *ga-vas-jan*, 'clothe'; AS. *wer-ian*, Eng. *wear*.]

√ **3 vas** (**vāsati**; **uvāsa** [784]; **āvātāt** [167]; **vatsyāti**; **uṣitā**; **vāstum**; **uṣitvā**; -**ūṣya**; **vāsāyati**). stay in a place; esp.

stay over night, 88², 100² (with *rātrim*); dwell, abide; live. [cf. *śorv*, **śas-rv*, 'dwelling-place, town'; Lat. *ver-na*, 'one who lives in the house, i.e. slave' or 'one who dwells in the land, i.e. native,' like Eng. *domestic*, 'servant,' and *domestic*, 'not foreign'; AS. *wes-an*, 'be'; Eng. *was*, *were*.]

+ ā, take up one's abode in (a place), occupy; enter upon, 62².

+ ud, *caus.* (cause to abide out, i.e.) remove from its place, 97¹⁴?

+ upa, -1. stay with; wait; -2. (with a specialization of *mg* like that in Eng. *abstain*, 'hold off, esp. from food or drink') wait, and so stop (eating), fast. + ni, dwell (of men and of beasts).

+ prati, have one's dwelling.

√ *ivas* (*vāsāyati*; *vāsitā*). cut. [cf. Lat. *vōmis*, *vos-mis*, *vōmer*, 'plow-share, colter.']+ ud, cut away or off, 97¹⁴?

vasantā, *m.* spring. ['the dawning or lighting-up' year-time, √ *ivas*, 1172²⁴: see *ivas*: cf. *śap*, **śas-ap*, Lat. *vēr*, *ves-er*, *ves-er*, 'spring.']

vāsīṣṭha, *a.* most excellent, best; -*as m.* *Vasishtha*, name of one of the most famous Vedic seers, 78¹⁰ x. [formed as superl. to *vasu*, fr. √ *ivas* as a verbal (467), the verbal having the same transferred sense as the adj. *vasu*, q.v.]

vāsu, *a.* excellent, good; -1. *as m.* good (of gods), 76¹¹; -2. *as m. pl.* The Good Ones, the *Vasus*, a class of gods, RV.x. 125.1; -3. *as n. sing. and pl.* good, goods, wealth. [prop. 'shining, i.e. splendid,' √ *ivas*, 'shine,' but w. a transfer of *mg* like that in the Eng. *splendid* as used by the vulgar for 'excellent': connection w. *hús*, *hús*, 'good,' and *es*, 'well,' is improbable, see *āyu*.]

vasu-dhā [352], *a.* yielding good; *vasu-dhā* [364], *f.* the earth; the land.

vasudhādhipa, *m.* (lord of the earth, i.e.) king, prince. [*adhipa*.]

vasum-dhara, *a.* holding good or treasures; -*ā*, *f.* the earth. [*vasum* + *dhara*, 1250a: we should expect *vasu* (acc. s. neuter, or stem), not *vasu-m* (masculine!), 341.]

vāsu-śravaṣa, *a.* perhaps [1298a] having good fame, or else [1297 and 1280b] having wealth-fame, i.e. famed for wealth.

vasu-sampūrṇa, *a.* treasure-filled. [√ *ṣṭ*, 'fill.']

√ *vasūya* (*vasūyāti*). crave good. [denom. of *vasu*, 1058¹, 1061.]

vasūyā, *f.* desire for good; longing. [√ *vasūya*, 1149⁶.]

vastr, *m.* illuminer; or, *as adj.*, lighting up. [√ *ivas*, 'shine,' 1182, 375².]

vāstra, *n.* garment, piece of clothing; cloth. [√ *ivas*, 'clothe,' 1185a.]

vastra-veṣṭita, *a.* covered with clothes, well dressed.

vastrānta, *m.* border of a garment. [*anta*.]

√ *vah* (*vāhati*, -*te*; *uvāha*, *ūhā*; *āvāksāt*; *vākgyāti*; *ūdhā* [222]; *vōdhum*; *ūdhvā*; -*ūhya*; *uhyāte*). -1. conduct, 84¹¹; carry, esp. the oblation, 85¹, 93¹⁴, 94¹; bring with team, 73¹¹, 81¹⁴, or car, 72⁴, 87¹⁴; draw (wagon), guide (horses); -2. *intrans.* travel; proceed (in a wagon); -3. *pass.* be borne along; -4. flow, carry with itself (of water); -5. (like Ger. *heimführen*) bring home to the groom's house, wed; -6. carry, 43^{11, 16}, 52²; bear, 26⁴; carry far and wide, i.e. spread (a poem, fragrance), 54².

[for *vagh*: cf. *ὄχος*, **fochos*, 'wagon'; *ὄχτομαί*, 'ride'; Lat. *veh-ere*, 'carry'; *vehiculum*, 'wagon'; AS. *weg-an*, 'carry, bear,' whence Eng. *weigh*, 'lift' (as in *weigh anchor*), 'find weight of by lifting' (cf. *bhara*); AS. *wægn* or *wæn*, Eng. *wain*, Dutch *wagen* (whence the borrowed Eng. *wagon*), 'that which is drawn, i.e. wagon'; further, Lat. *vi-a*, *ve-a*, *veh-ia*, 'that which is to be travelled over, way'; AS. *weg*, Eng. *way*, 'that which carries' one to a place.]

+ ā, bring hither or to.

+ ud, -1. bear or bring up; -2. esp. lead out (a bride from her father's house), wed.

+ pari, -1. lead about; -2. esp. lead about (the bride or the wedding procession), wed.

+ pra, carry onward.

+vi, lead away, esp. the bride from her parents' house, and so wed, marry; mid. get married.

+sam, carry together; carry.

vāh, *vbl.* carrying, drawing, in *cpds.*

[√vāh.]

vāhatā, *m.* wedding procession; wedding.

[√vāh, 1161c.]

vahyā, *n.* portable bed, litter. [√vāh, 1213: for *mg.*, cf. Eng. *bier* and verb *bear*.]

vahye-ṣayā, *a.* lying on litters. [vāhya, 1260c: *acct.* 1270.]

√ 1vā (vāti; vavā; āvāsīt [882]; vās-yāti; vātā; vātum; vāpāyati [1042d]). blow. [cf. ἀνμ, ἀνμ-μ, 'blow'; Goth. *va-ian*, Ger. *wehen*, AS. *wāwan*, 'blow'; *ab-pa*, 'breeze'; ἀήρ, ἀήρ, 'air'; Lat. *ventus* (a participial form which has made a transition to the vowel-declension — cf. *vasanta* and 1172^{2,4}), 'wind,' Eng. *wind*; AS. *we-der*, Eng. *weather*, 'wind (e.g. in *weather-cock*), condition of the air': see *vāta* and *vāyā*, 'wind.']

+ā, blow hither.

+nis, —1. (blow out, *intransitively*, i.e.) go out, be extinguished; —2. *intrans.* (blow till one gets one's breath, and so) cool off; —*caus.* —1. extinguish; —2. cool off, *transitively*, i.e. refresh.

+parā, blow away.

+pra, blow or move forward, *intrans.*

+vi, blow asunder, i.e. scatter to the winds.

√ 2vā (vāyati [761d2]; uvāya [784²]; vāyiyāti; utā; ōtum; ūyāte). weave, interweave, both *lit.*, and also (like Lat. *serere*), *fig.*, of hymns and songs; plait. [orig. idea perhaps 'wind' or 'plait': root-forms are *u*, *vā*, and *vi*: cf. *Irēa*, *εἶρεα*, 'willow'; *olos*, 'osier'; Lat. *vi-ere*, 'plait'; *vi-men*, 'plaited work'; *oln*, 'vine'; *olvos*, 'wine'; Lat. *vinum*, 'wine'; *vi-tis*, 'vine,' Eng. *withy* or *with*, 'pliant twig,' Ger. *Weide*, 'withy, willow.']

vā, *enclitic particle*, following its word. —1. or; . . . vā, . . . vā, 50¹¹, 64¹⁰, 96^{12,22}, 97^{12,19}, . . . vā, 77⁶, 24⁶, 59^{2,20}, 64¹⁸, 97^{2,16}, 104²¹; similarly, 35⁶, 59¹⁹, 84⁹; . . . vā, 20⁴, 91⁹; —further: . . .

vā, *yadi* vā . . . vā, 28¹²; . . . vā, . . . vā_{api}, 62²; . . . (vā omitted), . . . vā, . . . vā, 61²², 62¹; finally, . . . na, . . . vā_{api}, . . . ca, neither . . . nor . . . nor . . . 63⁴; —*atha* vā, see *atha* 6; *uta* vā, see *uta*; —2. vā, for *eva*, 59¹⁰ n.; —3. with interrogatives: *kim* vā, what possibly, 17¹⁹; so 18¹. [cf. Lat. *-ve*, 'or.']

vākya, *n.* —1. speech, words; —2. as technical term, periphrasis, e.g. *virasenasya sutas* for *virasena-sutas*. [√vac.]

vāg-doṣāt, by or as a bad consequence of his voice, i.e. because he was fool enough to let his voice be heard. [vāc: see *doṣa*.]

vāghāt [like *dāsat*, 444²], *m.* the pledging one, i.e. institutor of a sacrifice, not the priest, but the *yajamāna*. [perhaps akin are *εὔχ-ουαι*, Lat. *vovēre*, *vovēre*, 'vow.']

vānmāya, *a.* consisting of voice or utterance. [vāc: see 1225² and *māya*.]

vāc [391], *f.* —1. speech, voice, word, utterance, sound; vācam vy-ā-hr, utter words, 3¹, and vācam vad, speak words, 94⁹, verb-phrases, used like a simple verb of speaking, and construed w. the acc. of the person (see 274b); perhaps (utterance, i.e.) sacred text, 91²; —2. personified, The Word, Vāch, *Adyos*. [√vac, q.v.]

vācam-yamā, *a.* restraining or holding one's voice, silent. [1250a, 1270¹ and b.]

vācaka, *a.* speaking; as *m.* speaker. [√vac, 1181.]

vācika, *a.* verbal, consisting of words. [vāc, 1222e.]

vācya, *grdv.* —1. to be spoken; —2. to be spoken to. [√vac, 1213a.]

vāja, *m.* —1. swiftness; courage, esp. of the horse; —2. race, struggle; —3. prize of race or contest; booty; reward in general; treasure, good. [prob. akin w. √vaj, q.v.: orig. 'strength and liveliness,' that in which strength and courage show themselves, and then 'the result of quick and brave struggle.']

√ vājaya (only in *ppl.*, vājayānt). crave treasure; seek good, 74¹⁶; cf. √vaj. [denom. of vāja, 1058.]

√vāñch (vāñchati; vāñchitá). wish. [for √vānak, orig. inchoative (cf. √lī) to √van, q.v.: cf. Ger. *Wunsch*, 'a wish'; AS. *wisc*, 'a wish,' whence verb *wýscan*, 'wish,' whence Eng. verb *wish*, whence noun *wish*.]

vāñijya, n. merchant's business, trade. [vapij, 1211.]

vāta, m. -1. wind; air; -2. Vāta, god of the wind. [√lvā, 'blow': acct, 1176c: cf. Icelandic *Öð-inn*, AS. *Wōd-en*, Old High Ger. *Wuot-an*, names of the highest Germanic god, Odin: the name still lives in the Eng. *Wednes-day*, AS. *Wōdnes dæg*: some connect *Wōden* w. √vat, 'inspire, excite'.]

vāta-svanas, a. having the roar of the wind, i.e. blustering, exhibiting noisy violence, tumultuous.

vātāikabhakṣa, a. having wind as sole food, i.e. fasting. [vāta + ekabhakṣa.]

vāda, m. speech, expression, statement. [√vad.]

vāda-yuddha, n. speech-fight, i.e. controversy.

vādayuddha-pradhāna, a. devoted to controversy; as m. eminent controversialist.]

vādin, a. speaking. [√vad, 1183^s.]

vānaprastha, m. a Brahman of the third order, who has passed through the stages of student and householder (see ācrama) and dwells in the woods, 65³x.; hermit. [vanaprastha: for mg, cf. ἐρημίτης, Eng. *hermit*, and ἐρημία, 'solitude, desert'.]

vānara, m. monkey, ape.

vāpī, f. oblong pond; lake. [√2vap, 'heap up, dam up,' and so, perhaps, orig. 'a dam' (cf. χῶμα, 'dam,' from χῶω, 'throw or heap up'), and then, by metonymy, 'the pond made by the dam'.]

vāpī-jala, n. lake-water. [perhaps the first element is here to be taken in its orig. sense of 'dam,' so that the whole means prop. 'dam-water,' and so 'pond-water'.]

vām, see 491.

vāma, a. lovely, pleasant; as n. a lovely thing, a joy. [√van: cf. dhūma and √ldhvan.]

vāyasá, m. -1. bird; -2. esp. crow; -si, f. crow-hen. [1 vāyas, 'bird,' 1208a.]

vāyú, m. wind. [√lvā, 'blow,' 1165.]

vār, n. water. [cf. oḥp-o-v, orig. 'water,' and so, as in Eng., 'urine'; Lat. *urinarī*, 'stay under water'; *ur-ina*, 'urine'; *Ur-ia*, 'Water-town,' a port in Apulia; prob. akin is AS. *wær*, 'sea'.]

1 vāra, m. tail-hair, esp. of a horse. [prob. akin w. οὐρή, 'tail'.]

2 vāra, m. -1. choice treasure; -2. moment chosen or determined for any thing, appointed time, turn; -3. time (as used with numerals); vāraṁ vāram, time and again; -4. the time or turn (of one of the planets which rule in succession the days of the week), and so, day of the week, day. [√2vr, 'choose': identified by some w. ṣpa, 'time, season,' see under Vyā.]

vāraṇá, a. warding off (those that attack it), and so strong or ungovernable (of wild beasts); as m. elephant. [√lvr, 'cover, ward off,' 1150. lb.]

vārāṇasī, f. Vārānasī, the modern Benares.

vāri, n. water. [see vār.]

vāri-stha, a. situated in the water, i.e. (of the sun's disk) reflected in the water.

vāvá, particle, emphasizing the word which it follows. surely, just. [for double acct, see Whitney 94.]

√vāç (vāçyate [761c]; vavāçé; ávi-vaçat [861]; vāçitá; vāçitvá). bleat; low; cry (of birds). [see vaçā, Lat. *vacca*, 'cow,' and vāçrá.]

vāçrá, a. lowing (of kine). [√vāç, 1188a.]

vāsá, m. -1. prop. a staying over night; -2. an abiding, 32⁵; -3. abiding-place, 23²⁰. [√3vas, 'dwell': for mg, cf. bhavana.]

vāsa-bhūmi, f. dwelling-place.

vāsará, -1. in *Veda*, as adj. of the dawn; ἠέρος; -2. in classical Skt., neuter, used as subst., also masculine, (prop. time of dawn, as distinguished from night, and so) day in general. [prop. a secondary deriv. (1188d) fr. an obsolete √vas-ar, 'dawn,' √lvas, 'dawn': see

- lvas**: and for the form **vas-ar**, cf. *śap* and *rē*, there given, and **ah-ar**, *ūdh-ar*, 430.]
- vāsa-vegman**, *n.* chamber for spending the night, sleeping-room.
- vāsas**, *n.* garment. [√2 **vas**, 'clothe.']
- vāsin**, *a.* dwelling. [√3 **vas**, 'dwell,' 1183^a.]
- vāstavyā**, *a.* belonging to an abode; as *m.* inhabitant. [√**astu**, 1212d 2.]
- vāstu**, *m. n.* dwelling. [√3 **vas**, 'dwell,' 1161a.]
- vāstoṣ-pāti**, *m.* lord or Genius of the dwelling, 77²n. [√**vāsto**, gen. of **vāstu** (1250d) + **pāti**: acct, 1267a and d.]
- vāhā**, *a.* carrying; carrying off. [√**vah**.]
- vāhana**, *a.* carrying off; as *n.* —1. beast of burden, 56³; beast for riding; team; vehicle; —2. the carrying, 34¹⁸. [√**vah**, 1150. 1b.]
- 1 **vī** [343e], *m.* bird. [cf. *olavós*, *avos*, Lat. *avi-s*, 'bird.']
- 2 **vī**, *preposition*. apart, asunder, away, out; denoting intensity in descriptive cpds (1289), cf. *vicitra*, *vibudha*; denoting separation or non-agreement in possessive cpds (1305), cf. *vimanas*, etc.; similarly in the prepositional cpd (1310a), *vipriya*.
- viṇṇatī** [485], *f.* twenty. [cf. *ekvoti*, Boeotian *fikari*, Lat. *viginti*, 'twenty.']
- vikaṭa**, *a.* —1. exceeding the usual measure; and so —2. (like Eng. enormous) monstrous, hideous; —as *m.* Hideous, name of a gander. [cf. 1245g.]
- vikramā**, *m.* a stepping out, appearance; esp. bold or courageous advance, courage, might. [√**kram** + **vi**.]
- vigata-saṅkalpa**, *a.* with vanished purpose, purposeless. [√**gam** + **vi**: 1299.]
- vigulpha**, *a.* abundant. [origin unclear.]
- vigraha**, *m.* —1. separation; and so —2. division; and so —3. discord, quarrel, war. [√**grah** + **vi**.]
- √ **vic** (**vinākti**; **viktā**; **vēktum**; —**vicya**). separate, esp. grain from chaff by winnowing; separate, in general. +**vi**, separate out or apart; **vivikta**, isolated, and so lonely.
- vicakṣaṇā**, *a.* appearing far and wide, conspicuous; or, far-seeing. [√**cakṣ** + **vi**.]
- vi-citra**, *a.* —1. very variegated; —2. differently colored, varied; —3. (full of variety and surprises, and so) entertaining, beautiful. [in mg 1, **vi**- has perhaps intensive force; in 2, perhaps variative.]
- √ **vij** (**vijāte**; **vivijé**; **āvikta** [834c]; **vijāyāti**; **vignā**). move with a quick darting motion, *élancer*; (like Eng. start) move suddenly from fear. [cf. AS. *wic-an*, 'give way'; Eng. *weak*, 'yielding, soft, feeble.']
- + **ud**, start up; be affrighted; **udvigna**, terrified.
- vijayā**, *m.* victory; *personified*, Victory, name of a rabbit. [√**ji** + **vi**.]
- vijiti**, *f.* conquest. [√**ji** + **vi**.]
- vijitendriya**, *a.* having the organs of sense subdued. [√**ji** + **indriya**.]
- vijñeya**, *grdv.* to be known or considered as. [√**jñā** + **vi**, 963³a.]
- viṇ-mūtra**, *n.* faeces and urine. [√**viṇ**, 226b, 161: for cpd, 1253b.]
- vitatha**, *a.* false. ['differing from the so,' **vi** + **tathā**, 1314a.]
- vitathābhīniveṣa**, *m.* inclination towards that which is false. [√**abhīniveṣa**.]
- vitasti**, *f.* a span, about nine inches or twelve fingers. [prob. fr. √**tan** + **vi**, and so 'a stretch' from the tip of the thumb to that of little finger: for mg, cf. Eng. noun *span* and verb *span*, 'extend over,' and see **vyāma**.]
- vitāna**, *m. n.* —1. spreading out, extension; —2. canopy. [√**tan** + **vi**: for mg 2, cf. Eng. *expanse* (of heaven) and *expand*.]
- vittā**, *ppl.* gotten; as *n.* (like Lat. *questus*) gettings, that which is got, property. [√2 **vid**, 'get.']
- √ **lvid** (**vētti**; **vēda** [790a]; **āvedit**; **vedisyāti**, —**te**; **vetsyāti**, —**te**; **viditā**; **véditum**, **vēttum**; **viditvā**; —**vidya**; **vedāyati**). —1. know; understand; perceive; *ya evaṁ veda*, who knoweth thus, who hath this knowledge, frequent formula in the *Brāhmanas*, 97³; **vidyāt**, one should know, it should be known or understood; —2. recognize as; *nalam māṁ viddhi*,

recognize me as N., know that I am N.; —3. notice; be mindful of, 75¹²; bethink one's self, 94^{4,10}; —4. believe; assume; consider a person (acc.) to be . . (acc.), 43¹⁹; —*ppl.* vidvāṇs, *see s.v.*

[with veda, vidmā, cf. oīda, ἴδμεν, AS. *ic wāt, wē witon*, 'I know, we know'; Eng. *I wot*, gerund to *wit*, noun *wit*, 'understanding': cf. also *είδω, εἶδον*, 'saw'; Lat. *vidēre*, 'see'; AS. *witan*, 'see'; whence *wit-ga*, 'seer, soothsayer, wizard' (Icelandic *vit-ki*, 'wizard'), *wicca*, 'wizard', *wicce*, 'witch,' Eng. *witch*, masc. and fem.: veda is an old preterito-present, 'have seen or perceived,' and so, 'know'—see √2vid: the forms of the other tense-systems are comparatively modern.]

+anu, know along, i.e. from one end to the other, know thoroughly.

+ni, *caus.* cause to know; do to wit; announce; communicate.

√2vid (vindāti, -te [758]; vivēda, vividé; ávidat, ávidata; vetayāti, -te; vittā; vétum; vittvā; -vidya). —1. find, 4¹², etc.; get, 74¹²; obtain (children), 100^{4,9}; —2. get hold of, 80⁷; —3. *pass.* vidyāte: is found; *later, equiv.* to there is, there exists; *ppl.* vidāna [619³], found, 73²¹; —*ppl.* vitta, *see s.v.*

[orig. ident. w. √1vid, of which this is only another aspect, namely that of 'seeing esp. an object looked for, i.e. of finding': see 1vid.]

+anu, find.

vid, *vbl.* knowing, at end of cpds. [√1vid.]

vida, *a.* knowing, at end of cpds. [do.]

vidatra, *a.* noticing, in cpds. [√1vid, 1186d.]

vidātha, *n.* directions, orders. [prop. 'knowledge given, i.e. instructions,' √1vid, 1163b.]

vidarbha, —1. *m. pl.* the Vidarbhas, Vidarbha, name of a people, and of their country, which was south of the Vindhya mountains, and is now called Berar; —2. *m. sing.* Vidarbha, i.e. a king of Vidarbha, 4². [for mg 2, cf. "Norway, uncle of young Fortinbras," Hamlet, i.2.28.]

vidarbha-nagari, *f.* city or capital of Vidarbha, i.e. Kundina (kuṇḍina).

[vidarbha- does not stand in the relation of a gen. of appellation: see 295¹.]

vidarbha-pati, *m.* lord or king of Vidarbha.

vidarbha-rājan, *m.* king of Vidarbha. vidāsin, *a.* becoming exhausted, drying up. [√das + vi, 1183².]

vidyā, *f.* —1. knowledge; a discipline or science; esp. trayī vidyā, the triple science or knowledge of the holy word, as hymn, sacrificial formula, and chant, or the Rigveda, Yajurveda, and Sāmaveda; —2. esp. the science kar' ἔσχατον, i.e. magic; a magic formula, spell. [√1vid, 1213d: for mg 2, observe the equally arbitrary specialization in Eng. *spell*, which in AS. meant 'a saying.']

vidyā-dhara, *a.* keeping or possessed of knowledge or the magic art; as *m.* a Vid-yādhara, one of a class of genii, who are attendants on Īva, and reputed to be magicians.

vidyā-mada, *m.* knowledge-intoxication, i.e. infatuated pride in one's learning.

vidyāvayo-vṛddha, *a.* grown old in knowledge and years, distinguished for learning and age. [vidyā + 8 vayas, 1252.]

vidyāt, —1. *a.* lightening; and so, as in Eng., —2. *f.* lightning. [√dyat + vi, 'lighten.']

vidvaj-jana, *m.* wise man. [vidvāṇs, 1249a, 202.]

vidvāṇs [461], *ppl.* knowing; wise, 17¹², etc.; learned; tvaṣṭā vidvān, a cunning workman (cf. Eng. cunning and Old Eng. cunnen, 'know', 75⁶. [√1vid, 'know,' 790a, 803².]

√1vidh (vidhāti). worship a god (*dat.*) with (*instr.*); honor (*acc.*) with (*instr.*). [cf. vedhas.]

√2vidh (vindhāte). lack or be without a thing (*instr.*), viduāri; be bereft or alone. [see vidhavā.]

√8vidh, *see* √vyadh.

vidh, *vbl.* boring through, wounding, at end of cpds. [√3vidh or vyadh, 252, cf. 785.]

vidhāvā, *f.* widow. [√2vidh, 'be bereft,' 1190; cf. ἡ-ἰεος, 'youth without a wife

bachelor'; Lat. *viduus*, *vidua*, 'widower, widow'; AS. *widwe*, *wuduwe*, Eng. *widow*.]
vidhā, *f.* proportion, measure; way; and so kind, sort; *esp. at end of cpds* [see 1302c5]: *e.g.* *tri-vidhā*, of three kinds, three-fold. [prop. 'dis-position, arrangement, order, method,' see *√1dhā + vi*.]
vidhātavya, *grdv.* to be shown. [*√1dhā + vi*, mg 5.]
vidhātṛ, *m.* dis-poser, arranger. [*√1dhā + vi*.]
vidhāna, *n.* a dis-position, ordering, ordinance; *vidhānataḥ*, according to (established) ordinance. [*√1dhā + vi*, 1150.]
vidhi, *m.* —1. a dis-position, ordinance, prescription, rule (65'), method; —2. (method, *i.e.*) way, 38²²; procedure; —3. (the supreme disposition or ordaining, *i.e.*) destiny, fate. [*√1dhā + vi*, 1155.2e, 345²: for mg 3, cf. Lat. *destināre*, 'establish, ordain,' and Eng. *destiny*.]
vidhivat, *adv.* according to rule; *equiv. to Lat. rite*. [*vidhi*, 1107.]
vidhū, *a.* lonely (of the moon that wanders alone among the star-hosts); *as m.* moon. [prob. fr. *√2vidh*, 1178.]
vidhura, *a.* —1. alone, bereft; —2. suffering lack, miserable; —3. disagreeable; *as n.* trouble. [prob. fr. *√2vidh*, through the intermediate *vidhu*, 1188f.]
vidhura-darṣana, *n.* sight of adversity.
vidheya, *grdv.* to be done. [see *√1dhā + vi*, mg 5: also 963^a.]
vinayā, *m.* —1. training, breeding, *i.e.* formation of manners; and so —2. transferred (like the Eng. breeding), manners, good breeding, politeness. [*√ni + vi*.]
vinā, *prep.* without, *w. instr. or acc.* [1127, 1129.]
vinīti, *f.* (good breeding, *esp.*) modesty. [*√ni + vi*: see *vinaya*.]
vinoda, *m.* exactly like Eng. di-vernion; amusement. [see *√nnd + vi*.]
√vind, see *√2vid*.
vindhya, *m.* Vindhya, name of the mountain-range crossing the Indian peninsula and separating Hindustan from the Deccan.
vindhyāṭāvī, *f.* the Vindhya-forest. [*āṭāvī*]

√vip (*vépate*; *vivipé*; *ávepiṣṭa*; *vepáyati*). be in trembling agitation; tremble or shake; *caus.* shake, *trans.* [cf. Lat. *vibrāre*, 'shake, brandish,' from *vib-ru-s*, *vip-ru-s*, 'shaking'; AS. *wæfre* (formed like *vip-ru-s*), 'moving this way and that,' whence Eng. *waver*; Eng. frequentative *whiffle*, 'veer about, blow in gusts'; *whiffle-tree*, so called from its constant jerky motion (*-tree* means 'wooden bar,' see *dāru*).]
vipaṇa, *m.* trading-place, shop; —*i.* *f.* shop. [*√paṇ + vi*, 1156.]
vipatti, *f.* a coming to nought, destruction. [*√pad + vi*, 1157.]
vipad, *f.* misfortune, trouble. [*√pad + vi*, 383a.]
vīpāka, *m.* the ripening, *esp.* of the fruit of good or bad deeds, and so the consequences; the issue, in general. [*√pac + vi*, 216.1.]
vīpra, —1. *a.* agitated, inspired; *as subst.* he who gives utterance to pious emotion at the altar, poet, singer, 74^{11.18}; —2. *a.* (inspired, *i.e.*) gifted with superior insight, wise, of a god, 79^{18.17}; —3. *as m.* a Brahman, 60¹⁵, etc. [*√vip*, 1188a: mg 3 is to be taken directly from 1.]
vīpriya, *a.* not dear, unpleasant; *as n.* something disagreeable, an offense. [2 *vi + priya*, see *vi* and 1310a end.]
vi-budha, *a.* very wise (*vi-* is intensive, 1289); *as m.* a god.
vibudhānucara, *m.* attendant of a god. [*anucara*.]
vibudheçvara, *m.* a lord of the gods. [*igvara*.]
vibhava, *m.* —1. development or growth; —2. (the result of growth, *i.e.*) power, and so lordship, majesty, high position; —3. *sing. and pl.* (like Ger. *Vermögen*) property, possessions. [*√bhū + vi*: cf. *vibhu* and *vibhūti*.]
vibhāvan, *f.* -vari, *a.* shining far and wide. [*√bhā + vi*, 1169.1b and 2², 1171b.]
vibhīdaka, *m. n.* the large tree *Terminalia Bellerica*; one of the nuts of this tree, which were used for dicing; a die, dice. [perhaps 'the destroyer,' fr. *√bhid*

+vi: if so, we must suppose that the name was first given to the die as die, and applied secondarily to nut and tree.]

vibhú, *a.* —1. pervading, far-reaching; unlimited, 74²; —2. powerful, mighty, of Indra, 512¹⁶; *as subst.* lord or ruler. [vbhū + vi, 354: for 2, cf. vibhava 1 and 2, and vibhūti.]

vibhūti, *f.* —1. development or growth; —2. (the result of growth, i.e.) power, esp. of a lord or ruler. [vbhū + vi, 1157d: cf. vibhava and vibhu.]

vī-manas, *a.* (having an away-removed mind or heart, i.e.) out of one's senses or disheartened. [1305.]

vimarda, *m.* destruction; (of sleep) disturbance. [vṃrd + vi.]

vimāna, *a.* traversing, esp. the sky; *as m. n.* a palatial car of the gods that moves through the air, sky-chariot. [vīmā + vi, 'measure,' q.v.: 1150.]

vi-mukha, *a.* having the face away; **vimukhā yānti**, they go (with averted faces, i.e.) homewards. [1305.]

vi-rajas, *a.* having dust away, dustless, pure. [1305.]

viraha, *m.* —1. abandonment, separation from; —2. absence, freedom from. [vrah + vi.]

virāma, *m.* stop, end, pause. [vram + vi.]

virodhin, *a.* hindering, disturbing. [vrodh + vi, 1183¹.]

vilāsa, *m.* joy. [vlas + vi.]

vivarā, *m. n.* opening; hole (of creatures that live in the ground). [vīvr + vi, 'uncover, open.']

vi-varṇa, *a.* having the color away, colorless, pale. [1305.]

vivarṇa-vadana, *a.* pale-faced. [1298a.]

vivāsvan, *a.* lighting up; **vivāsvabhis**, *as adv.* [1112c], so that it lights up; *as n.*, perhaps, flash, spark. [vīvas + vi, 'light up,' 1169b.]

vivasvant, *a.* lighting up; *as m.* Vivasvant, name of a god of the dawning daylight or morning-sun, father of the twins Yama and Yamī and of the Aṇvins, 851¹⁴. [vīvas + vi, 'light up,' see 1233e.]

vivāhā, *m.* fetching home of the bride, wedding, marriage. [vvaḥ + vi.]

vivāha-catuṣṭaya, *n.* marriage-quarterion, i.e. the marrying of four wives.

vivāhāgni, *m.* wedding-fire. [agni.]

vividha, *a.* having different kinds, i.e. of different sorts, various. [2 vi + vidhā, 334², 1305.]

vivṛddhi, *f.* growth; increase in size; increase. [vṛddh + vi, 1157.1d.]

viveka, *m.* —1. a separating apart; —2. discrimination, discernment, good judgment. [vīc + vi, 216.1: for mg 2, cf. discrimination w. Lat. *discrimināre*, 'separate,' fr. *discrimen* of the same root as *discernere*, 'separate'; cf. also *discernment* with *discernere*.]

vīc (vīcāti, -te; vīveca, vīveṣ; āvīkṣat; vekṣyāti, -te; vīṣā; vēṣtum; -vīcya; vēcāyati). settle down; go in; go into, enter. [with vēcā, 'house,' cf. *olkos*, 'house' (analogous to *entry* from *enter*); Lat. *vīcus*, 'settlement, village,' whence the borrowed AS. *wīc*, 'village'; Goth. *veihis*, 'village'; Lat. *vīlla*, *vīc(u)la*, 'small settlement, farm': see further vīc and vēcā.]

+ ā, go into, enter; pervade, RV. x. 125.6; **āvīṣṭa**: actively, having entered; passively, entered by, filled with; —*caus.* cause to go into, put into, communicate.

+ upa, settle down upon; sit down; **upaviṣṭa**, seated.

+ ni, mid. go in; go home (to house or nest); settle down to rest.

+ abhi-ni, settle down to; be inclined towards, fig., *as in Eng.*; be bent upon.

+ pra, enter, get into; *w. acc.*, 85²; *w. loc.*, 18²³; without expressed object: enter, 8⁴; go in, 33¹⁴; go home, 103²¹; penetrate, pierce; —*caus.* cause to enter.

+ sam-**pra**, go in; *w. gr̥ham*, go home; *w. nīvecanam*, go to bed; enter, *w. loc.*

+ sam, enter together, i.e. make their appearance together or come hither together, 86¹⁶; —*caus.* cause to enter upon, put or set upon.

vīc (vīṭ, vīcam, vīdhhis [218³]), *f.* —1. a settlement, i.e. dwelling-place; and so house; —2. a settlement, i.e. the com-

munity, clan, folk; *viṣām patis*, lord of peoples, *i.e.* simply prince; tribe or host (of gods), 71¹⁸, 78⁴; —3. the folk, as distinguished from the Brahmana and Kshatriyas, the third caste, later called *vaiśya*; a man of the third caste, 59²². [*viṣ*, *q.v.*: cf. *Δωριέες τριχά-ι-ες*, 'three-tribed Dorians'; also Keltic *vic* in *Ordovic-ēs*, people of North Wales, and *Lemovic-ēs*, people of modern Limoges.]

viṣaṅkā, *f.* hesitation. [*viṣaṅk* + *vi*, 1149.]

viṣākha, *a.* having spread-asunder branches, *i.e.* forked; -e, *dual f.* *Viṣākhe*, name of an asterism. [2 *vi* + *ṣākhā*, 1305, 834².]

viṣākhila, *m.* *Viṣākhila*, name of a merchant. [*viṣākha*, 1227: perhaps named after the asterism because various green-grocer's commodities belonged to it.]

viṣālā, *a.* capacious, spreading, broad.

viṣiṣṭatā, *f.* condition of being distinguished, distinction, superiority. [*viṣiṣṭa*, 1237: see *ṣiṣ* + *vi*.]

viṣeṣa, *m.* —1. that which separates or distinguishes one thing from another, distinction or difference; and so —2. (*like Eng.* distinction) eminence, excellence; *viṣeṣa*, *as adv.* [1112b], to an eminent degree, *i.e.* very much, especially, *like French* *par excellence*. [*viṣ* + *vi*.]

viṣeṣatas, *adv.* —1. at end of a *cpd.* according to the difference of . . , 66²²; —2. (*like viṣeṣa*, see above) especially. [*viṣeṣa*, 1098b.]

viṣ-pāti, *m.* master of the house. [euphony, 218⁵: *acct.* 1267a: cf. Old Prussian *wais-patti-n*, 'house-mistress'; Lithuanian *vėsz-pat-s*, 'lord.']

viṣrabdham, see *viṣrambh*.

viṣrambha, *m.* confidence. [*viṣrambh* + *vi*.]

viṣrambhālāpa, *m.* confidence-talk, familiar conversation. [*ālāpa*.]

viṣva [524], *pron. adj.* —1a. all, every; every one; common in *Veda*, but replaced in the *Brāhmana* and later by *sarva*, *q.v.*; —1b. *viṣve devās*: all the gods, 82¹; or the All-gods (as a class, see *deva* 2b), 88⁶, 90⁸; —1c. *viṣvam*, *as n.* The All,

ṛb wāṛ, 92¹²; —2. sometimes, entire, whole; so 71¹⁷.

viṣvā-cakṣas, *a.* all-beholding. [see 1296⁸: *acct.* 1298c.]

viṣvātas, *adv.* from or on all sides, everywhere. [*viṣva*, 1098b: *acct.* 1298c.]

viṣvāto-mukha, *a.* having a face on all sides, whose face is turned every-whither. [1306.]

viṣvā-darṣata, *a.* to be seen by all, all-conspicuous. [*acct.* 1273, 1298c.]

viṣvā-deva, *m. pl.* the All-gods (see *deva* 2b), *RV.* x.125.1. [*viṣva* + *devā*: *acct.* 1280a, 1298c.]

viṣvā-bheṣaja, *a.* all-healing. [*viṣva* + *bheṣajā*: *acct.* 1280a, 1298c.]

viṣvā-ṣeandra, *a.* all-sparkling. [*viṣva* + *ṣeandrá*: *acct.* 1280a, 1298c.]

viṣva-sṣj, *a. all-creating*; *as m. pl.* All-creators, name of certain creative beings.

viṣvād, *a.* all-consuming. [*viṣva* + *ād*.]

viṣvāyu, *assumed as stem of viṣvāyus*, 75¹, *prop. a form of transition to the u-declension of the stem viṣvāyus*, and meaning either friendly to all, all-friendly (*if taken with mama*, *i.e.* *varuṇasya*), or else all living creatures (*if taken with rāṣṭram*, 'lordship over'); see *viṣvāyus* 1 and 2.

viṣvāyus, —1. *a.* belonging to or appearing to all life or living creatures, *i.e.* either friendly to all or all-known (applied to gods), or else dwelling in all (of the Genius of Life), 85¹⁸; —2. *as n.* all-life, *i.e.* all living creatures, men and beasts. [*viṣva* + *āyus*, *acct.* 1280a, 1298c: for *mg* 1, see 1294².]

viṣvāsa, *m.* confidence. [*viṣvas* + *vi*.]

viṣvāsa-kāraṇa, *n.* reason for confidence.

viṣvāsa-bhūmi, *f.* proper vessel for confidence, one who may safely be trusted.

viṣvāhā, *adv.* always, for evermore. [*viṣva*, see 1100a and cf. 1104²: *acct.* cf. 1298c.]

√ *viṣ* (*viveṣṭi*; *viveṣa*; *vekṣyāti*, -te; *viṣṭā*; -*viṣya*). work, be active, accomplish.

viṣ (*vī*, *viṣam*, *viṣbhīs*), *f.* excrement, faeces.

viṣá, *n.* poison. [prop. 'the potent or overpowering,' √viṣ: no less arbitrary is the specialization in Eng. *poison*, fr. Lat. *potionem*, 'draught': cf. *lós*, *firos*, Lat. *virus*, 'poison.']

viṣa-kumbha, *m.* jar of poison.

viṣaya, *m.* —1. *prop.* working, and so sphere of activity or influence; —2. one's department or line or peculiar province; and so, *generalized* —3. province, field, domain, empire, country; —4. field of activity of one of the sense-organs (*e.g.*, sound is the *viṣaya* of the ear), a mere specialization of *mg* 1; object of sense, pleasure of sense; —5. object in general. [√viṣ: but the formation of the stem is not clear.]

viṣāda, *m.* despondency, dejection. [√sad + vi.]

viṣu, *adv.* on both sides.

viṣuvat-saṁkrānti, *f.* equinox-passage (of the sun from one zodiacal sign to the next); the time of equinox-passage, the equinox. [√viṣuvant.]

viṣuvánt, —1. *a.* having or taking part on both sides, *i.e.* keeping or being in the middle; —2. *m.* middle day (*e.g.* of a long sacrifice); —3. *m. n.* *esp.* middle day between the solstices, the vernal or autumnal equinox. [√viṣu, 1233c and b end.]

√ **viṣṭ** (*vṛṣṭate*; *viṣṭā*; -*vṛṣṭya*; *veṣṭayati*). wind one's self about; *caus.* wind around, envelope, wrap up, dress.

viṣṇu, *m.* Vishnu, name of a god, whose chief work in the Veda is the measuring of the sky in three paces, and who became one of the Hindu Trinity, and extremely important in the later sectarian development of India; cf. *brahmán* 2 and *girá*. [prob. 'the mighty worker,' √viṣ, 1162.]

viṣṇu-ṣarman, *m.* Vishnuṣarman, name of a sage. ['having V. as his protection' or else 'the delight of V.': the *mg* of the cpd depends on its accent (see 1302¹ and 1267¹), and this is not known.]

viṣṇuṣarma-nāman, *a.* possessing *viṣṇuṣarman* as name, named V. [1249a².]

viṣvañic [408], *a.* directed in both ways or parted asunder. [√viṣu + añic, 407.]

viśárjana, *n.* the letting go; evacuation. [√viṣj + vi.]

viśpaṣṭa, *see* √1paṣ + vi.

viśpaṣṭārtha, *a.* having clear or intelligible meaning. [ārtha.]

vismaya, *m.* astonishment. [√vami + vi.]

vismayānvita, *a.* filled with astonishment. [ānvita, vi + annu.]

vi-hasta, *a.* —1. having the hands away, handless; and so —2. (*like* Eng. *unhandy*) awkward; and so —3. perplexed, confounded. [1305.]

vihārin, *a.* wandering about. [√vih + vi, 1183².]

√ **1vī** (*vṛti*; *vivāya*, *vivyé*; *vītā*). —1. seek eagerly; —2. accept gladly; enjoy; —3. strive to get; —4. fall upon.

[cf. Lat. *venāri*, 'hunt,' a denom. of *venā*, 'hunt'; AS. *wā-ð*, 'hunt'; Old High Ger. *weida*, '1. the seeking, esp. of food, *i.e.* hunting, fishing, and then 2. place for getting food, pasture, and 3. food, fodder'; *weida* appears w. *mg* 1 in Ger. *Waid-mann*, 'hunter' (also as family name, *Weidmann*, 'Hunter'), and w. *mg*s 2 and 3 in *Weide*, 'pasture, food': perhaps 2 *vāyas*, 'food,' q.v., comes fr. √vī in *mg* 1, 'seek for, hunt,' and in this case the development of *mg* is like that of *weida* 3 and like that of Lat. *venationem*, 'hunting, game,' whence Eng. *venison*.] +upa, seek after.

√ **2vī**, *see* *vyā*.

vīṇā, *f.* lute.

vīta, *see* vi + vi; also referable to roots *vī* and *vyā*.

vīta-darpa, *a.* having one's pride departed; humbled. [vi + vi.]

vīta-rāga, *a.* having one's passions departed, *i.e.* having conquered one's passions. [do.]

vīrá, *m.* —1. man; *esp.* man of might, hero; in *pl.* *Männer*; —2. hero, applied to gods; —3. *pl.* (*like* Eng. *men*) retainers, *Mannen*, 86². [cognate with 3 *vayas*, 'strength': cf. Lat. *vir*, AS. *wer*, 'manly or heroic man'; Eng. *were-wolf*, 'man-wolf'.]

√ **viraya** (**viráyate** [1067]). be a hero, show one's self brave. [**vira**, 1068.]

virávant, *a.* having or rich in men or heroic sons. [**virá**, 1233a.]

vira-sū [352], *a.* bringing forth heroes (as sons).

virásena, *a.* possessing a **virasenā** or hero-army; *as subst. m.* Virasena, king of Nishadha, like the Greek Ἡρόστρατος in formation and mg. [**vira-senā**, 334², 1297: acct, 1295.]

virasena-suta, *m.* Virasena's son, 1². [1264.]

vira-senā, *f.* hero-army, army of heroes. [**virá** + **senā**, 1280b: acct, 1280².]

virya, *n.* — 1. manliness, courage; strength; — 2. *concrete*, heroic deed. [**virá**, 1212 d4.]

vihasta, *for vihasta*, *q.v.*, 52¹². [see 1087 b.]

√ **1vṛ** (**vr̥ṇóti**, **vr̥ṇutē**; **vavāra**, **vavré**; **ávārit**; **vr̥tá**; **váritum**, **vártum**; **vr̥tvá**; **-vr̥tya**; **vāráyati**). — 1. cover, enclose, encompass; surround, *i.e.* guard, 11²¹; — 2. *offensively*, keep in, hold back or captive; **vr̥ta**, pent up, 75¹⁴; — 3. *defensively*, hold back, keep in check (75¹¹), ward off, hinder, restrain; — *caus.* [1041²], keep back, hinder, stop.

[cf. *ἐ-ελ-μέρος*, 'enclosed' and 'held in check,' referred to *ἐλω*, Aeolic *ἐλλω*, *ἐφελ-ρω*; *ἐλαρ*, *ἐφελ-αρ*, 'cover, defense'; Lat. *ver-eri*, 'be on one's guard, fear'; *vellus*, '(cover, *i.e.*) pelt, fleece'; *vallum*, 'defense, palisaded rampart, wall,' whence the borrowed Eng. *wall*; Eng. *ware*, *wary*, 'on one's guard, cautious'; Ger. *wehren*, 'check, ward off'; *Wehre*, 'defense'; with *vártra*, 'stopping,' and then 'a dam,' cf. Ger. *Wehr*, AS. *wer*, Eng. *weir*, '(water-) stop, dam': for other cognates, see *uru*, *ūrpa*, *varupa*: cf. the derivs *vala*, *vr̥tra*, *varūtha*, *varpa*, etc.]

+ **anu**, cover over.

+ **apa**, uncover, open. [cf. the relation of Ger. *decken*, 'cover,' and *auf-decken*, 'uncover.']

+ **abhi**, cover.

+ **ā**, cover; — **āvṛta**: covered, 33²⁰; concealed; encompassed, surrounded, 8⁹;

(covered with, *i.e.*) filled with, provided with, 66¹.

+ **sam-ā**, cover; **samāvṛta**, surrounded. + **ni**, keep down, suppress, ward off; *caus.* [1041²], stop, 98⁴.

+ **nis**, in *ppl.* **nirvṛta**, pleased, contented, free from care. [prop. 'uncovered, not covered over, *i.e.* not dark or gloomy,' and so 'clear, bright': cf. √ **1vṛ** + **vi**, which shows a similar metaphor.]

+ **pari**, surround.

+ **pra**, cover.

+ **sam-pra**, *mid.* cover completely.

+ **vi**, uncover, open; make open or clear, illumine. [cf. √ **1vṛ** + **nis**.]

+ **sam**, — 1. cover over; — 2. keep together or in order, and so put in order, gather up, 26²⁰.

√ **2vr̥** (**vr̥ṇitē**; **vavré**; **ávṛta**; **varigṛtē**; **vr̥tá**; **váritum** [254²]; **varitvá**; *caus.* **varáyati**, -**te** [1042b²]). choose; prefer; desire, wish; choose for one's self, make one's portion, 70⁸, 86¹⁴; **varām vr̥**, wish a wish, make a condition, 94¹; — *caus.* [1041²], choose.

[cf. Lat. *volō*, 'will'; Old Eng. *wol*, *wul*, 'will,' still living in *I won't*, 'I wol not'; Ger. *Wahl*, 'choice, selection,' whence *wählen*, 'select,' Chaucerian *will*, 'select'; Ger. *wohl*, Eng. *well*, 'according to one's wish' (see under *1vara*): perhaps akin are *βούλομαι*, **βόλονμαι*, Epic *βόλομαι*, 'will,' and *βέλ-τερος*, 'choicer, better,' but this is disputed.]

+ **ā**, choose, desire.

vṛka, — 1. *a.* tearing, harming, in **a-vṛka**; — 2. *m.* (the tearer, *i.e.*) wolf. [√ **vr̥k** or ***vrak**, simpler form of √ **vraç**: cf. *λύκος*, **λυκος*, Church Slavonic *vl̥kŭ*, Lat. *lupus*, Eng. *wolf*.]

vṛkka, *dual m.* the kidneys.

vṛkṣá, *m.* tree. ['that which is felled,' √ **vr̥k** (1197) or ***vrak**, simpler form of √ **vraç**: for mg, cf. *barhis*.]

vṛkṣa-traya, *n.* tree-triad, three trees.

vṛkṣatraya-tale, under three (separate) trees, see *tala*.

vṛkṣopari, on the tree. [*upari*: see 1314f.]

√ vrj (vrjākti, vrjākté; vavārja; āvark [832]; varjyāti, -te; vrktā; -vrjya; varjāyati). —1. turn; twist off; —2. turn or set aside; —3. (turn aside, i.e.) di-vert or keep away or alienate something from some one;

—caus. [1041²] —1. (set aside, i.e.) abandon, shun; avoid, 25²¹, 104²; —2. (set aside, take out, and so, like ex-cipere) except; varjayitvā, with an excepting, i.e. with exception of, 54²²; leave out, exclude, separate.

[orig. 'bring out of its original direction or position, by bending or diverting or keeping in' (in this last sense, cf. vrjāna, 'enclosure,' and t-ēpy-vv, 'shut in'), and so the opposite of √lṛj, 'stretch or reach straight out,' q.v.: cf. also Lat. vergere, 'bend, turn'; Eng. wrick, 'to twist,' and wriggle; prob. cognate is wring, 'twist'; also Eng. wrong, 'twisted, crooked' (as in wrong-nosed, Wyclif), 'bad,' which shows the same metaphor as vrjina and French-Eng. tort, from Lat. torquere, 'twist.']

vrjāna, n. enclosure, esp. enclosed settlement, and so, either dwelling-place (74¹⁸) or the dwellers. [√vrj, q.v.: 1160.2c.]

vrjinā, a. crooked, wrong, opp. of rju, 'straight, right.' [√vrj, 1177b: for the mg, see √vrj.]

√ vrt (vartate, -ti; vavārta, vāvrté [786]; āvrtat; vartiyāti, -te; vartayāti, -te; vrttā; vartitum; -vrtya; vartāyati, -te). —1. turn or roll or move as does a wheel; in general, move or come from (abl.), 76¹⁴; —2. (like Eng. take its course) go on, take place; happen; ekā-pāyena vrt, go with a diminution-by-one, i.e. decrease by one, 58⁵; —3. (move one's self about in a place, and so) abide, exist, be, be present; mūrdhni vrt, stand at the head, be chief in importance, 22²¹; —4. be in a certain condition, case, occupation; be concerned with (loc.), 10⁸; —5. live; live by (instr.), i.e. live upon, 104²; —6. proceed, behave; —7. attenuated in mg from sense 3 to that of a simple copula, be, 51⁴; —vrttā, see s.v.

[cf. Lat. vert-ere, 'turn'; AS. weorðan, 'become,' Eng. worth, 'become, be to' (in

wo worth the day), Ger. werden, 'become'; for transition of mg in Eng. and Ger., cf. Eng. turn, which also means 'become' (as in turn traitor): —cf. also Eng. -ward, as in go south-ward, i.e. 'turned to the south,' fly up-ward, i.e. 'directed up,' etc. (see añc); also Ger. Wirt-el, 'spindle-ring'; Church Slavonic vret-eno, 'spindle':

—further akin is, prob., AS. wriðan, 'twist,' whence come: Eng. writhe; AS. wrēð, 'a twisted band,' Eng. wreath; wrist, earlier hand-wrist, +wrið-st, 'hand-turner':

—with vrttā, cf. Lat. versus, 'turned,' whence versāre, 'turn much': for mgs 3-6 of vrt, cf. Lat. versāri, whose senses are quite parallel, and the Eng. phrase "in whom we live and move and have our being."]

+anu, roll after; follow; and so, continue.

+ā, act. turn hither (trans.), 73⁶; so at 74¹¹ (sc. rātham vas, 'your car'); mid. turn (intrans.), roll back, 63⁸.

+upa-ā, turn hither unto, 93¹⁹.

+abhi-pary-ā, turn around unto.

+vy-ā, turn away, intrans.; separate from or part with (instr.), 86⁸, 96²².

+sam-ā, turn back to meet; go home, used esp. of a religious preceptor's pupil who has finished his studies.

+ud, turn out (centrifugally), intrans., fly asunder; caus. burst asunder or open.

+ni, —1. turn back; —2. flee; —3. turn away; —4. turn from, abstain; —ni-vrtta, see s.v.

+prati-ni, turn back from (abl.).

+nis, roll out, intrans., and so (with a metaphor like that in the Eng. e-volve itself and Ger. sich ent-wickeln) develop, come into being, 92¹⁸; caus. e-volve from, i.e. create from (abl.), 57¹⁹.

+pari, turn around; move in a circle.

+pra, —1. turn or move forward; —2. set out; —3. begin, set about; —4. engage in; —pravrtta, see s.v.; —caus. set in motion.

+vi, turn away; part with (instr.), 88⁸; caus. whirl about, trans.

+sam, unite, intrans., and so take shape, form itself, come into being.

vṛt, *vbl.* turning, in *cpds.* [**vṛt**.]
vṛttā, *ppl.* -1. happened (**vṛt** 2); **tad vṛttam**, that took place; -2. existing (**vṛt** 3); -as *n.* -1. thing happened, occurrence (**vṛt** 2); -2. life, behavior (**vṛt** 5, 6).
vṛttānta, *m.* occurrence, adventures, story. [**anta**: force of **anta** not clear.]
vṛtti, *f.* *prop.* an existing, and so (like *Eng.* living) means of subsistence, support. [**vṛt** 3, 5: cf. *varṭana*.]
vṛtti-nibandhana, *n.* means of support.
vṛttānūjas, *a.* possessing existing strength, i.e. mighty. [**ojas**.]
vṛtrā, -1. *n.* that which wards off or holds in check, i.e. the enemy, 75¹⁴; -2. *m.* coverer, encloser; *personified*, **Vritra**, demon of drought and darkness, principal personification of the malign power that covers or darkens the sky and encompasses (70¹⁶) or withholds the heavenly waters, *selections xxxii. and lxvii.*; slain by **Indra**, 73¹⁸; see 82¹ and 97¹⁹. [**vṛ**, 'cover,' 1185b.]
vṛtrātara, *comparative to vṛtra* (see 473¹). the arch-withholder. [*acct irregular*, 471, 1242a².]
vṛtrā-putra, *a.* having **Vritra** as son; -*f.* the mother of **V**. [1302.]
vṛthā, *adv.* at will, at pleasure; for pleasure, i.e. not for the sake of the gods. [**vṛ**, 'choose, will,' 1101.]
vṛthā-paṣughna, *a.* slaying cattle for pleasure; as *m.* one who slays cattle for pleasure, i.e. not for sacrifice. [1279.]
vṛddhā, *ppl.* -1. grown, become great; increased (of wealth), 42¹⁶; -2. as *adj.* grown up, *opp. of* young; old, aged; as *subst.* old man, 28¹²; -3. (grown great, and so, like *Lat.* *altus*) eminent, distinguished. [**vṛdh**, 160.]
vṛddhatva, *n.* condition of being old, old age. [1239.]
vṛddhi, *f.* -1. growth, increase; -2. interest (on money lent), 46²⁰; -3. the (second) increment of a vowel, see 235-6. [**vṛdh**, 1157. 1a, 160.]
vṛdh (**vārdhati**, -*te*; **vavārdha**, **vavārdhē**; **āvṛdhat**, **āvārdhiṣṭa**; **vartayāti**;

vṛddhā; **vārdhitum**; **vardhāyati**, -*te*). *act. trans.*: -1. elevate, make to grow, make greater, strengthen; -2. *fig.* elevate inwardly, excite pleasantly, cheer, inspire (*cf. the metaphor in slang Eng.* high, 'slightly intoxicated'), used of the effects which the homage and sacrifices of men are supposed to have on the gods;

-*mid. intrans.*: -3. grow, 24⁸; thrive, 69¹⁶; **vardhate**, he thrives, i.e. it goes well with him, 65²; grow strong or greater or mighty, 81², 82⁸; increase, 8¹¹, 60¹⁹; -4. *fig.* be pleasantly excited, take delight in; be inspired;

-*caus.* -1. make to grow; make strong; bring up (a child), 46⁸; increase, *trans.*, 64²¹; -2. *fig.* excite pleasantly, cheer, inspire; - *distinction between the physical and fig. mgs not always to be made*, so 80¹⁹.

[*cf.* **βλάστη**, **φλασ-τη**, 'growth, a shoot,' **βλαστάνω**, 'grow'; **ὀρθός**, **φάρος**, 'up-right'; *Lat. verb-er*, 'a shoot, rod'; *verb-ena*, '(sacred) twig']

+ **pra**, grow on, grow up; **pravṛddha**, (like *Lat.* *altus*) exalted.

+ **vi**, grow, increase, 2¹⁹.

+ **sam**, grow; *caus.* make to grow; bring up; nourish, feed.

vṛdh, *vbl.* being pleased, rejoicing. [**vṛdh**.]

vṛṣ (**vārṣati**, -*te*; **vavārṣa**, **vavṛṣē**; **āvārṣit**; **vārṣiyāti**, -*te*; **vṛṣā**; **vārṣitum**; **vṛṣtvā**, -*vṛṣya*). rain; **vārṣati** [303b], *ἄνθρωπος*, while it is raining. [*orig.*, perhaps, more general, 'to pour down,' esp. either the fructifying water of heaven (*masc.*) upon the earth (*fem.*), or semen of the bull or male animal upon the female: with **varṣa**, 'rain,' cf. *ἔ-ρσαι*, 'rain-drops'; with **vṛṣan** and **vṛṣabha**, 'bull,' cf. *Lat. verres*, *vers-es*, 'boar,' so named from his great generative power, just as the sow (see **sū**) from her fecundity.]

vṛṣa, used only at end of *cpds* [1315a] in *Veda*, but later independently, instead of **vṛṣan**.

vṛṣan [426b], *adj. and subst.* describing or denoting all that was distinguished for

- its strength and virility: —1. man, as opposed to a castrated person, 70¹⁴; —2. of animals: stallion; bull; boar; —3. of gods: manly, mighty, great; of Indra, 74⁵; of the Maruts, 73⁵; of the Sun or Sun-horse, 79⁷. [√vr̥ṣ, q.v., 1160c: cf. ṛṣṇ, stem *ṛṣṇer, 'male.']
- vr̥ṣabhá, *essentially the same as vr̥ṣan*, q.v.: *esp.* —1. bull; with sahasra-gr̥ṇa, the thousand-horned steer, i.e. the sun or (77¹⁴) the moon; —2. bull, as type of greatness and might; most mighty one, of Indra, 73¹⁵. [√vr̥ṣ, 1199.]
- vr̥ṣalá, *m. prop. manikin, i.e. little man, and so, as term of contempt, a low person, esp. a Çādra.* [vr̥ṣa, 1227.]
- √ vr̥ṣasya (vr̥ṣasyāti). desire the male, be lustful. [vr̥ṣa, 1059c, 1058.]
- √ vr̥ṣāya (vr̥ṣāyāte). act as a vr̥ṣa, i.e.: show one's manly strength or courage; be lustful; or simply, be eager. [vr̥ṣa, 1059b, 1058.]
- vr̥ṣṭi, *f.* rain. [√vr̥ṣ, 1157.]
- √ vr̥ṣ or vr̥ṣh (vr̥ṣhāti; vavārha; ávr̥ṣat; vr̥ṣhá [224a]; -vr̥ṣya). pluck, tear.
- vr̥ṣu, *m.* reed, *esp.* bamboo-reed.
- védā, *m.* —1. understanding, knowledge; —2. *esp.* the sacred knowledge, handed down in triple form of ṛc, yajus, and sāman, see these, and cf. (trayī) vidyā; —later, the well-known collections called Rigveda, Yajurveda, and Sāmaveda (68^{5,6}), the holy scriptures, held to be a revelation and so called gr̥uti, 58¹⁵. [√1 vid.]
- vedá, *m.* tuft of strong grass (kuṣa or muñja) tied so as to form a broom, 62¹².
- veda-traya, *n.* the three Vedas.
- veda-nindaka, *m.* one who scoffs at the Veda, infidel.
- veda-puṇya, *n.* Veda-merit, sanctity acquired by Veda-study.
- veda-bāhya, *a.* being outside of the Veda, i.e. extra-Vedic, differing from or conflicting with the Veda. [1265, veda-being in an abl. relation.]
- veda-vid [391], *a.* Veda-knowing. [1269.]
- 1 védas, *n.* knowledge; possibly *adj.*, knowing, cf. na-vedas. [√1 vid, 'know': cf. 1151.2a, b.]
- 2 védas, *n.* (like *Lat. quaestus*) gettings, property, cf. vitta. [√2 vid, 'get.']
- vedādhyaṇa, *n.* Veda-study, scripture-reading. [adhyaṇa.]
- védi, *f.* sacrificial bed, i.e. a spot of ground excavated two or three inches and covered with straw and serving as a kind of altar.
- vedin, *a.* knowing. [√1 vid, 1183².]
- vedi-puṛiṣa, *n.* loose earth of the vedi.
- vedhás, *subst. adj.* —1. worshipper of the gods, worshipping, pious, devoted; —2. generalized, faithful, true, used of Indra, 75¹². [√1 vidh, 'worship a god,' 1151.2b.]
- vélā, *f.* —1. end-point, limit; —2. *esp.* limit of time, point of time, hour.
- veṣá, *m.* —1. settler; neighbor. —2. (settlement, i.e.) dwelling, house. [√viṣ: cf. olkos, 'house,' Old *Lat. veicus*, *Lat. vicus*, 'houses, quarter of a town, village': hence the borrowed *AS. wic*, 'town,' as in *Eofor-wic*, *Eng. York*, prop. 'Eber-stadt' or 'Boar-town,' and perhaps in *Norwich*, 'Norton.']
- veṣman, *n.* (settlement, i.e.) dwelling, house, abode, chamber. [√viṣ, 1168.1a.]
- vāi, *postpositive particle*, emphasizing the preceding word, e.g. 3¹⁷, 96¹²; rare in the *samhitā*, 90²⁰, 103⁴ (in a quoted *mantra*); excessively common in the *brāhmaṇa* (92^{14,19}, 93⁶, 94^{4,12,18}, 95^{6,15}) and *Epos* (7⁶, etc.); in *brāhmaṇa* often marking the preceding word as the first of its clause (cf. *atha*, near end of *mg* 3): so 94⁶, 95¹², 96¹², and in the examples just given; often used, *esp.* in *Epos*, as a mere expletive [see 1122a⁴], so at end of a *pāda*, 3⁹, 10⁹, 68⁹.
- vāicitrya, *n.* variety, diversity. [vicitra, 1211.]
- vāṇavá, *f.* -ī, *a.* of reed, *esp.* of bamboo. [vaṇu, 1208c.]
- vāidarbha, *f.* -ī, *a.* belonging to Vidarbha; as *m.* the Vidarbhan, i.e. king of V.; as *f.* the princesses of V., i.e. Dama-yantī, 8⁷, etc. [vidarbha, 1208f.]
- vāidika, *a.* Vedic, prescribed by or conformable to the Vedas. [veda, 1222e.2.]
- vāidyá, —1. *a.* having to do with science, learned; and so —2. as *m.* (with a tran-

sition like that from Lat. doctor, 'teacher, learned man,' to Chaucer's doctour of phisik) physician, doctor. [vidyā, 1211.]

vāimānika, a. riding in a sky-traversing car called vimāna, q.v. [vimāna, 1222e 2.]

vāivasvatā, a. descended from Vivasvant; as m. son of V., i.e. Yama. [vivasvant, 1208 and a and a².]

vāiṣya, adj. subst. man of the viṣ or folk or third caste, 57¹⁶. [viṣ, 1211.]

voc, quasi-root, see 854 and vvac.

vyāṇsa, a. having the shoulders apart, i.e. broad-shouldered; as m. Viansa, Broad-shoulder, name of a demon, slain by Indra. [vi + āṇsa, 1305.]

vvyac (vivvyakti [682]; vivvyāca [785]). embrace, encompass, extend around. [cf. 1087f², 108g.]

vyācas, n. compass, extent.

vyatikara, m. a mixing, confusing; confusion, disaster. [v3kr, 'scatter,' + vi.]

vvyath (vyāthate; vivvyathé [785]; āvyathista; vyathitā). —1. move to and fro, rock, reel; —2. fig. (like Eng. be restless) be disturbed in mind, be pained.

vyāthā, f. feeling of painful unrest, discomfort, sorrow.

vvyadh or vidh (vidhyati; vivvyādha [785]; vetayāti; viddhā; vēddhum; viddhvā; -vidhya). bore through, pierce, hit (with a weapon). [akin w. vvdh: cf. Lat. di-vid-ere, 'part asunder, divide.']

vyapadeṣa, m. the making a false show of, an unauthorized referring to or using the name of (a person of high position). [vdiṣ + vy-apa.]

vyaya, a. going asunder or to pieces, perishing, w. a-. [vi + vi, 1148. 1b.]

vyāḷkaṣā, f. Vialkaṣā, a certain plant.

vyavasāya, m. determination, resolve. [vās + vy-ava.]

vyavasāyin, a. determined, resolute. [vyavasāya.]

vyavahāra, m. —1. procedure, conduct, way of acting; —2. (way of acting with others, i.e.) intercourse, 24¹². [v1hr + vy-ava.]

vyasana, n. prop. a throwing one's self away (upon a thing), and so —1. passion-

ate devotion to a thing (whether good or bad, e.g. alms-giving, scripture-study, gambling); hobby; —2. an overpowering passion, esp. for something bad; vice, 20⁴; —3. (a throwing one's self away, i.e.) misfortune, adversity, 25²⁴. [v2as + vi.]

vvyā or vī (vyāyati, -te [761d2]; vivvyā [785], vivvyé; vītā; -vīya). mid. envelope or hide one's self. [orig. 'wind around' as with robe or girdle, and so a doublet of vvi, i.e. v2vā, 'weave,' q.v.]

+upa, hang about, esp. wind the sacred cord over the left shoulder and under the right arm; upavīta, see s.v.

+ni, wind about, hang (e.g. garland, cord) about (e.g. neck, shoulders); nivīta, see s.v.

+pari, act. envelope around or completely; mid. wind something as cover around one's self, envelope one's self in; perhaps in sense of act., 84¹⁶.

vyākaraṇa, n. the putting asunder, and so analysis, grammar. [v1kr, 'do, put,' + vy-ā.]

vyākhyātṛ, m. explainer. [vkhya + vy-ā.]

vyāghrā, m. tiger; like ṣārdūla and sinha, as type of noble manliness, in cpds, see nara-vyāghra. [perhaps fr. v1ghr, 'besprinkle,' + vy-ā, 'the sprinkled or spotted one.']

vyāghra-carman, n. tiger-skin.

vyāghratā, f. tigerhood, condition of being a tiger. [1237.]

vyādha, m. hunter. [vvyadh.]

vyādhi, m. disease. [v1dhā, 'put,' + vy-ā, 1155. 2e.]

vyādhita, a. diseased. [vyādhi, see 1176b.]

vyāpāda, m. destruction. [vpad + vy-ā.]

vyāpādayitavya, grdv. to be destroyed or killed. [caus. of vpad + vy-ā.]

vyāpāra, m. —1. business, i.e. occupation; —2. (as in Eng.) business, i.e. concern, 30⁴; —3. activity, exertion. [v3pr + vy-ā, 'be busied.']

vyāpāra-ṣata, n. exertion-hundred, a hundred attempts.

vyāmá, m. *prop.* a stretch-out, the distance covered by the stretched-out arms, a fathom, about six feet. [for *vi-yāma*, *vyam* + *vi*: for *mg*, cf. the precisely parallel Eng. *fathom* w. AS. *fæðm*, 'the extended arms'; *ῥυμῖδ*, 'fathom,' and *ῥπέω*, 'stretch'; French *toise*, Medieval Lat. *tesa*, 'fathom,' from Lat. *tensa*, ppl. of *tendere*, 'stretch.']

vyāma-mātra, a. having a fathom as its measure, see *mātrā*. [*mātrā*, 334².]

vyāhṛti, f. —1. utterance; —2. *esp.* one of the three sacred and mystical exclamations, *bhūr*, *bhūvas*, and *svār*, which see. [*vi*hṛ + *vy-ā*.]

vyòman, n. heaven, sky.

√ **vraja** (*vrājati*; *vavrāja*; *āvrajīt*; *vrajiṣ-yāti*; *vrajitá*; *vrājítum*; *vrajitvá*; —*vrājya*). march, proceed, go.

+ *ā*, come hither, go unto.

+ *praty-ā*, march or go back.

+ *pari*, march round about; wander around.

+ *pra*, march forth; go unto; wander; *esp.* leave one's house to wander about as an ascetic, 65².

vratá, n. —1. will; *devānām ati vratam*, beyond the will of the gods, 88²—cf. *ῥρέπ Διὸς ἀλγας*; decree, command or Gebot, statute; and so —2. (as Eng. command is applied to the forces under one's command) that over which one exercises command, domain, Gebiet; —further, directly from the root again —3. choice, determination; firm resolution, 14⁶; —4. *esp.* resolve (to keep a religious or ascetic observance); vow or holy work (e.g. of chastity, fasting, etc.), 28², 59⁶, 61², 64³, 65⁶; —5. religious duty, duty in general. [*√*2 *vṛ*, 'will, choose': for *mg* 2, observe that Ger. *Gebiet* formerly meant 'command' and now means 'domain.']

√ **vraço** (*vṛçcāti*; *vṛkṇá* [957c]; *vṛçtvá*; —*vṛçya*). hew off; fell (a tree); cut to pieces. [orig. form is *vṛk*, as in *vṛk-a*, *vṛk-ṇá*, *vṛk-ṇá*, which see: *vṛço* is prop. only a quasi-root of the present stem *vṛçca*, for *•vṛk-aka*, formed like the

present of *√prach* and *mlech*, which see: see 221² and cf. 220.]

+ *vi*, cut asunder or to pieces.

√ **çāṇs** (*çāṇsati*, —*te*; *çaçāṇsa*, *çaçāṇsé*; *āçāṇsīt*; *çāṇsiyāti*; *çastá*; *çastvá*; —*çāṇya*). *orig.* say in a loud and solemn way, and so: —1. recite, *esp.* a sacred hymn or text to a god by way of praise; and so —2. generalized, praise; *çasta*, see s.v.; —3. rarely, make a solemn wish, whether blessing or curse (see *çāṇsa*), like *imprecāri*; —4. announce; communicate, 52¹³. [cf. Lat. *carmen*, *•cas-men*, 'an utterance in solemn, measured, or melodious way, i.e. song, oracle, magic charm'; Camēna, *•casmenja*, name of the goddess of song; *cens-ēre*, 'declare, pass judgment on'; AS. *herian*, 'praise.']

+ *ā*, —1. wish, *esp. in the noun āçās* or *āçá*, 'wish,' q.v.; and so —2. hope in, put one's trust in (*acc.*); —3. pronounce a blessing upon, wish good to (*acc.*), 101⁴.

[*mg* 1 may be a mere specialization of the *mg* 'speak solemnly unto' (cf. *√çās* + *ā*), and *mg* 2 a further development of *mg* 1; for *mg* 3, cf. the simple verb, *mg* 3.]

+ *pra*, tell forth; praise, 2¹⁶. [cf. simple verb.]

çāṇsa, m. —1. solemn utterance; —2. imprecatio, blessing or curse; as *adj.* —3. cursing. [*√çāṇs*.]

√ **çak** (A. *çaknóti*; *çaçáka*, *çakús* [794e]; *āçakat*; *çakṣyāti*, —*te*; *çaktá*; —*pass.* *çakyáte*, *çaktítá*;

—B. *desid.* *çikṣate* [1080, 108g¹ end]; *caus. of desid.* *çikṣáyati*; *pass. of desid.* and of *caus. of desid.* *çikṣyáte*, *çikṣitá*).

—A. simple verb: —1. be strong; be able, 8¹⁹; in *pass.*: impersonally, it is possible; with *inf.* [988], be able, by the instrumentality of some person or thing (*instr.*), to become the object of an action; *mayā nītiṃ grāhayitum çak-yante*, they are able to be caused by me to get hold of *nīti*, 19¹⁸; —2. rarely (be strong for a person, i.e.) be serviceable or helpful, help, w. *dat.*;

—B. desiderative: —1. *desid. to A. 1.* (strive to be able, i.e.) practice; learn; *caus.* cause a person (acc.) to learn a thing (acc.), 51²⁸, 52⁸; *pass. of caus.:* çikṣita, caused to learn or taught a thing (acc.), 46¹⁰; without noun, taught, 52⁶; çikṣyamāṇa, instructed, 51¹⁷; —2. *desid. to A. 2.* be willing to help; aid; (of gods) bestow blessing upon (dat.), 80¹⁸; grant, give.

[cf. Lat. *cac-ula*, 'servant' (like *help* as sometimes used in America for 'servant'); w. çagnā, çak-ma, 'helpful, friendly', cf. Lat. *cōmis*, *coc-mi-s*, 'friendly': prob. akin is Ger. *be-hagen*, AS. *on-hag-ian*, 'suit, please' (cf. çak, A. 2).]

+upa, (bring unto one's self by giving, i.e.) attract, 76¹⁸. [for mg, see the un-compounded verb, B. 2.]

çākala, —1. m. n. chip; piece; —2. n. half (of an egg-shell).

çakunā, m. bird.

çākṭi, f. ability, power.

çakya, a. —1. possible, practicable, 83¹⁶; common with the infinitive: çakya being used —2. impersonally; or —3. in agreement with the subject, in which case the inf. [988] is to be translated as a passive, 29¹⁰. [Vçak, 1213.]

çakrá, —1. a. powerful, mighty, standing epithet of Indra; —2. as m. The Mighty One, i.e. Indra (just as we use The Almighty as a name for 'God'). [Vçak, 1188a.]

√ çāñk (çāñkate; āçāñkīṣṭa; çāñkītā; çāñkitum; -çāñkya). —1. be anxious or suspicious; —2. hesitate. +vi, hesitate.

çāñkā, f. hesitation. [Vçāñk, 1149².]

çācī, f. —1. might or help (esp. of the helping deeds of Indra); —2. Çachi or Might, as wife of Indra (derived from the misunderstood çācī-pati, q.v.), 2⁷. [Vçac, collateral form of çak.]

çācī-pāti, m. —1. Vedic, lord of might or of help, epithet of Indra, 80¹⁸; —2. later (pāti, q.v., being misunderstood as 'husband'), husband of Might or Çachī, name of Indra, 15¹⁴, 49⁴. [acct, 1267a and d, Whitney 94b.]

çāṭha, a. false.

√ çat (çātáyati; çātītā). cut in pieces; make to fall off.

çatā [485²], n. hundred; also as expression of a large number; for construction, see 486b. [cf. *í-karón*, 'one-hundred'; Lat. *centum*, AS. *hund*, neut., 'hundred'; Eng. *hund-red*.]

çatātman, a. having a hundred lives. [çatā + ātmán: acct, 1800a.]

çātru, m. —1. (victor, i.e.) victorious opponent; —2. foe, enemy, in general.

[if mg 1 is the orig. mg, we may take the word fr. Vçad and as standing for çat-tru, 1186e, 232:]

if mg 2 is the orig. mg, we may analyse thus, çat-ru (1192), and compare Church Slavonic *kot-ora*, Irish *cath*, 'battle'; AS. *heaðo* in cpds, as *heaðo-weorc*, 'battle-work,' Old High Ger. *had-u* in names, as *Hadu-brant*, 'Battle-flame,' *Hadu-wich*, 'Battle-strife,' Ger. *Hedwig*; Ger. *Hader*, 'strife'; cf. also the Celtic proper name *Catu-riges* (rig under *rājan*), 'The Battle-kings.')

çatru-nandana, a. causing joy to one's enemies.

çatru-saṁkṣaṭa, m. danger from the foe.

√ çad (çācāda, çācadé [786]). distinguish one's self; get the upper hand, prevail; Vedic only. [cf. *κεκασμένος*, Doric *κε-κασμένος*, 'distinguished.')

çanakāis, adv. quietly; gently; slowly. [instr. (1112c) of an unused stem çana, diminutive to çana, see çanāis.]

çanāis, adv. quietly; gently; slowly; gradually. [instr. (1112c) of an unused stem çana, which is prob. connected w. √2çam, 'be quiet.')

çāntāti, f. benefit. [çām, 1238.]

√ çap (çāpati, -te; çāçāpa, çepé; çāpīyāte; çāptā; çāpitum; çāpitvā). —1. curse, usually act., 93¹⁷; —2. mid. (curse one's self, i.e.) assert with an oath, swear, vow, w. dat. of person, 97⁷.

çapātha, m. curse; oath. [Vçap, 1168b.]

çabāla, a. brinded.

çābda, m. —1. sound; cry; noise; çabdam kṛ, make a noise, raise one's voice; —2. word, 60⁹, 61¹.

ṣabda-ṣāstra, *n.* word-theory, word-compendium, *i.e.* grammar.

√ 1ṣam (ṣāmyati; ṣaṣamé; ṣaṣamīṣṭa; ṣamitá). get weary by working, work. [cf. *kṣu-va*, 'get weary by working.']

√ 2ṣam (ṣāmyati [763]; ṣaṣāma, ṣamús; ṣaṣamat; ṣāntá [955a]; ṣamāyati). be quiet or still or content; stop; for these senses, cf. *vram*; ṣāntá, see *s.v.*; *caus.* quiet, still; euphemistically, kill.

+ upa, be quiet; stop.

+ pra, come to rest; stop; go out; praṣānta, extinguished.

√ 3ṣam (ṣamnitá). harm.

√ 4ṣam (ṣānta; -ṣāmya; ṣamāyati, ṣamāyati). used only with *ni*. observe; perceive; hear.

ṣām [884²], *n.* welfare; happiness; blessing.

ṣāma, *a.* word of doubtful mg at 71⁸: perhaps tame (cf. √ 2ṣam, *caus.*) or industrious (cf. √ 1ṣam).

ṣamayitr, *m.* slayer. [√ 2ṣam, *caus.*]

ṣamī, *f.* a fabaceous plant, either *Prosopis spicigera* or *Mimosa Suma*; a tree from which the sticks of attrition (*araṇi*) were taken.

ṣamimāya, *f.* -ī, *a.* of or made of *Ṣamī*-wood. [see *maya*.]

ṣamī-ṣākhā, *f.* *Ṣamī*-branch.

ṣamī-śumanas, *f.* *Ṣamī*-flower.

ṣamīśumano-mālā, *f.* garland of *Ṣamī*-flowers.

ṣāmyā, *f.* staff, 102¹⁶.

ṣāya, *a.* lying, sleeping, at end of *cpds.* [Vṛī, 1148.1a.]

ṣāyana, *n.* a lying, sleeping. [Vṛī, 1150.1a.]

ṣāyaniya, -1. *a.* serving for lying; -2. *n.* bed, couch. [ṣāyana, 1215.]

ṣāyyā, *f.* -1. bed; -2. a lying, sleeping. [Vṛī, 1213d, cf. 963⁸b.]

ṣārā, *m.* -1. reed, esp. of the *Saccharum Sara*, used for arrows; -2. arrow. [observe that Lat. *arundo* means 'reed' and 'arrow.']

ṣarāṇá, -1. *a.* protecting, affording refuge, 87⁷; as *n.* -2. shed, that gives cover from the rain; *kalá*, hut; -3. protection; refuge, 50¹⁷.

[ṣarāṇá presupposes a root *ṣr or *ṣh, 'cover, protect'; w. such a root agree well in form and mg as derive, ṣārīra, ṣārman, and ṣālā, see these:]

further agree as cognates *καλύδ*, 'hut, barn'; AS. *heal*, Eng. *hall*; *καλ-υξ*, 'husk, pod'; Ger. *Hülle*, 'covering'; Eng. *hull*, 'covering' of grain; AS. *hel-m*, 'protector' (used of God and Christ), 'head-protector, helmet,' Ger. *Helm*, Eng. *helm*; Lat. *oc-cul-ere*, 'cover'; color, 'color' (see *varṇa*); *cēl-āre*, Ger. *hehl-en*, Chaucer's *hel-en*, later *hele*, 'conceal'; further, *καλύπτ-ε-ω*, 'cover,' and the ident. *κρύπτ-ε-ω*, 'hide.']

ṣarāṇāgata, *a.* come for refuge, seeking protection with any one. [āgata.]

ṣarād, *f.* autumn; *pl.* poetic for years (cf. *varṇa*).

ṣārāva, *m. n.* flat earthen dish.

ṣārīra, *n.* the body, as distinguished from the vital breath or from the immortal soul (so 96^{21.22}, 29⁶) and from the soft viscera and inward fluid secretions, of which things the body, or the firm red flesh with the bones, forms as it were the hollow cover (57¹), tegument, or *Hülle*; used also in *pl.*, 84⁹; body in general; *mṛtāṇ* ṣārīram, corpse, 63¹⁷; so 84⁴. [prop. 'the corporeal tegument' of the soul, √ *ṣr, 'cover' (1188e²), see under *ṣarapa*: for mg, cf. the cognate Ger. *Hülle* (under *ṣarapa*) in *sterbliche Hülle*, 'mortal envelope, *i.e.* body': cf. 97¹⁶x.]

ṣārīra-ja, *a.* (born of, *i.e.*) performed by the body.

ṣārīrāntakara, *m.* destroyer of the bodies. [anta-kara.]

ṣāru, *f.* missile, either spear or arrow. [cf. ṣara.]

ṣarkara, *m.* brown sugar. [fr. the Prakrit form *sakkara* comes on the one hand, through Arabic *sakkar* and Medieval Lat. *zucara*, the Eng. *sugar*, and on the other *σάκχαρος*, Lat. *saccharum*, all borrowed words: cf. *khaṇḍa*.]

√ ṣardh (ṣārdhati). be strong or defiant. ṣārdha, *m.* troop, host. [cf. Ger. *Herde*, Eng. *herd*.]

çárman, *n.* —1. cover; protection; shelter; refuge; —2. comfort, joy; —3. common at the end of Brahman-names, 19¹¹, 42¹¹, 59¹²*n.* [see under *çarapa*.]

çarmavant, *a.* containing (the stem) *çarman*. [1283.]

çarvā, *m.* *Çarva*, name of an arrow-slaying god; *later*, a common name for the god *Çiva*. [*çaru*, 1209, cf. 1209*g.*]

çarvara, *a.* variegated; *f.* *çarvari*, the night (as variegated with stars). [cf. *çabala*.]

çarva-varman, *a.* having *Çiva* as his protection; *as m.* *Çarvavarman*, name of a man.

çalá, *m.* —1. staff; —2. prickle (of a hedge-hog). [cf. *çará*.]

çalyá, *m. n.* point of spear or arrow; thorn; prickle. [cf. *çalá*, *çará*: cf. *κῆλον*, 'missile'.]

çályaka, *m.* hedge-hog. [cf. *çalya*.]

çávas, *n.* superior might; heroic power; *also pl.* [*vçū*, 1151.1*a.*]

çáviṣṭha, *a.* most mighty. [*vçū*, 468.]

çāçá, *m.* hare; the Hindu sees, not "a man in the moon," but rather, a hare or a gazelle. [for *çasa* (see *vças* and *çvaçura*): cf. Ger. *Hase*, Eng. *hare*.]

çaçaka, *m.* hare, rabbit. [*çaca*, 1222*b.*]

çaçāñka, *m.* the moon. [prop., adj., 'having a rabbit as its mark,' *çaca* (*q.v.*) + *añka*, 1302*a.*]

çagin, *m.* the moon. [prop., adj., 'having the (picture of a) rabbit,' *çaca*, 1230.]

çágvant, *a.* ever repeating or renewing itself.

vças (*çāsati*; *çaçāsa*; *çasiṣyāti*; *çastá*; *-çāsya*). cut to pieces; slaughter. [see *çastra*.]

çastá, *a.* praised, esteemed as good or lucky; *equiv.* to happy, cheerful, 52¹¹. [prop. ppl. of *vçāsa*.]

çastrá, *n.* knife; sword; weapon. ['instrument of cutting,' *vças*, 1185: *ças-tra* is ident. in form and *mg* w. the Lat. stem *cas-tro*, which appears in the denom. *castrare*, prop. 'cut,' and so, like Eng. *cut*, 'castrate'.]

çastra-pāñi, *a.* having a sword in the hand. [1303.]

çastra-vṛtti, *a.* having weapons as one's means of subsistence, living by military service. [1302*a.*]

çāka, *n.* an edible herb; vegetable food.

çākhā, *f.* branch.

çātayitṛ, *m.* one who cuts in pieces, destroyer, 97¹⁹. [caus. of *vçat*, 1182*c.*]

çāntá, *a.* quiet; still; stopped. [ppl. of *v2çam*, 'be quiet'.]

çānti, *f.* a ceasing, stopping; *esp.* the absence of the evil results of some word or thing of evil omen. [*v2çam*, 'be quiet,' cf. 955*a.*]

çānti-karman, *n.* a ceremony for averting the results of something ominous.

çāpa, *m.* curse. [*vçap*.]

çāpādi, *a.* having the curse as its first; *as n.* curse and so forth. [1302*c.1.*]

çāpādi-çeṣṭita, *n.* curse-and-so-forth doings, i.e. adventures including the curse et cetera. [1280*b.*]

çāpānta, *m.* end of the curse or period during which the curse has effect. [*anta*.]

çāyin, *a.* lying, sleeping. [*vçī*, 1183².]

çārīrá, *a.* corporeal, of the body. [*çārīra*, 1208*f.*]

çārdūlá, *m.* tiger; *at end of cpds, like vyāghra*, the best of . . .

çālā, *f.* hut; house; room; stable. [see under *çarapa*: cf. the derive *kalā* and Eng. *hall*, there given.]

çālin, *a.* —1. possessing a house; —2. *at end of cpds, attenuated in mg so as to signify merely possessing* . . . [*çālā*.]

çālmali, *f.* *Salmalia malabarica*, the silk-cotton tree.

çāva, *m.* the young of an animal. [see *vçū*.]

çāvaka, *m.* the young of an animal. [*çāva*.]

çāçvatá, *a.* continual; eternal. [*çāçvant*, 1206*a, a*¹.]

vçās or **çis** (*Vedic*, *çásti*, *çáste* [639]; *Vedic and Epic*, *çāsati*; *çaçāsa*; *áçisat* [854²]; *çāsiṣyāti*, *-te*; *çāsitá*, *çástá*, *çistá* [954*e*]; *çāsitum*, *çástum*; *çāsitvá*; *-çāsya*, *-çīṣya*). —1. chasten, correct; —2. instruct, teach; direct; —3. (*like Eng. direct*) give order to, rule, govern.

[perhaps reduplicated form of çāns, 675: for the weak form çis, cf. 639.]

+ ā, mid. wish or pray for, cf. āçis and vçāns + ā; make supplication, 73¹¹.

+ pra, instruct; direct; command, cf. simple verb, and praçis.

çāsana, n. —1. government, way of ruling; —2. command. [vçās.]

çāsitr, m. teacher. [vçās.]

çāstrá, n. —1. instruction; —2. rule; theory; compendium (of an art or science); a scientific or canonical work; science, 17¹². [vçās.]

v çikṣ, see 1030 and vçak.

çikhara, —1. a. peaked; —2. m. n. peak. [çikhā, 1226.]

çikhā, f. —1. tuft or braid of hair; —2. (like Eng. crest) top in general, peak.

çithirá, a. loose; flaccid; unsteady, 93²; opp. of dṛḍha, 'firm, hard.' [perhaps fr. vçrath, 1188e: for loss of r, cf. vbhām.]

çibi, m. Çibi, name of a king.

çiras, n. head. [cf. kṛpa, 'head'; Lat. cerebrum, *aceres-ru-m*, 'brain': w. the collateral form çirśán, q.v., cf. Ger. *Hirn*, Old High Ger. *hirni*, *hirsni*, 'brain': akin is also *кравлов*, 'skull.']

çiriṣa, m. the tree Acacia Sirissa; as n. the blossom.

çiro-mukha, n. head and face. [1253b.]

çilá, f. stone; crag.

çilā-bhāva, m. condition of being stone; —am āp, turn into stone.

çili, f. the beam under a door.

çili-mukha, m. Block-snout, name of a hare.

çiloccaya, m. crag-pile, i.e. craggy hill. [uccaya.]

çivá, —1. a. kind, 90²; friendly; gracious; agreeable, lovely; opp. of ghora; —2. m. The Friendly One, name euphemistically applied to the horrible god Rudra, who under this name (Çiva) becomes the third person of the Hindu Trinity. [for mg 2, cf. *Εὐμενίδες*, 'The Gracious Ones, i.e. the Furies,' and nandi.]

çiṣu, m. young; child. [see vçū, and 1147b and b².]

v lçis (çināṣti; çicīṣé; áçisat; çekṣyáti, -te; çistá; çistvá; -çisya). leave, leave remaining.

+ ud, leave remaining.

+ vi, (leave apart or by itself, i.e.) separate, distinguish; viçista, (separated, and so, like Eng. distinguished) eminent, excellent.

v 2 çis, subsidiary form to vçās, q.v.

çisya, grdv. to be taught; as m. pupil. [vçās, weak form çis.]

v l çī (çéte [see 628-9]; çicyé; áçayista; çayisyáte, -ti; çeyáte, -ti; çayitá; çáyitum; çayitvá; -çáyya). —1. lie still; lie; —2. sleep. [w. çé-te, cf. *κεῖ-ται*, 'lies': cf. also *κοι-ρν*, 'bed.']

+ adhi, lie in or on; dwell in.

+ anu, lie down after another.

+ ā, lie in.

+ upa, lie by.

+ sam, be undecided or in doubt. [lit. 'lie together': metaphor unclear.]

v 2 çī, simpler form of vçyā, q.v.

çī, vbl. lying. [vçī.]

çitá, a. cold; as n. cold. [ppl. of vçyā or 2 çī.]

çitaka, f. çitikā, a. cool. [çita: cf. 1222d.]

çitala, a. cool. [çita, 1227.]

çitārta, a. distressed with the cold. [ārta.]

çitikāvant, a. cool. [as if from fem. of çitaka: 1233, cf. b.]

çipāla, m. n. Blyxa octandra, a common water-plant.

çirśán, n. head. [çirś-án is to çiras (q.v.), as irś-yā is to iras-yā, see these.]

çila, n. —1. natural or acquired way of being; character, 23²⁰; habit or habits, 58¹⁴; in composition [1302] with that to which one is inclined or accustomed, 21⁴, 60¹⁸; —2. (character, i.e., as in Eng.) good character, 98⁷.

çivan, a. lying. [v l çī, 1169. 1a.]

çúka, m. parrot. [prop. 'the bright one,' on account of its gaudy colors, vçuc: cf. 216. 1, 1².]

çukavat, adv. like a parrot. [çuka, 1107.]

çukrá, *a.* clear, bright, 76⁹. [√çuc, 1188a, 216.7.]

çuklā, -1. *a.* clear; bright; white; with **pakṣa**, the bright lunar half-month, from new to full moon; -2. *as m.* (*sc. pakṣa*), the bright lunar fortnight, 65⁴. [see 1189 and 2.]

çukla-pakṣa, *m.* fortnight of the waxing moon.

çuklapakṣādi, *a.* having the bright lunar fortnight first, beginning with the bright lunar fortnight. [ādi, 1302c1.]

çuklāmbara, *a.* having a white garment. [āmbara.]

√ **çuo** (çocati, -te; çuçoca; āçocīt; çocīyāti; çocitum; çocitvā). -1. flame, light, beam; glow, burn; -2. *fig.* suffer burning pain; grieve; grieve at (*loc.*), 66¹⁸; -*intens.* flame brightly. [for mg 2, cf. √tap, dagdha and √dah.]

+ **apa**, *intens.* [1002a], drive away by flaming brightly, 72⁸.

+ **abhi**, burn, *trans.*

+ **ā**, bring hither by flaming, 72⁸.

çūci, *a.* -1. flaming, beaming; *fig.* beaming (of a smile); light, bright; -2. *fig.* clear, pure; holy (of a god), 80⁶; honorable (in business), 25²; pure (in a ritual sense), 62¹⁰. [√çuc, 1155.2a, 216.2.]

çuci-smita, *a.* having a beaming smile, bright-smiling.

çuddhá, *a.* pure. [ppl. of √çudh, 160.]

çuddha-mati, *a.* pure-minded.

çudh or **çundh** (çundhati, -te; çudhyati; çuddhá). -1. çundhati, -te: *act.* purify; *mid.* become pure; -2. çudhyati, become pure. [orig., perhaps, 'to clear,' and akin w. √çcand, q.v.]

+ **vi**, viçudhyati, become entirely pure; viçuddha, perfectly clear.

çuná, *a.* grown, prosperous, fortunate; *as n.* [cf. 1176a], growth, prosperity; luck. [perhaps fr. √çū, 1177a.]

√ **çundh**, see **çudh**.

çundhyá, *f.* -yā [355c], *a.* pure; unblemished; fair. [√çundh, 1165b.]

√ **çubh** or **çumbh** (çumbhate). glide along lightly; move onward, 73⁹. [perhaps akin w. κοῦφος, 'light, nimble.']

√ **2çubh** or **çumbh** (çóbbhate; çámbhate;

çumbhāti; **çuçubhé**; **çóbbhiyāti**). *act.* adorn; *mid.* adorn one's self, 73¹²; look beautiful, appear to advantage, shine (*fig.*).

1 **çúbh**, *f.* a gliding onward, esp. through the sky; onward progress; so, perhaps, 78⁶; course, 73⁴; *dat.*, infinitivally [982], so as to glide onward, 79¹¹. [√1çubh.]

2 **çúbh**, *f.* beauty; so, perhaps, 78⁶. [√2çubh.]

çubha, *a.* -1. fair, 9¹¹; beautiful, agreeable to the eyes, 15¹⁸, 45¹⁸, 62¹⁸; -2. agreeable (to other senses than the eyes); çubhān gandhān, perfumes; -3. agreeable in general, 20¹⁸; -4. of good quality, 64¹²; -5. fortunate, auspicious, 12¹². [√2çubh, 'adorn.']

çubhānana, *a.* fair-faced. [ānana.]

çubhāçubha, *a.* agreeable and disagreeable, agreeable or disagreeable; good and bad, good or bad, in ethical sense, 65¹⁰. [açubha, 1257.]

çubhāçubha-phala, *a.* having agreeable or disagreeable fruit, resulting in weal or woe.

çubhrá, *a.* beautiful; clear (of sounds). [√2çubh, 'adorn,' 1188a.]

√ **çuṣ** (çúṣyati; -çúṣya). be dry, dry up. [for -suṣ (see çaca), as shown by Avestan √hush, 'dry': cf. αῖω, 'dry'; Syracusan σαρ-κός, 'dry'; AS. seārian, 'dry up,' denom. of seār, Eng. sear.]

çúṣka, *a.* dry. [√çuṣ, 1186²; see 958.]

çúṣma, *m.* -1. whistling, 73⁶, 78⁷; -2. exhalation, i.e. (fragrant) odor (of the Soma), 73¹⁰; -3. (exhalation, breath, and so, like Eng. spirit) courage, impetuosity, 82⁴. [√çvas, 252, 1166.]

√ **çū** or **çvā** or **çvi** (çváyati; çūçáva [786⁴]; çūná [957a]; çváyitum). swell; be greater or superior or victorious.

[orig. sense of root, 'swell,' but with two diverse ramifications:

-1. negatively, 'be swollen, i.e. hollow, empty'; cf. çūna, 'vacuum'; κῆ-α, 'hole'; Lat. *cavus*, 'hollow'; *caelum*, *scav-i-lu-m*, 'heaven's hollow vault'; κοῖλος, 'hollow';

-2. positively, 'be swollen, i.e. full, strong'; with special reference: (a) to

the womb and its fruit; cf. çī-çu and çāva, 'young'; *κῶμα*, 'be pregnant'; Lat. *in-ciens*, 'pregnant'; (b) to strength and growth in general; cf. çūra, 'man of might'; çavas, çaviṣṭha, çuna; *κῶπος*, 'might'; *κῶμα*, 'swell, billow.'

çūdrā, *m.* a man of the fourth caste, a Çūdra.

çūna, *n.* emptiness. [Vçū, 1177a.]

çūra, *a.* mighty, bold; *as m.* man of might, hero. [Vçū, 1188c: çūra is parallel w. *κῶπο-s*, 'mighty,' whence *τὸ κῶπο-s*, 'might' (cf. *αλῶχ-πό-s* w. *τὸ αλῶχ-os*).]

çūrpa, *n.* a plaited basket for winnowing grain.

√ 1çr (çrñāti; çacré; áçarīt; çariṣyāti, -te; çīrñá [957b]; -çīrya; çīryáte). crush; break; tear. [cf. Eng. *har-m*, which answers to a Skt. *çar-ma*.] + vi, *pass.* be broken to pieces; perish, 60². + sam, break (a bow); like *zusammenbrechen*.

√ 2çr, see çrā, 'boil.'

çñga, *n.* horn.

çñgín, *a.* horned; *as m.* horned beast.

çrtá, see Vçrā.

çéva, *a.* kind; dear. [cf. çivá.]

çeṣa, — 1. *m. n.* rest, remainder, 68¹⁷; çeṣa, like Ger. *im Uebrigen*, for the rest, 12¹⁰; — 2. *a.* remaining, 55¹⁵. [V1çis, 'leave.']

çéṣas, *n.* offspring. ['those whom one leaves behind him, one's relicts,' V1çis, 'leave.']

çóka, *m.* pain, grief. [Vçuc, 216.1.]

çoka-ja, *a.* grief-born; çokajaṁ vāri, grief-born water, i.e. tears, 10¹⁹.

çokārta, *a.* sorrow-stricken. [ārta.]

çociṣ-keṣa, *a.* having flame-locks, with locks of flame. [çocis, 187: 1297, cf. 1280b.]

çociṣṭha, *a.* most or bright flaming. [Vçuc, 468.]

çocis, *n.* flame; beam; heat. [Vçuc, 1153.]

çópa, — 1. *a.* red, deep-red; — 2. *m.* Sone or Red River, affluent of the Ganges. [prop. 'flame-colored'. cf. *ῥ-καυ-σα*, 'burned,' *καυ-μα*, 'heat.']

çonita, *n.* blood; also *pl.* [çóna, 1176d.]

çobhaná, *a.* beautiful. [V2çubh, 'adorn,' 1150.2a.]

çóbhiṣṭha, *a.* most swiftly moving onward or most beautiful, 78⁵, according as the word is referred to V1çubh or to V2çubh — see these. [468.]

√ çcand (*intens. ppl.* *cániçcadat* [1002c]). shine, glance. [for *çakandh*: cf. *çarṇ-ós*, 'gold-yellow'; *καθαρός*, Doric *καθ-αρός*, 'clear, clean, pure'; *καρσ-αρός*, 'coal'; Lat. *cand-ere*, 'glow.']

çcandrá, *a.* shining. [Vçcand, 1188a: cf. *viçvá-çcandra*, and *candrá*.]

√ çcut (çcótati; cuçcóta; ácuçcutat; çcutitá). drip.

çcut, *vbl.* dripping. [Vçcut.]

çmaçānā, *n.* the place for burning the corpses and for burying the bones, cemetery.

çmáçru, *n.* beard.

√ çyā or çī (çyáyati, -te [761d1]; çitá, çíná, çyāná; çiyáte). freeze; coagulate.

çyená, *m.* eagle; falcon; hawk. [cf. *λ-κρῖνο-s*, 'kite.']

√ çrath (çrathnité; çacrathé; áçicrathat; çrthitá). become loose.

çrád, *indecl.* meaning perhaps orig. heart; used w. *dhā* ('grant, give,' see V1dhā4) and *dat. of person*, thus, çrád *asmāi dhatta*, (your) heart to him give ye, i.e. trust ye him, have faith in him, RV.ii. 12.5; *ppl.* çrád-dadhat, trusting, trustful, 26²; cf. 1079². [cf. *καρδία*, *κῆρ*, *καρπ*, Lat. *cor*, gen. *cord-is*, Lithuanian *szirdis*, Ger. *Herz*, Eng. *heart*: further, w. çrad-dhā, cf. Lat. *crēdere*, *acred-dere*, 'trust': — the regular Skt. word for 'heart' is *hṛd*, and this can not be connected w. the above words, since they require in the Skt. an initial ç, *çrd or çrad.]

çrad dhā, *f.* trust, faith; desire. [see çrád: 1147.]

çrad dhivá, *a.* credible. [çrad dhā, 1228a.]

√ çram (çrámyati [768]; çacrāma; áçramīt; çrāntá; -çrámya). be weary; take pains; esp. castigate one's self, 96¹⁰.

a, 'hermitage.'
y one's self exceedingly;
ed of, disgusted with.
riness. [Vgram.]
mbhate; grabdhá; -grábh-
y with vi. put confidence
: confiding, 26²; -am, adv.
thout distrust or hesitation,

m. ear; -2. n. hearing;
[Vgru, 1160. 1a: for mg 3,
esp. under Vgru.]
sounds; esp. loud praise,
lory, 74⁶; fame. [Vgru,
a: the precise equiv. of
ef-es, 'fame': for mg, see

Vgru.]

V grā or grī or gr or gr (grīāti, grītē;
grīyē; grātā, grītā, grtā, grtā). cook;
boil; grtā, cooked, done.

grāddha, n. an oblation to the Manes,
accompanied by a funeral meal and
gifts to Brahmins. [grāddhā, 1208e:
according to the Scholiast, 'a thing of
trust,' because the gift for the Manes
is as a matter of fact entrusted to
Brahmins.]

grāntā, ppl. wearied; as n. [1176a], weariness. [Vgram, 955a.]

grāntāgata, a. wearied and arrived, i.e. arriving wearied. [āgata: 1257.]

V grī (grāyati, -te; grīyā, grīyē; grī-
grīyat; grāyāyati, -te; grītā; grāyitum;
grāyitvā; -grītya). -1. act. lean, trans.;
lay against or on; rest on, trans. -2. mid.
lean upon, intrans.; rest upon, or, simply,
be lying or situated upon, 70⁸; -3. mid.,
act. betake one's self to, esp. for help or
protection, 48⁵. [cf. κλί-ναι, 'lean';
κε-κλι-σθαι, 'rest on'; Lat. clināre, 'lean';
AS. klinian, Eng. lean; κλί-ρός, 'incline,
slope, hill'; Lat. cli-vus, 'hill'; AS. hlēw,
hlāw, Eng. -law, -low, 'hill,' in Mood-law,
Lud-low; κλί-μαξ, 'ladder'; AS. hlē-der,
Eng. ladder.]

+ ā, lean upon, intrans.; seek support
and protection with or from; āgrita:
depending upon (another); as m. a de-
pendent or subordinate, 30¹².

+ upa, mid. lean against; brace one's

self, 87⁶; upagrita, (leaned upon, equiv.
to) laid upon or in, w. loc., 79⁴.

+ pari, act. lay about; enclose.

+ pra, lean forward.

grī [351], f. -1. beautiful appearance;
beauty, 78⁵, 2⁴, 8⁸; -2. welfare; -3.
personified, Grī, goddess of beauty and wel-
fare, 2¹⁰; -4. as honorific prefix to proper
names, the famous or glorious, 64¹. [cf.
greyāna, greytha.]

V grā (grāti, grātē [248]; grāva, grā-
vavē; āgrāyati; grāyāti, -te; grātā;
grātum; grātvā; -grātya; grāyate;
grāyāyati). -1. act. hear,
86⁵; know by hearing; w. gen. of person,
6²; listen; give heed to, 25¹⁴; hear (a
teacher), i.e. learn, study; grāyāna,
having studied, i.e. learned, 94¹⁸; -2.
mid., in Veda, with pass. sense, be heard of
(as subject of talk), i.e., like Lat. cluere,
be called, be famed as, 75¹⁴;

-3. pass.: be heard; grātā: heard;
heard of, 2¹²; imper.: grāyātam, let it
be heard, i.e. hear ye; evam grāyate,
thus it is heard, there is this saying, 31⁶;
grātam mayā, I've heard (your story),
33⁹; -4. caus. cause (hearers, acc.) to
hear (a thing), i.e. proclaim to; recite to,
64²⁰; -5. desid. be willing to hear, and
so (cf. Eng. obedient and Lat. ob-oediens
with audire), obey, 64⁹.

[with grā-dhī, 'hear thou,' cf. κλῦ-θι,
'hear thou'; Lat. clu-ere, 'be called';
cluens, cliens, 'who hears or obeys, i.e. a
dependent'; with grā-tā, 'heard, heard
' cf. κλυ-ρός, 'famed,' Lat. in-clu-tus,
'inclitus, 'famed,' Old High Ger. hlū-do in
Hludo-wig, 'Loud-battle,' Ger. lau-t, AS.
hlū-d, Eng. low-d;

with the subsidiary form grā, as in
grā-ṭi, 'a listening to, compliance,' cf.
AS. hlos-nian, 'listen,' hlyst-, 'the hearing,'
whence hlyst-an, Eng. listen: - for the mg
'famed' of grāta, etc., cf. grāvana, grā-
vas, and gloka.]

+ prati, answer, say yes to; make a
promise to (gen.). [prop., like Eng. hear,
'give a hearing in return to what is said,'
i.e. 'not turn a deaf ear to,' and so
'answer.']

+vi, *pass.* be heard of far and wide, be famous; *vigṛuta*, known as, named, 6³.

+sam, -1. hear; -2. *like Eng.* hear, accede to the request of, make a promise to (*loc.*). [cf. *ṣru* + *prati*.]

ṣrutá, *ppl.* heard; heard of; *as n.* that which is heard from the teacher, that which is learned; learning. [V*ṣru*.]

ṣrutavant, *a.* possessing learning, learned. [ṣruta.]

ṣrúti, *f.* -1. a hearing; -2. ear; -3. the thing heard; sound; -4. report, hearsay; -5. utterance; *esp.* a sacred utterance handed down by tradition, a religious prescription, a sacred text, the Veda, 58¹⁸ n.; -6. learning; *prob. incorrect for ṣruta*. [V*ṣru*, 1157.1a.]

ṣrutimant, *a.* possessing learning; *prob. incorrect for ṣrutavant, q.v.* [ṣrúti.]

ṣrútya, *a.* worthy to be heard (of a hymn), goodly. [V*ṣru*, 1213a.]

ṣreyasa, *for ṣreyas (ṣreyāṇa) in cpds*, 1316c.

ṣreyāṇa, *a.* fairer; more beautiful or excellent; better; *as n.* (the better, *i.e.*) welfare, prosperity, 35¹. [from an unused root *ṣrī* corresponding to the noun *ṣrī*, 470⁴: cf. *ṣreṇ*, 'superior, ruler'.]

ṣrēṣṭha, *a.* fairest; most excellent; best: *w. gen.*, 1¹⁰; *w. loc.*, 58¹⁰; *at end of cpd*, 11⁹; best as distinguished from (*abl.*), *equiv. to better than*, 68¹⁴. [see *ṣreyāṇa*.]

ṣrāiṣṭhya, *n.* supremacy, precedence. [ṣrēṣṭha, 1211² end.]

ṣrótra, *n.* ear; hearing. [V*ṣru*, 118¹.]

ṣrótṛiya, *a.* studied, learned (in sacred tradition); *as m.* a Brahman versed in sacred lore. [ṣrótra, 1214c: for *mg.*, cf. V*ṣru*, *mg* 1, and *ṣrutá*, s.v.]

ṣlākṣṇá, *a.* slippery; smooth. [cf. 1195.]

V *ṣlāgh* (*ṣlāghate*; *ṣaṣlāghé*; *ṣlāghitá*). -1. have confidence in; -2. talk confidently; brag, praise one's self; -3. praise.

ṣlāghya, *grdv.* to be praised, praiseworthy; honorable. [V*ṣlāgh*.]

ṣlóka, *m.* -1. (thing heard, *i.e.*) sound; -2. fame, *for mg.*, cf. V*ṣru*; -3. strophe;

later, esp. the anuṣṭubh-strophe, the epic *ṣlóka*, in which, for example, the story of Nala is composed. [V*ṣru*, 1186².]

V *ṣvañc* (*ṣvañcate*). open itself; receive in open arms (as a maid her lover).

+ud, open itself out, open, 87⁴.

ṣván [427], *m.* dog. [cf. *κῑων*, Lat. *can-is*, AS. *hun-d*, Eng. *hound*, 'dog'.]

ṣvāṣura, *m.* father-in-law. [for *svāṣura*: cf. *ἐκπός*, Lat. *socer*, *socerus*, Church Slavonic *svekrú*, AS. *sweor*, *swæohor*, Ger. *Schwöher*, 'father-in-law': for *ṣ* in place of *s*, cf. *ṣaṣa* and *ṣuṣa*.]

ṣvaṣrú [355c], *f.* mother-in-law. [ṣvāṣura, 355c: cf. *ἐκπῆ*, Lat. fem. *socrus*, AS. *sweger*, Ger. *Schwieger*, 'mother-in-law'.]

V *ṣvas* (*ṣvasiti* [631]; *ṣvasati*; *ṣaṣvāsa*; *ṣvasisyāti*; *ṣvasitá*, *ṣvastá*; *ṣvasitum*; -*ṣvāsa*; *ṣvāsáyati*). -1. blow, bluster, whistle, snort; -2. breathe; -3. sigh. [cf. AS. *hweōs*, preterit to *hweōsan*, Eng. *whheeze*.]

+ā, get one's breath, become quiet; *caus.* quiet, comfort.

+nis, breathe out, sigh.

+pra, blow forth.

+abhi-pra, blow forth upon, *acc.*, 94⁷.

+vi, have confidence, be unsuspecting; *caus.* inspire confidence.

ṣvās, *adv.* to-morrow, on the next day; *ṣvah ṣvas* [1260²], from day to day.

ṣvasátha, *m.* a snorting. [V*ṣvas*, 1163b.]

ṣvástana, *a.* of the morrow; *as n.* the morrow, 92¹⁷. [ṣvās, 1245e.]

ṣvāpada, *m.* a beast of prey, 84¹⁴. [to be pronounced *ṣvapāda* (cf. *pāvaka*, 1181a): prop., perhaps, 'having the feet of a dog,' *ṣvan* + *pāda*.]

ṣvāvidh [*nom. -vīt*], *m.* porcupine. [ṣván + *vidh*, 'dog-wounding'.]

ṣaṭka, -1. *a.* consisting of six; -2. *as n.* a whole consisting of six, a hexade. [ṣaṣ, 1222a, 226b.]

ṣaṭ-triṅgat [485], *f.* six and thirty. [ṣaṣ.]

ṣaṭ-pada, *f.* -i, *a.* having (taken) six steps. [ṣaṣ: 1300a.]

ṣaṭ-māsa, *n.* semester, six months. [ṣaṣ: prop. 'that which has six months,' see 1312.]

ṣaṭ [483³], *num.* six. [see 182b², 146³: cf. ṣṭ, *Lat. sex, Eng. six.*]

ṣaṭṭī, *f.* sixty. [ṣaṣ, 1157.4.]

ṣaṭṭhā, *a.* sixth. [ṣaṣ, 487³: cf. ṣṭ-ros, *Lat. sextus, AS. six-th, Eng. six-th.*]

1 *śa*, *pron.* see *ta* and 495.

2 *sa*, inseparable prefix denoting similarity, community, or connection — numerous examples on the pages following; esp. common *w.* an *adj.* value in possessive cpds [see 1304c], having an accompanying ' , with ' . [1121b: prob. ident. ultimately *w.* 3 *sa*.]

3 *sa*, one, in *sa-kṛt, sa-hasra*. [for *sam* (vocalic *m*), root *sem*: cf. *εἷς, σέμ-ς, μία, σμ-ια*, 'one'; *ἑκατόν*, 'one-hundred'; *ἑπλός*, 'one-fold'; *Lat. sem-el*, 'once'; *sim-plex*, 'one-fold'; *ἑλός*, 'having one (i.e. one and the same) bed, spouse'; *ἑπαπρος*, 'having one (i.e. one and the same) father'; *ἑλεπός*, see under *gar-bha*.]

sāmyatendriya, *a.* having restrained senses, self-controlled, 1⁹. [*sāmyata* (*vyam*, 1086a) + *indriyā*, 1298.]

sāmyama, *m.* restraint, control, 68⁶. [*vyam* + *sam*.]

sāmvatsarā, *m.* year. [*sam* + *vatsara*, *q.v.*]

samṇaya, *m.* —1. doubt; *na samṇayas*, (there is) no doubt; —2. danger, 20¹⁰. [*ṣṇi* + *sam*.]

sāmsād, *f.* like *Lat. consessus*, a sitting together and those who sit together, i.e. assembly. [*vsad* + *sam*.]

sāmsarga, *m.* mixture, union; contact. [*vsrj* + *sam*, 216.1.]

sāmsāra, *m.* the wandering of the soul from one existence to another, metempsychosis; transmigration, 66¹³; the cycle or round of existence, 18¹. [*vsr* + *sam*.]

sāmskāra, *m.* —1. a working over, a preparing or purification; esp. a technical

proceeding with a thing; an adorning or adornment, 17⁵; —2. a domestic religious rite to be performed upon or observed by every member of the three upper castes, prop. his preparation or purification; sacrament, consecration, 59² *n.*; —3. impression; an impression produced on the mind or a disposition formed in the mind by something past (e.g. deeds of a former existence, a past conversation, etc.), but which has ceased to work on the mind, 40⁴. [*√1kr*, 'do,' + *sam*, 1087d.]

samskṛta, *ppl.* —1. prepared; adorned, fine, cultivated; as *n.* the cultivated language, as opposed to the low vernaculars, Sanskrit, 52⁴. [*√1kr*, 'do,' + *sam*, 1087d.]

sāmhita, *ppl.* put together; —*ā*, *f.* a putting together; a text whose sounds and words are put together according to grammatical rules. [*√1dhā* + *sam*, 954c.]

sa-kacchapa, *a.* having tortoises along with them, i.e. along with tortoises. [1304c.]

sakala, *a.* having its parts together, i.e. all, entire; as *n.* everything, one's entire property, 46⁴. [*sa* + *kalā*, 1304c, 334².]

sakāṣa, *m.* presence; *tasya sakāṣam gam*, go to the presence of him, i.e. go to him; —*sakāṣe*, at end of cpd, in the presence of ' , before ' , 3³. [*sa* + *kāṣa*: orig., perhaps, 'having visibility, present,' and then 'presence.']

sakṛt, *adv.* for one time, a single time, once. [3 *sa* + 2 *kṛt*.]

sa-kopa, *a.* angry; —*am*, angrily. [2 *sa*, 1304c.]

sāktu, *m.* coarsely ground parched grains, grits, esp. barley grits.

sakha, for *sakhi* at end of cpds [1302], having ' as attendant, accompanied by ' . [1315b.]

sākhi [343a], *m.* attendant, companion, 82¹; comrade; friend, 23¹⁶, etc.; in connection with a *fem.*, 75^{18, 19}, 100⁴. [*vsac*: for *mg*, cf. *ἑ-εῖης* and *soc-ius*, under *vsac*.]

sakhī [364], *f.* female companion, friend (of a woman). [*sākhi*: cf. 362b².]

sakhī-gaṇa, *m.* (friend-crowd, i.e.) friends.

sakhi-jana, *m.* (friend-persons, collectively, *i.e.*) friends.

sakhyá, *n.* friendship. [sákhi, 1212c.]

sá-gaṇa, *a.* with (their) troops (of attendants). [2sa.]

ságara, *m.* —1. the atmosphere, Luftmeer; —2. Sagara, name of a mythical prince.

samkaṭa, —1. *a.* narrow, strait; —2. *m.* Slender, name of a gander, 37²³; —3. *n.* narrow passage, a strait; —4. *fig.*, like Eng. strait, a difficulty, 52¹⁴; danger, 25⁴. [cf. 1246g.]

samkalpá, *m.* a decision of the mind; the will or wish or purpose proceeding from such decision, a definite intention. [vklp + sam, 1148.1, 236.]

samketa, *m.* agreement; *esp.* a meeting agreed upon with a lover, a rendezvous. [prop. 'co-intention,' sam + keta.]

samkrānti, *f.* an entering, *esp.* entering of the sun upon a new zodiacal sign. [vkram + sam, cf. 1157¹ w. 955a.]

samkhyā, *f.* the tale or number. [vkhya + sam.]

saṅga, *m.* —1. a sticking to or hanging upon; —2. *fig.* an attachment (of the mind) to anything, desire for a thing; saṅge, in case of desire, 64²; pl. lуста. [vsaṅj, 210.1.]

samgamá, *m.* a coming together, union. [vgam + sam.]

samgāmana, *f.* -i, *a. subst.* causing to assemble, gatherer. [caus. of vgam + sam.]

samgará, *m.* agreement, promise. [vlg + sam, 'chime in with.']

samgha, *m.* (a combination, *i.e.*) company, crowd. [vhan + sam, 333, cf. 210.9 and 402.]

√ **sac** (śisakti; śácate; saçcús, saçcírē [794d²]). —1. be with, be united with; be together, have intercourse together, 79¹⁴; —2. accompany a person (*acc.*) to a thing (*dat.*), *i.e.* help him to it, 69¹⁸; —3. be attached to; *fig.* follow (a commandment), 75²; follow up, *i.e.* attend to, 82¹⁷.

[orig. 'accompany,' *i.e.* 1. 'go at the side of, with help or favor,' and 2. 'go

after, seek, follow': cf. *ἑρ-μαι*, 'accompany,' *ἑρ-μην*, 'followed'; Lat. *sequ-or*, 'follow'; *sec-undus*, 'following, second'; also *ἑρ-της*, 'attendant,' Lat. *soc-ius*, 'comrade': further, AS. *seōn*, *seoh(w)on*, Eng. *see*, Ger. *seh-en*, '(seek, look for, follow with the eyes, *i.e.*) see.']

saciva, *m.* attendant, supporter. [vsac, 1190, with union-vowel i.]

sa-jóṣas, *a.* (of like pleasure, *i.e.*) unanimous, harmonious; kindly disposed, 86¹⁸. [1304c².]

sajja, *a.* —1. *as used* of a bow, having its string on, strung, ready for use (the string being wound around the bow when this is not in use); —2. *generalized*, ready, *as used* of persons and things. [for sajya, *q.v.*, with assimilation as in sajyate, *sajjate*—see vsaṅj.]

sajji-kṛ (-karoti). —1. make strung, string (a bow); —2. make ready, 34¹⁷. [sajja, 1094.]

sajya, *a.* having its string on, strung. [2sa + 2jyā, 'bow-string.']

saṁcaya, *m.* a piling together, accumulation, *esp.* of wealth; supply (of food). [v1ci, 'pile up,' + sam.]

saṁcayana, *n.* the gathering (of the bones of the dead). [do.]

saṁcayavant, *a.* possessing an accumulation (of wealth), rich; with arthāis, rich with money, *i.e.* having capital. [saṁcaya.]

saṁcārin, *a.* wandering. [vcar + sam, 1183².]

saṁciti, *f.* a piling; pile. [v1ci, 'pile up,' + sam.]

√ **sañj** or **saj** (śájati; śasāñja; śasāñkāt; śaktá; śaktum; -śájya; *pass.* sajyáto or sajjate). stick to, be attached to; śaktá, attached (of a glance), immovable. [cf. Lat. *seg-nis*, 'sticking, *i.e.* slow, lazy.']

+ **pra**, be attached to; prasakta, addicted to.

satata, *only in acc. s. neut.*, -am, *as adv.* continuously, constantly, always. [for samtata, see vtan + sam: for mg, cf. Lat. *con-tinens*, 'con-tinuous.']

sat-kṛ, see sant 6.

satkāra, *m.* good treatment, *esp.* kind reception of a guest, hospitality. [satkr.]

sāttama, *a.* best. [sant, 471.]

sattvá, -1. *n.* condition of being, beingness, being, existence, essence; -2. *n.* condition of being good, absolutely good being, goodness, the highest of the three qualities (*see* *gūṇa*), 66⁵ n.; -3. *m. n.* a living being, creature, 28¹⁴, 48². [formed from *sant* (1239), just as the artificial Lat. *essent-ia*, 'being-ness, that on which a thing depends for being what it is,' from *essens*, a quasi-ppl. of *esse*.]

sātpati, *m.* strong ruler; master. [sānt + pāti, 1280, cf. 1267a.]

satyá, -1. *a.* real; true; existing in reality, 45¹²; truthful, trusty, faithful, 69⁹; -2. *n.* the real; the true; reality; truth, 95⁶ end of line; truthfulness, 21⁶, 95⁶ near mid. of line; faithfulness, 69¹²; *yathā* 'as truly as', *tena satyena*, *as* 'by this truth, as truly as', so truly, 14¹ ff.; -3. *n.* vow, promise, oath; *satyam brū*, swear, 10²¹, 15⁶; *satyam cikīrṣamāṇas*, desiring to keep his promise, 8¹²; -4. *satyam*, *adv.* truly, indeed, 49¹⁰. [sānt, 1212c: radically akin w. *śreṣ*-s, 'true,' but of different formation, since the Cyprian shows that *śreṣ* stands for *śreFo-s*.]

satyá-rādhās, *a.* having real blessings, bestowing real blessings. [1298.]

satya-vādin, *a.* truth-speaking, truthful. [1275.]

satya-vratá, *n.* vow of truthfulness. [1264, acct 1267.]

satyāvratā, *a.* having, *i.e.* keeping a *satyavratá*, always truthful, 6²². [1296, acct 1295.]

satya-saṁgāra, *a.* having, *i.e.* keeping a true agreement, *i.e.* true to his promise.

satyāsaṁdhā, *a.* having, *i.e.* keeping a true agreement, *i.e.* faithful. [satya + saṁdhā.]

satvara, *a.* with haste; -*am*, *adv.* quickly, immediately. [2sa + tvara.]

sat-saṁnidhāna, *n.* a being near to the good, intercourse with the good. [sant.]

sad (*sīdati*, -*te* [748]; *śasāda*, *śodūs* [794e]; *śasadat*; *satyāti*; *sattá*, *sanná*; *sāttum*; -*sādyā*; *sādāyati*, -*te*). -1. sit; seat one's self; -2. settle down, sink beneath a burden; be overcome; get into trouble; be in a desperate predicament, 18⁷; despair; not know what to do, be unable to help one's self; -*caus.* set. [w. *sīdāmi*, *śi-sd-āmi*, *śi-sd-āmi*, cf. 1(ā, *śi-sd-ā*, *śi-sd-ā*, 'sit,' Lat. *sīd-ere*, 'settle down'; cf. also *śed-ere*, 'sit'; Eng. *sit*, *caus. set*; *sad-as*, *śd-os*, *śd-pa*, Lat. *sella*, *sed-la*, AS. *set-l*, Eng. *settle*, 'a seat.']

+ *ava*, sink down, get into trouble, be in distress.

+ *ā*, -1. sit upon; -2. lie in wait for, 89¹²; -3. get to, reach (a place); *śasanna*: approached; near, neighboring, 33¹⁰; -*caus.* -1. set upon; -2. get to, arrive at, reach; find, obtain, gain, 23¹¹, 46²; -3. *śasādyā*, often so attenuated in *mg* as to be equiv. to a mere preposition: *nimittāṁ kimcid śasādyā*, (having obtained some cause or other, *i.e.*) by or in consequence of some cause or other, cf. *√dig* + *ud*.

+ *ni*, -1. sit down; take one's seat, *esp.* of the hotṛ at the sacrifice, 88⁶; -2. *act. and mid. set*, install as, *trans-l*, 82¹²; -*caus. act. and mid. set*, install as, 88¹⁷.

+ *pra*, be favorable or gracious; *prasanna*, kindly disposed, 1¹⁷; -*caus.* make kindly disposed, propitiate, 36⁶. [behind the *mg* 'be gracious' lies doubtless the physical *mg* 'settle forward, incline towards, *e.g.* a suppliant.']

+ *vi*, sink, used (*like the Eng.* be depressed) of the spirits, be dejected; despond, 35¹¹; come to grief, 31¹; *viṣanna*, dejected.

+ *saṁ*, sit together.

sadadī, *adv.* always, 93². [cf. *sadā*.]

sādāna, *n.* seat; generalized, *like Eng.* seat and Lat. *sēdes*, place (75⁷), dwelling. [√*sad*.]

sādas, *n.* seat. [√*sad*: cf. *śos*, 'seat.']

sadasat, *n.* existence and non-existence. [sat + asat, the subst. used neuter stems of *sant* and *asant*, 1252.]

sadasad-ātmaka, *a.* having existence and non-existence as its nature, whose nature it is to exist and also not to exist at the same time. [sadasat.]
sādā, *adv.* always. [cf. 1103a².]
sad-ācāra, *m.* the conduct or practices of the good. [sant.]
sa-dfça, *a.* of like appearance; equal, used (296b) *w. gen.* [518.]
sadyās, *adv.* on the same day; immediately. [see 1122f.]
sadha, *adv.* equiv. of 1 **sahā**, see 1104².
sadha-māda, *m.* co-revelry, συμποσιον, common feast; **sadhamādam mad**, revel in bliss with, *w. instr.* [1290.]
sadhā-stha, *n.* (*orig., perhaps*, co-place, *i.e.* place of union, but generalized to the simple *mg* of) place.
sāna, *a.* old. [*orig.* 'of long standing, long continued': cf. *ēvo-s*, 'old'; Lat. *sen-ex*, 'old man'; Goth. *sin-ista*, 'oldest'; AS. *sin-ceald*, 'perpetually or extremely cold'; AS. and Old Eng. *sin-grēne*, 'ever-green,' Eng. *sen-green*, '(extremely green, *i.e.*) house-leek': from a not quotable Goth. *sina-skalks*, Medieval Lat. *sini-scalcus*, 'oldest house-servant,' through intermediate Romance forms, comes Eng. *seneschal*; Ger. *Sünd-flut*, 'sin-flood,' is a popular interpretation of Old High Ger. *sin-vluot*, 'the long-continued flood, the Noachian deluge.']
sānā, *adv.* of old, always. [*instr.* of **sāna**, 1112c, not a.]
sanāt, *adv.* from of old, always, forever. [**sāna**, acct 1114d.]
sanātāna, *a.* everlasting, eternal. [**sānā**, 1246e.]
sā-niḷa, *a.* having a common nest or origin, affiliated, united. [1304c.]
sānemi, *adv.* always. [perhaps from **sāna**.]
sānt, -1. *ppl.* being; *otiose*, 24¹⁶, see **vlas**; existing; -2. *a.* real, genuine; true, good; -3. 'of people, good, noble, excellent, 19^{2,23}, 28¹¹; -4. **satī**, *f.* a true, good, virtuous wife (*hence Anglo-Indian* Suttee); -5. *n.* the existent; existence; -6. **sat-kr**, make good, treat well, receive kindly.

[present *ppl.* of **vlas**, 'be,' *q.v.*: cf. *ēor*, stem *ēor*, 'being'; Lat. *absens*, stem *ab-sent*, 'being off'; *sons*, stem *sont*, 'the real doer,' 'the guilty one'; Danish *sand*, AS. *sōð*, 'true,' Eng. *sooth*, 'true, truth': for *mg* 2, cf. the *mg* of **satya**, of τὸν ἐόρτα λόγον, 'the true story,' and of Eng. *sooth*.]
sām̐tati, *f.* -1. continuation; -2. *esp.* continuation of one's race or family, *i.e.* offspring.
sām̐tāpā, *m.* -1. heat; -2. pain, sorrow. [v̐tap + **sam**.]
sām̐tāpavant, *a.* sorrowful. [1233.]
sām̐dfç, *f.* a beholding; sight. [v̐dfç + **sam**.]
sām̐dehā, *m.* -1. doubt; -**āt**, from (by reason of) uncertainty [291²]; -2. danger, 20¹⁵. [v̐dih + **sam**: for *mg* 2, cf. **bhaya**.]
sām̐dhā, *f.* -1. covenant, agreement; -2. promise. [v̐1dhā, 'put,' + **sam**: for *mg* 1, cf. *συνθήκη*, 'covenant,' and *συντίθημι*, the counterpart of **sām̐dadhāmi**.]
sām̐dhāna, *n.* a putting together, σύνθεσις, mixing. [v̐1dhā, 'put,' + **sam**: paroxytone, 1150.1c.]
sām̐dhī, *m.* -1. a putting together, σύνθεσις; -2. *like* **sām̐dhā**, compact, alliance, 41¹⁸; peace, 17⁷; -3. the putting together of sounds in word and sentence (see Whitney 109b²), euphonic combination, 50⁹; -4. junction (of day and night), *i.e.* morning or evening twilight. [v̐1dhā, 'put,' + **sam**, 1155.2e.]
sām̐dhya, *a.* pertaining to **sām̐dhi** or junction; **sām̐dhya**, *f.* -1. time of junction (of day and night), morning or evening twilight; *du.* morning and evening twilight; -2. morning twilight (of a yuga), 58². [**sām̐dhī**, cf. 1212b.]
sām̐dhyāṇça, *m.* (*lit.* twilight-portion) evening twilight of a yuga. [aṇça.]
sām̐dhyā-samaya, *m.* twilight-time, evening.
sām̐nidhāna, *n.* (a putting down together, juxta-position, approximation, and so) a being near; contiguity; presence; neighborhood, 40⁹. [v̐1dhā, 'put,' + **sam-ni**, 1150: cf. **sām̐nidhi**.]

sāmnidhi, *m.* presence. [√*idhā*, 'put,' + *sam-ni*, 1155.2e: for *mg*, cf. *sāmnidhāna*.]

√ **sap** (*sāpati*, -te; *sepās*). follow after; be attached or devoted to. [identified by some with √*sac*.]

sāp, *vb.* following after, in *cpds*. [√*sap*.]
sapātnī, *a. f.* having a common husband; as *subst.* one of two or more wives of the same man, co-wife, fellow-wife, concubine. [*sa* + *pāti*, but in the *fem.* form, since the *masc.* would not be used: 1304c: cf. *supatnī*.]

√ **saparya** (*saparyāti*). pay devotion to, worship. [denom. of a not quotable *sapar*, 'devotion,' from √*sap*.]

sa-piṇḍa, *a. subst.* having the *piṇḍa* (*q.v.*) in common, said of persons who have a common ancestor not more than six generations back to whom they offer a *piṇḍa* together, persons related in the sixth generation. [1304c.]

saptā [483⁴], *num.* seven, 53⁶, 99²²; also, as a favorite sacred number, the expression of an indefinite plurality, e.g. 71³, 72^{4.6}. [cf. *ḥṛd*, Lat. *septem*, AS. *seofon*, Eng. *seven*.]

saptakathāmaya, *f. -ī, a.* consisting of seven narrations. [*sapta-kathā*: see *maya*.]

saptā-tantu, *a.* having seven courses.

saptā-pada, *f. -ī, a. -1.* being for seven, i.e. many or all, steps (see 1294²), i.e. being at every step, constant; -2. having (taken) seven steps; see 100^{4N}. [1300a.]

sa-praṇaya, *a.* with respectful demeanor; -*am, adv.* respectfully.

sa-phala, *a.* fruitful, fruit-bearing.

sā-bandhu, *a.* having a friend.

sa-bhāṣa, *a.* tearful.

sa-brahmacārin, *m.* fellow-student.

sa-bhaya, *a.* fearful; -*am, adv.* in terror.

sabhā, *f.* house or hall for public meetings, esp. gambling-house; assembly, 19³; society, 19¹. [orig., perhaps, 'family': cf. Goth. *sibja*, 'relationship,' AS. *sibb*, 'relationship, related'; Old Eng. *god-sib*, 'related in God,' i.e. 'a sponsor in baptism,'

Eng. *gossip*, 'sponsor, familiar friend, tattler'; Ger. *Sipp*, *masc.*, 'relative,' *Sippe*, *fem.*, 'relationship, kindred.']

sabhārya, *a.* having his wife with him, i.e. with his wife, 1¹⁷. [2 *sa* + *bhāryā*, 1304c, 334².]

sām, *prep.* along, with, together. [cf. 2 *sa*.]

1 **sama** [525⁴], *encl. pron.* any; every, 76¹²; cf. *samaha*. [cf. *ἀπὸ-θεν*, 'from some place or other'; *οὐδ-αὐδός*, 'not any'; *οὐδ-αὐδός*, 'in not any wise'; AS. *sum*, 'some one,' Eng. *some*.]

2 **samā**, *a. -1.* even; -2. like, 63¹⁷; equal, 48¹⁰; *v. gen.* (296b), 3¹⁶; -*am, adv.* equally with, along with, with, *v. instr.*, 29⁶, 26⁶; -3. like or equal (to the usual), i.e. not distinguished, common, mediocre, 19¹⁰. [cf. *ἴμα*, Doric *ἴμᾱ*, 'at the same time'; *ἴμος*, 'one and the same, common'; *ἴμα-λός*, 'even, equal'; Lat. *simi-lis*, 'like'; AS. *same*, 'in like manner'; Eng. *same*.]

samātā, *f.* equality; mediocrity, 19¹⁰. [2 *sama*, 1237.]

samād, *f.* fight, contest. [*sam*, 383d⁴: cf. *δμαδ-ος*, 'confused voices of men, din of battle, throng.']

sam-adhika, *a.* having a surplus with it; *māsatrayam samadhikam*, three months and more. [1305.]

sam-anantara, *a.* with a non-interval, immediately adjoining; -*am, adv.* immediately thereupon. [1305.]

samayā, *m. -1.* (a coming together, i.e., like Eng. *con-vention*) agreement; -2. (like Eng. *junction*) a point of time; and so time or season, 49¹⁶; occasion; -3. a concurrence (of circumstances), i.e. a case—see *iha*. [√*i* + *sam*.]

samayocita, *a.* suitable to the occasion; -*am, adv.* as the occasion demands. [√*ucita*, √*uc*.]

samāraṇa, *n.* battle; Treffen. [prop. 'a coming together,' √*i* + *sam*, 1150.1a: just so, Eng. verb *meet* sometimes means 'come together with hostile purpose,' and Eng. noun *encounter* is used mostly of 'a hostile meeting.']

sam-ārtha, *a.* (having an agreeing or accordant object [1305], i.e.) suiting its

- object, and so suitable; capable; able, *w. inf.*
- sam-alamkṛta**, *a.* well adorned. [see **alam**: **sam** intensive, 1077b end.]
- samavatta-dhāna**, *a.* containing gathered pieces. [see 1087e.]
- samaha**, *accentless adv.* somehow, 80⁶. [1 **sama**: cf. 1100a and 1104².]
- samāgama**, *m.* -1. a coming together, meeting; -2. meeting with, *i.e.* intercourse. [Vgam + sam-ā.]
- samānā**, *f.* -ī, *a.* -1. like; one and the same, 78¹⁵; -**sam**, *adv.* in the same way, 103¹³; -2. common (to different persons or countries), 73⁴, 98¹⁷; united, 73¹⁶. [2 **samā**, 1245d.]
- samāna-grāma**, *m.* the same village.
- samānagrāmiya**, *a.* belonging to the same village. [samāna-grāma, 1215.]
- samāsa**, *m.* -1. a putting together; and so (cf. *Lat.* con-trahere, 'draw together,' then 'abridge') -2. a condensation; abridgment; -**ena** and **samāsata**, *succinctly*. [V2as, 'throw,' + sam.]
- samidh**, *f.* (like *Eng.* kindlings) fuel. [Vidh + sam, 'kindle.']
- samīpa**, -1. *a.* near; -2. *as n.* nearness, neighborhood, presence; *used like antika*, *q.v.*; -2a. **samīpam**, *w. gen. or in cpd.* (to the presence of, *i.e.*, simply) to, *w. verbs of going*, 6¹⁰, 27¹⁴, 33⁴, 44¹¹; -2b. **samīpe**, *w. gen. or in cpd.* (in the presence or neighborhood of, *i.e.*, simply): before, 2¹⁶; near, 25⁹; hard by, 34¹⁴; by, 40². [cf. **pratīpā**.]
- samīpa-stha**, *a.* in *cpd.* situated in the neighborhood of, near.
- samutsarga**, *m.* an ejecting, discharge. [Vsrj + sam-ud, 216.1.]
- samudrā**, *m.* a gathering of waters, a sea, an ocean. ['a con-fluence,' Vud + sam, 1188b.]
- samunnati**, *f.* a rising; elevation, *i.e.*, fig., distinction. [Vnam + sam-ud, 1167 and d.]
- sāmṛti**, *f.* (a coming together, and so) collision, shock. [Vṛ + sam, 1157d: cf. **samarapa**.]
- sampatti**, *f.* success; prosperity; abundance, 17¹⁴. [Vpad + sam, 1157d.]
- sampād**, *f.* -1. success; -2. (a falling together, co-inciding, and so a fitting of the parts to each other, *i.e.*) correct proportion, beauty. [Vpad + sam.]
- samputa**, *m.* hemispherical bowl or dish; round casket (for jewels); **sampute likh**, write a thing (*acc.*) in the strong-box of a person (*gen.*), *i.e.* credit it to him. [sam + putā, 'a together-fold,' 1289a.]
- samprati**, *adv.* -1. just opposite; and so -2. (to the same limit) even, exactly; -3. (like *Eng.* even) at the very time; and so just now. [sām (intensive, 1077b end) + prāti, 1314a.]
- sām-priya**, *a.* mutually dear. [priyā, 1289a.]
- sambandha**, *m.* con-nection; and so, as in *Eng.*, relationship. [Vbandh + sam.]
- sambhava**, *m.* origin; at end of *adj. cpds.* having as its origin, originating in. [Vbhū + sam.]
- sambhāvya**, *grdv.* to be supposed, supposable. [caus. of Vbhū + sam.]
- sambhrama**, *m.* extreme agitation, haste arising from excitement. [Vbhram + sam.]
- sām-miṣṭa**, *a.* com-mixed, mixed with, united with. [1289a.]
- sam-rājñī**, *f.* complete, *i.e.* sovereign ruler; mistress. [for **sam**, see 1289b end, and 1077b end: for **m** instead of **m̐**, see 213a².]
- sa-yatna**, *a.* (having, *i.e.* taking pains to, *i.e.*) trying to, *w. inf.*; engaged in, *w. inf.*
- sarā**, *a.* running, moving, going, in *cpds.* [Vsr.]
- sarapa**, *a.* running; *as n.* a running. [Vsr, 1150.1a.]
- √ saranya** (**saranyāti**). run, hasten. [sarapa, 1059d.]
- saranyā**, *a.* hastening, swift; -yū [355c], *f.* Saranyū, daughter of Tvashtar, and spouse of Vivasvant, to whom she bore Yama and Yamī, 85¹⁵ n. [√saranya, 1178h: cf. *Ἐπίρ-ς*, 'the swift' goddess of vengeance.]
- sarāmā**, *f.* the bitch of Indra or of the gods; cf. 83¹⁷ n. ['the runner' or 'messenger,' Vsr, cf. 1166.]

sáras, *n.* lake, pool. [orig. 'fluid, i.e. water,' from *√sr*, 'run,' just as *fluidus* from *fluere*, 'flow, run.']

saras-tīra, *n.* bank of a pool.

sárasvant, — 1. *a.* rich in waters; -*vatī*, *f.*: — 2. Sarasvatī, name of a mighty stream, probably the Indus; — 3. Sarasvatī, a small stream in Madhyadeśa, to which the name and attributes of the great stream were transferred; — 4. Sarasvatī, the goddess of voice and speech, learning and eloquence. [sáras.]

sarít, *f.* stream. [*√sr*, 'run, flow,' 883.3: for *mg*, cf. Ger. *Fluss*, 'stream,' w. *fließen*, 'flow,' and Eng. *stream* under *√sr*.]

sárga, *m.* — 1. shot; — 2. stream or spurt or jet; — 3. a letting loose; — 4. that which is let loose, esp. a herd let loose from the stall, 76⁴; — 5. chapter of an epic poem, a *fig. use of the word in mg* 1 or 2. [*√srj*, 216.1.]

sarpá, *m.* (like serpent from *serpere*, 'creep') the creeper, snake, serpent, 84¹⁴. [*√srp*, q.v.]

sarpís, *n.* clarified butter, either warm and still fluid or cold and hardened, and so not differing from *ghṛta*, 'ghee.' [orig. 'fluid' butter, or 'the slippery, fat' stuff, from *√srp*, 'creep, move gently, slip,' 1153: see *√srp* and *ápra*: akin are Hesychian *ἐλα-ος*, 'olive oil, fat,' and *ἐλαφ-ος*, 'butter'; Ger. *Salbe*, AS. *sealf*, Eng. *salve*.]

sárva [524], *pron.* — 1. entire or complete, 50²¹, 95¹⁸, 96²; *salvus*, integer, unharmed; — 2. *adj.* all, every; — 2a. *subst.*: *sing. m.*, everyone; *sing. n.*, everything; *pl.*, all; — 2b. common at beg. of *cpds* instead of an *adj.*: thus *sarva-guṇāir yuktas*, for *sarvāir guṇāir yuktas*, 1¹², cf. 2⁸; so cf. 10¹⁵ w. 10³⁰, 32¹⁵ w. 32¹⁴, 51²² w. 52²⁸; similarly 6⁴, 17^{1,9}, 21²⁸, etc.; — 2c. *idam sarvam*, 63²¹, see *idam*; so for 66¹⁹;

— observe that both *mg*s, 1 and 2, are common to the post-Vedic literature; that in the oldest parts of the *Veda*, *sarva* occurs only in *mg* 1, while for *mg* 2 the proper Vedic word is *visva*, q.v.; but see 77¹¹ π.

[cf. *δλος*, Epic *ὄλος*, *ἄλλος*, *ἄλφο-ς*,

'whole, entire'; Lat. *salvus*, 'whole, unharmed, well'; Oscan *sollu-s*, 'entire'; Lat. stem *sollu-* in *cpds*, e.g. *solli-ferreum*, 'all-iron (weapon),' *soll-ennis*, 'of every year, annual,' used of religious ceremonies: no connection w. Eng. (*w*)hole, see also *kalya*.]

sarvaṁ-saha, *a.* patiently bearing all things. [*sarvam*, 1250a, 1270b.]

sarva-gata, *a.* (gone to all, i.e.) universally prevalent.

sarvátas, *adv.* — 1. from all sides; on all sides, 93¹³; in every direction, 3¹¹, 101¹³; — 2. omnino, altogether, 56¹⁶. [*sárva*, 1008b: acct, cf. 1208c.]

sarváttra, *adv.* — 1. everywhere or in all cases, 21¹⁰; — 2. at all times; always, uninterruptedly, 5¹⁴. [*sárva*, 1009: acct, cf. 1208c.]

sarvathā, *adv.* — 1. in every way; — 2. by all means. [*sárva*, 1101.]

sarvadā, *adv.* always; constantly; for ever. [*sárva*, 1103.]

sarva-deva, *m. pl.* all the gods.

sarvadevamaya, *a.* containing in himself all the gods, i.e. representing or being in the name of all the gods, 28¹⁹. [*sarva-deva*: see *maya*.]

sarva-dravya, *n. pl.* all things.

sarva-bhāva, *m.* the whole heart.

sarvabhūtamaya, *a.* containing in himself all beings, 56²⁰. [*sarva-bhūta*: see *maya*.]

sarva-yoṣit, *f. pl.* all women.

sarva-loká, *m.* the entire world.

sarva-vīra, *a.* with unharmed heroes or with all heroes, i.e. having lost none. [1208.]

sarvaśās, *adv.* wholly, altogether; all together, 6⁶; together, 65¹⁶. [*sarva*, 1106.]

sarvānavadya, *a.* entirely faultless. [*anavadya*, 1279¹.]

sarvānavadyāṅga, *a.* having an entirely faultless body. [āṅga, 1206.]

sāvana, *n.* a pressing, esp. of Soma. [*√visu*, 'press out.']

sā-vayas, *a.* of like strength or age; *m. pl.* (like *ἕλικες*, *ἑλικιώται*, 'equals in age, comrades') comrades. [3 *vayas*.]

sá-varṇa, *a.* —1. having the same external appearance, exactly similar, 85¹⁴; —2. of the same caste, 62⁷. [for mgs, see varṇa.]

sa-vitāna, *a.* having a canopy, with a canopy.

savitṛ, *m.* —1. (with the two mgs of Eng. quickener) impeller, enlivener; —2. The Enlivener, Savitar, name of a god, selection xxxvi.; —3. the sun, 23¹⁸. [V2su, 'impel.']

sa-vinaya, *a.* with politeness; —*am, adv.* politely.

sa-viṣeṣa, *a.* possessing distinction, distinguished; —*am, adv.* in a distinguished way, especially.

savyā, *a.* left, 101¹⁹, 102¹¹, 103²; *as m.* the left hand or foot, 60⁴. [prob. for *syavya* (as would appear fr. the Church Slavonic form *luj*, 'minister'), and so perhaps akin with *σκαίος*, *σκαφίος*, Lat. *scaevus*, 'left.']

savyatha, *a.* with sorrow or trouble. [sa + vyathā.]

savyāvṛt, *a.* with a turn to the left, i.e. turning to the left. [āvṛt.]

sa-ṣiṣya, *a.* with his pupils.

√ sas (sāsti). sleep, slumber.

sasā, *m. or n.* herbs; grass.

sasamdhya, *a.* with the morning twilight. [samdhya.]

sa-samdhyaṅga, *a.* with the evening twilight.

sa-sambhrama, *a.* with excited haste.

sa-sarpa, *a.* with a serpent.

sasyā, *n.* standing crop; produce of the field, grain. [cf. sasa.]

sasya-kṣetra, *n.* field of grain.

sasya-rakṣaka, *m.* keeper or watcher of the standing crop.

√ sah (sāhate; sasāha, sasahé; śasahīṣṭa; sahiṣyāte; sōdhā [222⁸]; sāhitum, sōdhum; —sāhya). —1. overpower, 99⁸; be victorious, 78⁴; —2. hold out against, withstand; and so bear; endure patiently, 32⁷.

[orig. 'be powerful, withstand, hold back, hold': cf. the collateral *śasgh*, 'take on one's self, bear': cf. *ῥαγω*, *σραγω*, 'hold back'; *ῥαω*, *σραω*, 'hold or

have, had': — *w. sahas*, *śasgh-as*, cf. the Germanic stem *seg-oz*, as it appears in Goth. neut. *sigis*, AS. *sigor*, prob. neuter, all meaning 'victory'; the stem appears also in *Seges-tes*, name of a Cheruscan prince (Tacitus, Annals), and in *Sigismund*: cf. also AS. *sige*, Ger. *Sieg*, 'victory.']

+ ud, —1. hold out, endure; —2. be able, *w. inf.*; *katham svārtham utsahe*, how can I (*sc. do, prosecute*) my own object.

1 sahā, —1. *adv.* together; *saha na etad*, in common ours (is) that, i.e. we'll own that together, 97¹⁰; —2. *prep.* with, along with, *w. instr.*, 1¹⁶, 89⁸. [cf. 2sa, and 1104⁸.]

2 sahā, *a.* —1. powerful; —2. enduring, patiently bearing. [śah.]

saha-cārin, —1. *a.* going together, accompanying; —2. *as m.* comrade. [for 2, cf. sahāya.]

saha-jā, *a.* born together, con-nate, in-born, natural.

saha-bhasman, *a.* with the ashes.

sahā-vatsa, *a.* with the calf. [1304c.]

saha-vāhana, *a.* having their teams along, with their teams. [1304c.]

sāhas, *n.* superior power; might, 75¹¹; victory; *sahasā, adv.* (with violence, i.e.) suddenly, straightway. [see under śah.]

sa-hasta, *a.* having hands.

sahasya, *a.* powerful. [sāhas, 1212d 1.]

sahāsra, *n.* a thousand; *esp.* a thousand kine; a thousand, in the sense of a great many, 87⁶; for constructions, see 486.

[prop. 'one-thousand,' 3sa + hasra: with *hasra*, cf. *-χίλο-*, *χέιλο*, *χεσλο* (in *δεκ-χίλοι*), and *χίλοι*, 'thousand.']

sahāsra-pītha, *a.* having a thousand songs, rich in songs. [pītha, 193, 1300a.]

sahāsradakṣiṇa, *a.* having a thousand kine as his gift or as its reward; *as m., sc. yajña*, a sacrifice at which such reward is given, 87¹⁵; of persons who offer such gifts, 91⁹. [dakṣiṇā, 1300a.]

sahāsra-dvār [388c], *a.* thousand-doored.

sahāsra-ṣṭānga, *a.* thousand-horned.

sahasrāṅgu, *a.* thousand-rayed; *as m.* the sun. [aṅgu.]

sahasrāṅgu-sama, *a.* sun-like.

sahāsrā-magha, *a.* having thousand gifts. [247.]

sahasvant, *a.* mighty. [sahas.]

sahāya, *m.* companion, attendant. [lit. 'going together or with,' saha + aya: for mg, cf. Lat. *comes*, stem *com-i-t*, Vi, lit. 'going with, i.e. companion,' and also *sahacārin*.]

sahāyatana, *a.* along with the fire-place. [āyatana.]

sahita, *a.* united; *pl.* in company, all together. [quasi-ppl. from *isahā*, like Eng. *downed* from *down*.]

sahela, *a.* with levity; *-am, adv.* playfully. [2sa + helā.]

√ **sā** or **si** (syāti [761d3]; sināti; siṣāya; śasāt; siṣyāti; sitā; situm; -sāya; sīyāyati). bind; used almost exclusively with *ava* and *vi*. [cf. *lūdā*, stem **si-pav-*, 'strap, thong'; AS. *si-ma*, 'bond'; Church Slavonic *se-n*, Lithuanian *sē-tas*, AS. *sā-da*, Ger. *Sai-te*, 'string'; Church Slavonic *si-lo*, AS. *sā-l*, Ger. *Sei-l*, 'rope': see also √ *siv* and *snāyu*.]

+ **ava**, -1. unbind or unharness (a team); and so turn in; go to rest; go home, 101⁶; āvasita, having turned in, at rest; -2. come to a stop at, i.e. decide upon (e.g. a dwelling-place).

+ **adhy-ava**, *caus.* bring one's self to a stop at, i.e. decide upon, undertake, 28²².

+ **ud-ava**, set out, esp. from the place of sacrifice, cf. **sā + ava**, 1; betake one's self, *w. loc.*, 101⁴.

+ **vy-ava**, decide, determine, cf. **sā + ava**, 2.

+ **pra**, in *prasiti*, 'continuation.'

sākhūta, *a.* having a (definite) intention; *-am, adv.* significantly, impressively. [ākūta.]

sākṣa, *a.* having or with the eyes; -used only in *abl. sākṣāt*, *as adv.* -1. with the eyes; -2. plainly, actually, 51¹⁴; exactly, 58²²; -3. (in reality, i.e.) in propria persona, embodied, in person, 1¹⁰, 6¹⁸. [akṣa: 1114c.]

sāgara, *m.* ocean. [cf. *sagara*: according to the legend, a basin hollowed out by the sons of Sāgara, and filled by Bhagiratha with the water of the Ganges.]

sāgnika, *a.* having Agni with them, with Agni. [sa + agni, 1304c: for -ka, see 1222c 2² and 1307.]

sāṅguṣṭha, *a.* with the thumb. [aṅguṣṭha.]

sāta, *m.* Sāta, name of a Yaksha.

sāta-vāhana, *a.* having Sāta (in the form of a lion) as his beast of burden, riding on Sāta; *as m.* Sātavāhana, name of a king, 49¹⁷.

sāttvika, *f. -ī, a.* -1. (really existent, i.e.) real, 22⁶; -2. standing in relation to the quality *sattva* (*q.v.*), proceeding from *sattva*, governed by *sattva*, good. [sattvá, 1222e 2.]

sādāna, *n.* dwelling. [√ *sad*: for mg, cf. *sadana*.]

sādāra, *a.* with respect; *-am, adv.* respectfully. [ādāra.]

√ **sādh** (sādhati, -te; sādhitum; sādhiyati). -1. come straight to one's aim, attain one's object; -2. bring straight to one's object; -*caus.* -1. bring to its object or end; accomplish; -2. attain, win. [cf. √ *2midh*, 'succeed.']

sādhá, *f. sādhi*, *a.* -1. leading straight to the goal; straight (path), 83¹⁷; -2. good or noble (of people); faithful (wife), 64¹⁰; *as m.* noble man, 21¹⁹; *as f.* excellent woman, 46⁷; -3. *as adv.* right; regularly, 86¹²; well; *as excl.* bravo! 14²², 48¹⁶. [√ *sādh*, 1178a.]

sādhuyā, *adv.* straight, directly. [sādhá, 1112e end.]

sādhya, *grdv.* to be won; *as m. pl.* Sādhyas, a class of deities. [√ *sādh*.]

sānu, *n. m.* top; surface; ridge; back. [cf. *snu*.]

sānuçaya, *a.* full of repentance. [anuçaya.]

sāma-dhvani, *m.* sound of the sāman. [1249a².]

sāman, *n.* song; *as technical term, esp.* a Vedic stanza as arranged for chanting, a sāman; the collection of sāman's, the Sāmaveda.

sāmarthya, *n.* ability; -am kṛ, do one's utmost; strength, 41⁴. [samartha, 1211.]

sāma-vedā, *m.* the Veda of sāman or chants, 63⁶. [1249a².]

sāmprata, *a.* of now, present; -am, *adv.* at present, now. [samprati, 1208d.]

sāmya, *n.* equality. [2samā, 1211.]

sāmyatā, *f.* condition of equality or likeness. [sāmya.]

sāyā, *n.* -1. a turning in, going to rest; -2. evening; sāyām, *adv.* at evening.

sāyaka, *a.* suitable for hurling, missile. [√2si, 'hurl,' 1181a.]

sāraṅga, *a.* dappled; *as m.* antelope.

sārameyā, *m.* descendant of the bitch Saramā, name of certain dogs, 77⁴, 83¹⁷. [saramā, 1210a.]

sārdha, *a.* with a half; dve ṣaṭe sārdhe, two hundred and fifty; sārdhām, *adv.* generalized, together; *as prep.* along with, *v. instr.* [ardha: the generalization of mg is paralleled by that seen in ṣālin.]

sāvitrā, *f.* -ī, *a.* belonging to Savitar; with or without ṛc, a verse to Savitar, *esp.* Rigveda iii. 62. 10 (= 74^{14, 15}), regarded as the most sacred in the Veda, and called also gāyatrī, 60¹⁸. [savitṛ, 1208b.]

sāgru, *a.* tearful; sāgru, *adv.* [1111c], tearfully, with tears in (their) eyes, 64¹⁹. [aḡru.]

sāṣṭāṅgapāta, *a.* having or with an aṣṭāṅgapāta, *q.v.*; -am, *adv.* with profoundest obeisance.

sāsūya, *a.* with impatience; -am, *adv.* impatiently. [asūyā.]

sāhasrā, *a.* consisting of a thousand, milliarus. [sahasra.]

sāhāyya, *n.* office of attendant, and so (like Eng. 'attendance') service, aid. [sahāya, 1211.]

√1si, bind, see √sā.

√2si, hurl, in prā-ṣita, 'darting along,' sāyaka, 'missile,' and sēnā, 'weapon.'

siṅhā, *m.* lion; at end of cpds, the best of, noble or brave, cf. vyāghra. ['the powerful' beast, √sah.]

√sīc (siñcāti, -te [758]; siñśca, siñścē; siñcat, -ata; siñcayāti, -te; siñtā; siñtātum; siñtvā; -siñca; siñcāte). -1.

pour out; sprinkle, 49²⁰; -2. *esp.* semen infundere feminae; -3. (like Eng. found) cast, *e.g.* molten metal; phenam vajram siñcan, they cast the foam into (the shape of) a thunderbolt, 97¹². [cf. *lx-uds*, 'moisture'; AS. *seōn*, *sih-an*, 'filter, flow,' Ger. *seih-en*, 'strain'; Church Slavonic *si-cati*, Ger. *seich-en*, 'mingere': cf. also Swedish *sila*, *sih-la*, 'strain,' whence Eng. *sile*, 'drain, strain,' whence *si-t*, 'drainings, sediment.')

+ abhi, -1. pour upon, sprinkle; -2. sprinkle in token of consecration, and so (like Eng. anoint) consecrate.

+ ava, pour upon.

+ ā, pour into.

+ ni, pour down or in; semen infundere feminae.

siñc, *f.* hem of a garment or robe.

siddha, *a.* perfected; *as m. pl.* the Siddhas, a class of demi-gods, with supernatural powers, *esp.* that of flying through the air. [see √2sidh, 'succeed.')

siddhi, *f.* -1. success, 36¹⁹; accomplishment (of a wish), 24²¹; successful performance, 57¹⁴; attainment of an object, 52¹¹; -2. (perfection, *i.e.*) magic power. [prop. 'the reaching an aim,' √2sidh, 'hit the mark,' 1157. 1a.]

siddhimant, *a.* possessing magic power. [1235.]

√1sidh (sédhati; siñśdha; setsyāti; siddhā; séddhum; -sidhya). drive off; scare away.

√2sidh (sidhyati, -te; siñśdha; setsyāti, -te; siddhā). -1. reach an aim, hit the mark; -2. succeed, 18¹⁷; be accomplished, 18²²; become realized, 18¹⁹; be of advantage, boot, avail, 71⁴; -siddha, having reached one's (highest) aim, having attained perfection; *esp.* perfect in the sense of having attained supernatural or magic powers; *as m.* a Siddha, *q.v.* [cf. √sādh.]

+ pra, succeed; prasiddha, known, cf. prasiddhi; aham prasiddho mūṣakā-khyayā, I go by the name of M., 47²¹.

sindhū, -1. in V, *m.* stream; -2. in V. and later, *f.* The Stream, *i.e.* the Indus (incolis Sindus appellatus — Pliny); -3.

the land on the Indus and its inhabitants (pl.). [cf. the Old Persian form *hindu* (in an inscription of Darius Hystaspis at Persepolis), as name of the land on the Indus: hence, w. loss of aspiration, the classical form *Ἰνδός*; hence also Persian *Hind*, 'India,' and *Hind-u-stan* (*stan* = *sthāna*, 'abode, land').]

sisṛkṣu, a. desirous to create. [fr. desid. of *ṣṛj*, 1038, 1178f: euphony, 184c².]

√ *sīv* (*sīvyati*; *syūtá*; -*sīvyā*). *sew*. [prop. *sīū* (765): cf. √ *sā*, si, 'bind,' *sātra*, 'thread,' *sūci*, 'needle': cf. *κασ-σβω*, *καστα-σβω*, 'sew down, stitch together, cobble'; Lat. *su-ere*, 'sew,' *sū-tor*, 'shoemaker'; AS. *siw-ian*, *seowian*, Eng. *sew*; AS. *seām*, Eng. *seam*, Ger. *Saum*, 'hem, border'.]

√ *1 su* (*sunóti*, *sunuté*; *suṣáva*; *saviṣyáti*, *sogyáti*; *sutá*; -*sútya*). *press out, extract, esp. the Soma or éxtract*; *sunvánt*, as m. the Soma-presser; -*sutá*, *extracted*; as m. the éxtract, i.e. Soma-juice, 70⁶; draught of Soma, 73¹⁰.

√ *2 su* or *sū* (*suváti*; *suṣuvé*; *śasāvīt*; *sutá*, *sūtá*; -*sútya*). *impel, set in motion*; *bring about*; *occasion*; *give authorization to*; w. loc., perhaps *set, at* RV. x. 125. 7. [cf. *éda*, *śasēf-dā*, 'let go, permit'; *αἷμα σβ-ρο*, 'the blood shot or spurted'.]

+ *ud*, *impel upwards*; *set a-going, begin, in utsava*.

+ *parā*, *drive away*.

√ *3 su*, *generate, bear, see √ sū*.

sú, -1. *adv.* [1121d], *well*; *with sthā*, *stand well, i.e. firmly*, 87⁶; *asseverative or emphatic, and to be rendered variously*: *we pray*, 79⁴; *ni su svapa*, *sleep in peace*; *with u*, 'now,' *just now, right soon*, 80¹, 74¹¹; -2. *inseparable prefix* [1304b, 1288b], *with force of either adv. or adj.*, *well or good*; *sometimes intensive, as, su-dustara*, 'very bad-to-cross.' [no prob. connection w. *śū*, 'well'; see *āyá*.]

sukumāra, a. very delicate. [cf. *ku-māra*.]

sukumārāṅga, f. -ī, a. having very delicate limbs. [āṅga.]

su-kṛt, a. well-doing, righteous; as m. pl. the righteous ones *κατ' ἐξοχήν*, i.e. the departed fathers (85¹⁹), who enjoy the reward of their works in the world of the pious—*sukṛtām u loká*, 84¹¹.

su-kṛtá, n. a good deed, good works, 63¹⁶; *sukṛtāya loká*, world of righteousness, 89⁸, *modernized substitute for the old phrase sukṛtām u loká*. [1288 and b: acct, 1284a.]

su-keṣānta, a. fair-locked. [1304b.]

su-kṣātrá, a. having a good or kind rule; as m. kind or gracious ruler. [*kṣātrá*, 1304b.]

su-kṣétra, n. fair field. [*kṣétra*, 1288b.]

√ *sukṣetriya* (*sukṣetriyáti*). *to desire fair fields—denom., found only in the following word*. [*sukṣetra*, 1059c and c².]

sukṣetriyá, f. desire for fair fields. [√ *sukṣetriya*, 1149⁶.]

sukhá, a. pleasant; comfortable; as n. pleasure; comfort; joy; bliss, 58¹⁷, 66¹; *sukham*, -ana, *adverbially, pleasantly, with pleasure, in comfort, happily, well or easily*, 24⁹, etc. [cf. *duḥkha*.]

sukha-duḥkha, n. weal or woe. [1253b.]

sukhin, a. having comfort, being in comfort. [*sukha*.]

sukhocita, a. accustomed to ease. [*ucita*, √ *uc*.]

sukhodya, a. easily pronounceable. [*udya*.]

sukhopaviṣṭa, a. comfortably seated. [*upaviṣṭa*, √ *viṣ*.]

su-gá, a. having the going or approach easy; easy to attain; as n. good path.

su-gata, a. well-conditioned, i.e. having had a good time.

su-gātuyá, f. desire for welfare. [pre-supposes. a noun *su-gātu*, 'welfare' (see *gātu*), whence the denom. verb-stem *su-gātuya*, 'desire welfare' (1061), whence this noun—1149⁶.]

su-cira, a. very long; -am, *adv.* very long.

su-jāniman, a. having good productions or creations; skillfully fashioning.

1 *sutá*, ppl. *extracted*; as m. *éxtract*; see √ *1 su*, 'éxtract.'

- 2 **suta**, *m.* son; **sutā**, *f.* daughter. [prop. 'generated, born,' ppl. of √**su**, see √**sū**: for *mg.* cf. **sūnū**, and Eng. *bairn* (under √**bhr**).]
- su-tfp**, *a.* easily satisfied. [vbl. fr. √**ltp**.]
- su-darṣana**, *a.* having a beautiful appearance, handsome, *εὐ-φανής*; *as m.* **Su-darṣana**, name of a king, *Εὐδάρης*.
- su-dāman**, *a.* having good gifts, bestowing blessings; *as m.* cloud, as source of rain and therewith connected blessings, blessed rain-cloud.
- su-dīna**, *a.* very bright or clear; *as n.* (like *Lat.* *serenum*) clear weather.
- sudinatvá**, *n.* (like *Lat.* *serenitas*) clear weather; *fig.* auspicious or blessed time, always in the phrase -**tvé áhnām**, in der *Glückszeit der Tage*, in the happy days. [1239.]
- su-dīti**, *f.* beautiful flaming or flame.
- su-dustara**, *a.* very hard-to-cross, hard to get over; (of a promise) hard to perform.
- 1 **sudhā**, *f.* (good place or position, *i.e.*) well-being. [**sú** + 1 **dhā**.]
- 2 **sudhā**, *f.* (good drink, *i.e.*) drink of the gods, nectar. [**sú** + 2 **dhā**.]
- su-nāsākṣibhruva**, *a.* having beautiful noses-and-eyes-and-brows. [for **nā-sākṣibhrū** (1315c), *i.e.* **nāsā** + **akṣi** + **bhrū**, 1253.]
- su-niṣcaya**, *a.* having a very firm resolve, very resolute.
- sundara**, *f. -ī*, *a.* beautiful.
- sunva**, *a.* Soma-pressing. [√1 **su**, 'press': see 1148.3b and 716.]
- supātnī**, *a. f.* having a good husband. [**su** + **pati**, but in the fem. form, since the masc. would not be used: 1304b: cf. **sapatnī**.]
- su-parṇā**, *a.* with good wings; *as m.* bird of prey; eagle, vulture; mythical bird. [**parṇā**, 1304b.]
- su-putrá**, *a.* having good sons. [**putrá**, 1304b.]
- sú-pratiṣṭhita**, *a.* properly set up.
- su-prāvi** [355b], *a.* very zealous. [1288b.]
- sú-prīta**, *a.* well pleased. [1288b and 1284.]
- su-baddhā**, *a.* well or fast bound. [1288b and 1284a.]
- su-buddhi**, *a.* having good wits; *as m.* Bright-wits, Good-wits, name of a crow.
- su-bhāga**, *a.* having a goodly portion, fortunate, happy; *esp.* loved (by one's husband), 89¹⁰; charming; amiable, 61¹². [**bhāga**, 1304b.]
- súmakha**, *a.* jocund. [perhaps **sú** + **makhā**.]
- su-maṅgāla**, *f. -galī* [355b], *a.* having or bringing good luck. [**maṅgalā**: acct irregular, cf. 1304b² end.]
- su-madhyama**, *a.* fair-waisted.
- su-mānas**, *a.* —1. good-hearted, well-disposed, 90²; kind; —2. (having good, *i.e.* happy feelings, *i.e.*) cheerful; glad, 78¹³; —3. *as f. pl.* (the cheerful ones, *i.e.*) the flowers; in *cpd.*, 19²¹. [cf. the second part of *εὐ-μενής*, stem *εὐ-μεν-ε-*, 'well-disposed.']
- √ **sumanasya**, only in ppl. **sumanas-yāmāna**, being cheerful; joyous. [**sumanas**, 1063.]
- sú-mahant** [450b], *a.* very great or important. [1288b.]
- sumahākakṣa**, *a.* having very-great (enclosures, *i.e.*) halls or rooms. [**sumahā** + **kakṣā**, 1208a, 334².]
- sū-méka**, *a.* (having a good setting-up, *i.e.*) firmly stablished.
- su-medhās**, *a.* having good insight or wisdom, wise.
- sumnā**, *n.* favor, grace; welfare. [perhaps neuter of an adj. **su-mna**, 'kindly minded'—see **mna**: but cf. 1224c.]
- súra**, *m.* a god. [a pendant to **asura**, formed by popular etymology from **asu-ra**, as if this were **a-sura**, 'non-god'—see **asura**.]
- su-rakṣita**, *a.* well-guarded.
- su-rátna**, *a.* having goodly treasures. [**rátna**, 1304b.]
- surabhí**, *a.* sweet-smelling, fragrant.
- surabhisrag-dhara**, *a.* wearing fragrant garlands. [**surabhi-araj**.]
- sura-sattama**, *m. pl.* the best of the gods.
- súrā**, *f.* spirituous, and *esp.* distilled, liquor; brandy; liquor. [√1 **su**, 'express': cf. 1 **suta** and **soma**.]

su-rādhās, *a.* having goodly blessings, bounteous.

surottama, *a. subst.* chief of gods. [ut-tama.]

su-lalita, *a.* very lovely; (of meat) delicious.

su-locana, *a.* fair-eyed.

su-vārcas, *a.* having good varcas, *i.e.*: full of life, 83¹⁴; blooming, 90²; fiery, 2²; glorious, 1¹⁶.

su-vārṇa, *a.* having a beautiful color; *as n.* gold.

suvarṇa-kaṇkaṇa, *n.* gold-bracelet. [1280b.]

su-vidātra, *a.* kindly noticing, *i.e.*: taking kind notice, kindly. [1288b.]

suvidatriya, *a.* kindly. [suvidatra, 1214a.]

su-vīra, *a.* having good heroes; rich in retainers, 87¹; heroic, 78⁴, 88¹⁴. [vīra: acct, 1304b² end.]

su-ṛkṭi, *f.* excellent praise, goodly hymn. [su + ṛkṭi, with euphonic v.]

su-ṛśva, *a.* very kindly. [ṛśva, 1288b.]

su-ḥlakṣṇa, *a.* very smooth.

su-saṁcita, *a.* well-gathered; -am, *adv.* *susamcitam saṁcitya*, having gathered (in a well-gathered way, *i.e.*) carefully.

sū-samāhita, *a.* very intent, entirely concentrated upon one thing. [vīdhā, 'put': acct, 1284².]

su-sṭha, *a.* (well situated, *i.e.*) safe and well.

su-hṛd, *m.* friend. [prōp. adj., 'having a good heart, kindly disposed.']

suhṛd-bheda, *m.* a creating of divisions among friends, separation of friends.

suhṛd-vākya, *n.* (speech, *i.e.*) words of a friend.

√ **sū** or **su** (sūte [628]; *suśāva*, *suśuvé*; *śaśāṭa*; *saviśyāti*, -te; *sośyāti*, -te; *sūtā*, *sūtā*; *sūtvā*; -*sūya*). generate; bring forth; bear; *so perhaps at RV. x. 125. 7.* [cf. 2 *suta*, 'bairn'; *vlōs*, *sov-10-s*, 'son'; for pronunciation as trisyllable, *ś-1-ōs*, cf. Boeotian *ōvōs*: see also under *sū* and *sūnd*.]

+ *pra*, bring forth; *prasūta*, born of (*gen.*).

sū [351], *vb.* bearing, in *vīrasū*; *as f.* mother. [√ *sū*, q.v.: with *sū-s*, cf. *ōv-s*, *ī-s*, Lat. *sū-s*, AS. *sū*, Eng. *sow* (qua pecude nihil genuit natura fecundius — Cicero, cf. *verres* under √ *vṛṣ*); also AS. *swin*, *su-ina*, Eng. *swine*, prop. a diminutive of *sū*.]

sūkarā, *m.* swine, boar. [origin uncertain.]

sūkṣma, *a.* fine, small; subtle, intangible, atomic, 56¹⁹.

√ **sūcaya** (*sūcayāti*). indicate; *sūcita*, made recognizable. [*sūci*, mg 3: 1061².]

sūci and **sūci**, *f.* —1. needle; —2. generalized, a pointed object; and so —3. (like Eng. pointer) indicator; index. [prob. fr. √ *siv*, *sū*, q.v.]

sūtra, *n.* —1. thread; cord; —2. brief rule or book of such rules (so called, perhaps, because each rule was a short 'line' or because the collection was a 'string' of rules), cf. Whitney xvii. [√ *siv*, q.v.]

√ **sūd** (*sūdāyati*). —1. lead straight on, keep a-going; —2. bring about, finish; —3. finish (in its colloquial sense), put an end to, destroy.

+ *ni*, destroy, see simple verb.

sūnāra, *f.* -ī, *a.* gladsome, joyous. [cf. *sūnftā*.]

sūnū, *m.* son; once (at 57⁶), *as f.* daughter. [√ *sū*: cf. Church Slavonic *synū*, AS. *sunu*, Eng. *son*: for mg, cf. 2 *suta*.]

sūnfta, *a.* joyous, gladsome, kind; -ā, *as f.* joy. [*sūnāra*: see 1237².]

sūnftāvan, *f.* -vari, *a.* joyous. [*sūnftā*, 1234 and ²: for fem., 1169. 2².]

sūpa, *m.* soup. [despite the identity of mg, no etymological connection has as yet been discovered.]

sūpa-kāra, *m.* soup-maker, cook.

sūpavañcanā, *a.* (having an easy faltering-approach, *i.e.*) to which one easily or gladly totters (of the grave), *i.e.* easy of approach or not repulsive. [*upa-vañcana*, 1304b².]

sūpāyanā, *a.* (of easy approach, *i.e.*) easy of access. [*upāyana*, 1304b².]

sūra, *m.* the sun. [cf. *svār*, gen. *sūr-as*, 'sun': perhaps a transfer to the a-declension, 399.]

sūri, *m.* (*prop.* impeller, inciter, *i.e.*) he who engages priests to perform a sacrifice for his own benefit and pays them for it, a sacrifice-master; the same as maghavan (*q.v.*) and the later yajamāna. [V2 su, 'impel,' 1191.]

sūrya, *m.* the sun, *selection* xl.; the Sun, *personified, selection* xxxiii.; sūryā, *f.* — 1. the Sun, *personified as a female*; — 2. the hymn of Sūryā's wedding, RV. x. 85, *selection* lviii. [fr. svār (sūr), 1212a.]

sūryā-vid, *a.* knowing the Sūryā-hymn, RV. x. 85.

√ sṛ (śisarti; sasāra, sasrē; śasarat; sarisyāti; śrī; śartum; śrtvā; -śṛtya; śārāyati, -te). run swiftly, glide, flow; *caus. act.* set in motion. [cf. ὀρ-μῆ, 'rush, onset, spring,' whence ὀρμα, 'rush on'; ἄλ-μα, 'spring'; ἄλλομαι, 'spring'; ἄλ-τε, 'leaped'; Lat. salire, 'spring'; cf. saras, 'pool,' sarit, 'stream,' and, for the root with l, sal-ila, 'flowing' and 'fluid, *i.e.* water.']

+ anu, run or go after.

+ apa, go off; *caus.* remove; take out.

+ ava, go down, in avasara.

+ ā, run unto; run.

+ upa, go unto, approach.

+ nis, go out; *caus.* drive out or away.

+ pra, go forth; *caus.* stretch forth or out.

+ sam, — 1. flow together; — 2. go about, wander, *sam intensive*, 1077b end; *esp.* wander from one existence to another (of the soul).

śṛkā, *m.* perhaps missile, lance.

śṛgālā, *m.* jackal.

√ sṛj (arjāti, -te; sasārja, sasrjē; śarākṣit; śrakṣyāti, -te; sṛṣṭā; śrāṣṭum; sṛṣṭvā; -sṛjya; śisṛkṣati). — 1. let loose (from the hand), dart, hurl; throw; — 2. let go, pour out (streams, rain), discharge; — 3. let loose (herds); — 4. spin or twist (cord or garland); — 5. (discharge from one's self, cf. 57¹, and so) procreate, engender; create.

+ ava, — 1. shoot off (arrows); throw or put in, 57²; — 2. let loose (streams); loose (from a bond), 78¹⁰; deliver over, 84¹²; — 3. (like Eng. colloq. let slide) let pass unnoticed, forgive, 78¹⁰.

+ ud, — 1. cast; hurl (a bolt); — 2. pour out, 103¹⁸; — 3. cast off; lay down (a corpse); — 4. let go, 3⁶.

+ sam-ud, let go, discharge.

+ upa, (hurl at, and so) plague, distress, vex; śditya upasṛṣṭas, *sc.* rāhupā, the sun vexed by Rāhu, *i.e.* eclipsed.

+ vi, — 1. throw away, 105¹⁷; — 2. discharge; (let go from the hand, *i.e.*) lay down, 103²⁰; *mid., w.* vācam, let go the voice, *i.e.* break silence by saying . . ., 100⁸; — 3. create, 57⁸, cf. *simple verb.*

+ sam, (let go together) mix, unite.

śṛj, *vbl.* creating. [Vśṛj.]

√ sṛp (śarpati, -te; sasārpa; śaspat; sarpsyāti, sarapsyāti; śrptā; śarpitum; śrptvā; -sṛpya; śisṛpsati). creep, crawl; glide; *used of* gentle and cautious motion. [cf. ἔρπω, 'creep, go'; Lat. serpere, 'creep'; rēpere, serpere, 'creep,' reptilis, 'creeping'; AS. sealf, Eng. salve, so named from its slipperiness, like serpis and sṛpra, see these; cf. also ἔρπ-ερός and Lat. serpens, 'snake': no connection w. Eng. slip.]

+ ud, creep out or up; rise; *desid.* wish to rise.

+ upa, go gently unto, approach gently.

+ vi, — 1. move asunder, disperse; — 2. move about.

śṛprā, *a.* slippery, fatty; smooth. [Vśṛp, 1188a.]

1 śénā, *f.* a missile; weapon. [V2 si, 'hurl,' 1177a.]

2 śénā, *f.* line of battle; acies; army. [akin with śītā, 'furrow,' śīmān, 'parting of the hair': from these a root śai, 'draw a straight line,' may perhaps be inferred.]

serṣya, *a.* with jealousy; -am, *adv.* with jealousy. [sa + īṣyā.]

√ sev (sévat; śisēva, śisevé; sevisyāti; sevitā; sévitum; sevitvā; -sévyā). — 1. stay by (*loc.*), the *opp.* of tyaj; — 2. stay by, and so (like Eng. wait upon) serve or reverence, 30¹⁷; — 3. devote one's self to; practice, 21⁸, 66², 68⁹. [no connection w. σέβομαι, 'reverence,' see Vtyaj.]

+ upa, reverence; be devoted to.

+ ni, be devoted to, *i.e.* cohabit with.

+ sam, practice.

sevana, *n.* practice. [√sev.]
sevā, *f.* a serving or reverencing. [√sev, 1149.]

sāinika, *a.* belonging to an army; *as m.* soldier; champion or fighter. [2 *senā*, 1222e2.]

sódaka, *a.* with water, containing water. [*udakā*, 1304c.]

sóma, *m.* —1. éxtract, *esp.* of certain species of the *Asclepias* family, *see* 70⁶ *n.*; *Soma*, both literally, and also personified as a god; *as pl.* *Soma*-draughts; —2. the moon, *see* 70⁶ *n.* [√*śu*, 'éxtract,' 1166.]

soma-pā [352], *a.* *Soma*-drinking; *as m.* *Soma*-drinker.

soma-péya, *n.* a drinking of *Soma*; *dat.* in order to drink the *Soma*, *see* 1213c, 982. [*acct.* 1272a.]

somyá, *a.* having to do with *Soma*, *i.e.*, *as m.*: *Soma*-offerer; *pl.* the *Manes*, 84¹⁰. [*sóma*, 1212c.]

sāudāmanī, *f.* lightning; *prop., f.* of an *adj.* *sāudāmana*, 'of the rain-cloud, cloud-born,' and to be taken in its *adj.* sense, *as epithet* of *vidyut*, at 2⁹. [*see* *sudāman* and 1208a.]

sādbhaga, *n.* happiness. [*subhāga*, 1208f.]

sāubhagatvá, *n.* condition of happiness; weal and blessing. [*sādbhaga*, 1239.]

sādbhāgya, *n.* happiness, *esp.* conjugal felicity, 89¹⁰; charmingness, 2⁶. [*subhāga* (1211, 1204c) — *see* its *mga.*]

sāumyá, *a.* —1. of or relating to *Soma*; *Soma*, 96⁶; —2. (moon-like, *i.e.*) having a mild and kindly influence on senses and feelings, and so mild, gentle; —3. *voc. sing.* *sāumya*, O gentle sir, 61⁸. [*sóma*, 1211.]

sāuryá, *a.* pertaining to the sun; *neut. pl., sc.* *sūktāni*, hymns to *Sūrya*. [*sūrya*, 1211.]

sāuvarṇa, *a.* golden. [*suvarṇa*, 1208f.]

√ **skand** (*skāndati*; *caśkānda*; *śakāntait*; *śakantayāti*; *śakanná*; *-śkāndya*, *-śkā-dya*). *intrans.* dart, spring, spurt; drop, be spilled; fall. [*cf.* *σκάνδ-αλον*, 'trap-stick' (*cf.* *Ger. Falle*, 'trap, pit-fall,' *w. fallen*, 'fall'), and 'stumbling-block'; *Lat.*

scand-ere, 'climb,' *de-scend-ere*, 'climb down'; *scāla*, *scad-la*, 'ladder.']

skandhā, *m.* shoulder.

skandha-deṣa, *m.* region of the shoulder, *i.e.* shoulder.

skāndhas, *n.* ramification; branches of a tree, tree-top.

stāna, *m.* the breast of a woman.

stabdha, *a.* immovable, rigid, stiff. [√*stabh*, 954, 180.]

stabdha-locana, *a.* having immovable, *i.e.* unwinking eyes.

stabdhī-kr, make rigid or stiff (as if dead). [*stabdha*, 1094.]

√ **stabh** or **stambh** (*stabhñāti*; *tastām-bha*, *tastambhē*; *śtambhñit*; *stabdhā*; *stābdhum*; *stābdhvā*; *-stābhya*). —1. make firm or steady, prop or uphold (heaven or earth); —2. *mid.* become firm or immovable or rigid; —*stabdha*, immovable, rigid. [*cf.* *στέμφ-υλον*, 'olives pressed hard, oil-cake'; *στέμψ-ειν*, 'maltreat,' collateral form of *στέμψ-ειν*, 'stamp on, tread'; *Eng. stamp*: for connection of *mgs.* *cf.* *ῥεῖδω*, 'make steady or firm, fix firm, plant.']

+ *ud*, prop up.

+ *vi*, —1. prop asunder, 78¹⁰; —2. (make immovable, *i.e.*) bring to a standstill, stop, 6²¹.

stambha, *m.* prop, post, column. [√*stambh*.]

√ **stā** (*stāyánt*). be stealthy. [*see* *stenā*, *stāyá*.]

stāyá, *m.* thief. [√*stā*, 1165: *cf.* *tāyá*.]

√ **stigh** (*stiññāti*). proceed, stride; *esp.* proceed against, attack. [*cf.* *σείχε*, 'proceed, march, go in line,' rarely 'mount up'; *Church Slavonic stignati*, 'hasten': the root is wide-spread in Germanic, but often shows a specialization of *mg*, 'proceed upward, ascend, climb'; *cf.* *AS. stig-an*, which often means simply 'proceed, go,' but also 'ascendere,' and even 'descendere'; *Ger. steig-en*, 'mount up'; *AS. stīg-er*, 'a step to climb by,' *Eng. stair*; *AS. stigel*, 'step or steps for climbing over a fence,' *Eng. stile*; *AS. stig-rāp*, *stī-rāp*, 'mounting-rope,' *Eng. stirrup*; *Ger. Steg-reif*, 'stirrup'; *AS.*

stigend, 'rising or sty,' Eng. *sty*, 'swelling (on eye-lid)': for change of gh to ñ in present, cf. 161¹ and 4.]

+ *pra*, get ahead in attacking, succeed in one's attacks, 93⁸, 10, 11.

√ *stu* (stāūti [626], stutē; tuṣṭāva, tu-ṣṭuvē; āstāuṣit, āstoṣta; āstāvīt; stavisyāti, -te; stogyāti, -te; stutā; stōtum; stutvā; -stūtya, -stūya; stūyāte). praise; extol (a god); stuvānt, (praising, as *subst.*) worshipper.

+ *pra*, -1. praise; -2. bring forward as object of mention or subject of conversation (cf. *Lat.* *laudare*, *prop.* 'praise,' but also 'mention'), and so -3. *generalized*, introduce, begin.

stūkā, *f.* lock or tuft (of wool or hair).

[see *stokā*.]

√ *stṛ* (stṛpāti, stṛpītē, in *mg* 1 in *Veda*; stṛpōti, stṛpūtē, in *mg* 2; tastāra, tastarē; āstarīt [900]; starisyāte; stṛtā, stṛpnā [957b]; stṛtvā, stṛtvā; -stṛtya, -stṛya). -1. strew, *esp.* the sacrificial straw, 88¹⁷; spread out; -2. (like *Lat.* *sternere*) overthrow (an enemy).

[cf. *στέρω-νν-μι*, *Lat.* *ster-n-ere*, 'strew, spread out'; *στέρω-μα*, (like Eng. *spread*) 'bedding,' *στέρω-μνῆ*, 'bed,' *Lat.* *strā-men*, 'straw,' *storea*, 'straw mat,' *torus*, *stor-u-s*, 'bed'; *AS.* *strea-w*, *streo-w-ian*, Eng. *straw*, *strew*; *στέρω-ρός*, *Lat.* *strā-tus*, 'bespread'; (via) *strata*, '(way) bespread' with stones, i.e. 'paved,' whence borrowed *AS.* *strēt*, Eng. *street*; Old *Lat.* *stlā-tus*, *Lat.* *lātus*, 'spread out, spreading, and so broad, wide'; see also under noun *stf*.]

+ *anu*, cover over.

+ *ā*, spread out.

+ *upa*, spread upon, spread as a cover; as *technical term of the ritual*, with or without *ājya*, pour the sacrificial butter over (e.g. the hand) so as to make a coating, 99⁹.

+ *pra*, spread out.

stf [371¹², tāras, stfbhis], *m.*, *plural only*. the stars. [if fr. *√stṛ*, we may interpret the name as meaning either (a) 'the light-strewers,' or (b) 'the scattered' ones, those that are 'spread out' over the vault of heaven; but the connection w. *√stṛ* is

very uncertain: cf. *ἀστὴρ*, stem *ἀ-στερ*, Avestan *star*, *Lat.* *stella*, *aster-la*, *Ger.* *Stern*, *AS.* *steorra*, Eng. *star*: see also *tārā*.]

stenā, *m.* thief. [√stā.]

stokā, -1. *m.* drop; -2. as *adj.* small, insignificant. [akin with stūkā, 'tuft': from these, a root *√stu*, 'drop, dribble, run together, be compacted into a round mass,' may perhaps be inferred: for *mg* 2, cf. Eng. *dribble w. driblet*.]

stotf, *m.* praiser (of a god), worshipper, singer. [√stu, 1182a.]

stōma, *m.* praise, song of praise. [√stu, 1186a.]

stoma-vārdhana, *a.* delighting in praise. [acct, 1271.]

strī [366], *f.* woman, female individual, wife, *opp.* of *pumāns*, e.g. 104⁹. [prob. for *√sūtrī*, 'generatrix,' √sū, 1182².]

strī-kāma, *a.* having desire for female (children). [1296.]

sthā, -1. *vbl* in *cpds.* standing; and so, *generalized* (like Eng. *stand*, 'be situated'), situated, staying, being; -2. *sometimes*, perhaps, *substantively*, place (like Eng. *noun* *stand*, 'place'), in *go-ṣṭha*, *sadha-stha*. [√sthā, 333: sometimes *-ṣṭha*, 186.]

sthāla, *n.* dry land (as *opp.* to water), terra firma, Fest-land; sthālī, *f.* place. [prob. akin w. √sthā, 'that which stands firm'.]

sthāvira, *a.* -1. firm, thick, massy, sturdy; -2. full-grown, old; as *m.* old man. [from sthū, collateral form of √sthā, 1188e: for *mg* 1, cf. Eng. *steady*, cognate w. *stand*, and cf. *sthira*; for 2, cf. Eng. *of long standing*.]

√ *sthā* (tīṣṭhati, -te [671, 749a^f]; tasthād, tasthē; āsthāt, āsthita [884]; sthāsyāti, -te; sthitā; sthātum; sthitvā; -sthāya; sthiyāte; sthāpāyati, -te [1042d]).

-1. stand, 13¹⁸, 25¹⁶, 47⁶, 80⁷, 87⁶, 98¹⁸; stand still, 70^{19, 21}; remain standing; -2. stand by (a friend); hold out faithfully, 25⁶, 63^{13, 14}; -3. remain, 64¹⁶; wait, 54⁶; abide, 39¹⁹, 46⁶; *pass.*, *impers.*: sarvāṇi sthiyātām, let all remain, 24¹⁰; atra sthiyātām, stay here, 39²¹; -4. remain or be in a condition, continue in

an action [1076c]: *w. adj. or ppl.*, 28³, 30³; *vyāpādītas tiṣṭhāti*, lies dead, 44¹⁶; *w. gerund*, 26¹⁶; *w. instr.*, 41⁶;

—5. exist; be present, 10³, 45¹²; —6. be situated, be, 1⁶, 26¹², 33⁴; —7. (remain standing, *i.e.* unmoved or untouched, and so, like *Ger. dahingestellt bleiben*) remain unconsidered or unmentioned; thus, *dūre tiṣṭhatu tadvrddhis*, (let the interest of it stand afar off, *i.e.*) to say nothing of the interest of it, 46²⁰; —8. *sthītā*, see *s.v.*; —9. *caus.* cause to stand, set; put, 41¹⁹.

[for *stā*: cf. Doric inf. *στᾶ-μεν*, Epic *στῆ-ναι*, Church Slavonic *sta-ti*, Lat. *stā-re*, Old High Ger. *stā-n*, Ger. *steh-en*, 'stand': this old form of the root appears also in *Ger. Statt*, AS. *stede*, Eng. *stead*, 'place': the prevailing form of the root in Germanic is *stand*; cf. AS. *stond-an*, Eng. *stand*; Ger. preterit *stand*, 'stood': —with *ā-sthā-t*, cf. *ἔ-στη*, 'stood'; *w. ti-ṣṭhā-mi*, cf. *ἵ-στημι*, 'set', Lat. *si-sti-t*, 'sets': —for mgs of *√sthā*, cf. in general those of Eng. *stand*.]

+ *adhi*, stand upon.

+ *anu*, —1. (stand along by, *i.e.*) take one's place along by, and so support, help; —2. devote one's self to a thing, *e.g.* virtue, 58¹⁶; devote one's self to (an undertaking), and so carry out (a plan), 33¹⁴; accomplish; *pass. impers.*: *evam anuṣṭheyam*, it must be done so, 37⁸; so 38¹⁶; *tathā anuṣṭhite*, it having been thus accomplished, this being done, 33¹⁴; see 303b⁴ and cf. 35¹⁶, 37¹², 39^{12.22}.

+ *abhi*, set the foot upon, vanquish; withstand.

+ *ava*, —1. stand off, 106²⁰; —2. stand; —3. remain, abide; —*avasthita*: standing; posted, 43¹²; situated; abiding, dwelling; —*caus.* (cause to stand apart, *i.e.*) leave behind, 44^{2.9}.

+ *ā*, take one's place at; resort to, 10¹.

+ *ud*, stand up; rise up (from sleep or inactivity), 30²⁰; spring up, 26¹⁷; get out of (*abl.*), 36¹²; *caus.* cause or bid to rise, 102⁷; pull out (of a mire, a vat), 22⁹, 36¹⁴. [*s* lost, 233a.]

+ *praty-ud*, rise up to meet (in token of respect).

+ *sam-ud*, rise up, spring up.

+ *upa*, —1. stand by, 94⁹; set one's self near; stand opposite, 59²²; —2. approach, *esp.* with reverence or supplication; —*upasthita*: (having) approached or appeared; near at hand, 41⁸.

+ *anu-upa*, *mid.* approach one after another; *w. mā* (the pronoun), come to my side, 94⁴.

+ *sam-upa*, approach; fall to one's lot; *samupasthita*, on hand.

+ *ni*, stand in, rest on.

+ *pari*, stand round about, encompass; restrain.

+ *pra*, *mid.* arise, and so set out to go; go off; *prasthito 'bhavat*, profectus est; *caus.* send away, dismiss, 36⁸.

+ *prati*, stand; be established; get a place or foot-hold, 84⁹; *pratiṣṭhita*: established, resting upon; set up; —*caus.* set.

+ *vi*, *mid.* (stand asunder, *i.e.*) spread itself.

+ *anu-vi*, spread one's self over, pervade (*acc.*), RV. x. 125. 7.

+ *sam*, *mid.* —1. remain with; —2. in the ritual, come to a stand-still (*sam, intensive*), *i.e.* get through, finish; *samsthite*, *loc. absolute*, if he (end, *i.e.*) die, 101⁶.

sthātrā, *n.* station, place. [*√sthā*, 1185: for mg, cf. Eng. *stead* *w.* root *sta* under *√sthā*.]

sthāna, *n.* —1. a standing; —2. a remaining, abiding; —3. standing, *i.e.*, as in Eng., rank; —4. an abode (see *bhavana*); place, 35⁶, etc.; —5. *pregnantly* (cf. *pātra*), a proper place; —6. a proper occasion; *concrete*, a proper object for giving occasion to anything; *tatkāvya-sya arpaṇa-sthānam ekaḥ s-*, of this poem S. is the sole consignment-occasioner, *i.e.* the only one worthy of having this poem entrusted to him, 54¹. [*√sthā*, 1150. 1.]

sthāna-bhraṇṇa, *m.* abode-ruin, loss of abode.

sthāvarā, *a.* standing; not endowed with the power of locomotion, and so, as collective *n. sing.*, the plants, 63²²; as *m. pl.* plants, 67¹. [*√sthā*, 1171a.]

sthāvaratā, *f.* condition of being a plant. [1237.]

sthitā, *a.* — 1. standing (as opp. to going, lying), 14¹²; — 2. (of animate and inanimate beings) standing in a place; abiding; *sthitas* (supply, as is often necessary, some form of *vas*, 'be'), was abiding, i.e. abode, 29¹²; situated; *bhūta*le *sthitam*, being on the earth, i.e., simply, on the earth, 6¹⁷; *impers.*: *sthitam*, it was waited by (*instr.*), i.e. (he) waited, 34¹²; — 3. existing; present, 6¹²;

— 4. being or remaining in a situation or condition (*cf.* *sthā* 4), which is expressed: by an *adj.* in the same case, 13¹⁰; by an *adv.*; *tathā*, 26¹²; *kaḥ sthito 'tra*, who (is) being here, i.e. who is here, 49⁷; by a *gerund*; *ātmānam āochādya sthitas*, after concealing himself (was) remaining, i.e. kept hidden, 25¹⁰; so 36¹⁴, 38¹⁰, 41⁴; *upavigya sthitas*, waited sitting, 43⁹; *yāir vyāpya bhāvān sarvān sthito mahān*, with which the intellect, pervading all beings, stands, i.e. with which it constantly pervades all beings, 66⁹.

[*ppl.* of *sthā*, 954c: *cf.* *sta-rō-s*, Lat. *sta-tus*, 'standing, set': for mgs above, *cf.* *sthā*.]

sthiti, *f.* — 1. a standing; — 2. a remaining by a thing; and so — 3. devotion to (*loc.*), 15¹⁷; — 4. (*like* Lat. *status*) condition; and so — 5. way, method of procedure, 26⁷. [*sthā*, 1157.1a, *cf.* 954c.]

sthin, *vbl.* standing, in *cpds.* [*sthā*, 1183².]

sthirā, *a.* steady; steadfast, 81⁹; firm; also of persons, 99⁷; enduring (of might), 78⁶. [*sthā*, 1188¹, *cf.* 954c: for mg, *cf.* *sthavira*.]

√ *sthā*, assumed as collateral form of *sthā*, *cf.* *sthāvira*, and see under *sthā*.

sthūpā, *f.* post, pillar. [for *stul-na*, fr. *stul* or *stal*, an extended form of *sta*, Skt. *sthā*: *cf.* Ger. *Stolle(n)*, Old High Ger. *stollo*, *stol-no*, 'prop, post'; *στυλ-os*, 'post, pillar'; these words, like *στέλλω*, Doric *στέλλω*, 'prop, post,' presuppose the root in causal mgs, 'cause to stand,' i.e. (a) 'keep from falling, prop up,' and (b) 'set up,' as a pillar: the root

appears also in Ger. *Stall*, Eng. *stall*, 'stand, i.e. standing-place,' and in Ger. *still*, Eng. *still*, 'standing, not moving.']

√ *snā* (*snāti*; *sannā*; *snāsyāti*, -te; *snātā*; *snātum*; *snātvā*; -*snāya*). bathe; perform a religious ablution, esp. at the end of religious studentship (62⁶) or of a vow. [orig. *snā* or *snū* (so *sthā*, *sthū*): *cf.* *√ svu* in *εσσεω*, *σέσσεω*, 'swam'; Lat. *nā-re*, 'swim': see also under *nā*.]

snātaka, *a.* who has performed the ablution customary at the end of religious pupilage. [*snātā*, 1222.]

snāna, *n.* a bathing, religious ablution. [*snā*, 1150.]

snāna-çila, *a.* (having bathing as a habit, i.e.) practicing religious ablutions. [1302.]

snāyin, *a.* performing religious ablutions. [*snā*, 1183², 258.]

snāyu, *f. n.* — 1. sinew, 25⁷. [perhaps 'ligament,' from *√ sñ* or *si*, 'bind, ligare,' *q.v.*: if so, it is formed from the present-stem *sinā* (see 1148.3b and *cf.* *sunva*), abbreviated to *snā*, with suffix *u* (1178b) and interposed *y* (258): *cf.* Old High Ger. *senawa*, Ger. *Sehne*, A.S. *siuu*, Eng. *sinew*, which point to a Goth. *sinawa*: that *snā-yu* and its older equiv. *snā-van* are abbreviated forms (for *sinā-*) would appear from the Germanic cognates.]

snāyu-bandha, *m.* sinew-band, i.e. bow-string.

√ *snih* (*snihyati*; *snigdha*). — 1. be supple, greasy, moist; and so — 2. stick to, i.e., as in Eng., be attached to, be fond of.

snū, *n.* collateral form of *sānu*. surface.

sneha, *m.* — 1. stickiness; — 2. viscid and smooth stuff; oil; fat; — 3. attachment, love, friendship. [*snih*: for connection of 1 and 3, see *snih*.]

√ *spaç*, older form of *√ paç*, *q.v.*

√ *spṛdh* (*spārdhate*; *pasṛdhé*; *spārdhitā*; *spārdhitum*). contest the precedence among one another; emulate; strive.

spṛdh, *f.* rival; opponent; foe. [*√ spṛdh*.]

√ *spṛç* (*spṛçāti*, -te; *pasṛçā*, *pasṛçé*;

śprākṣāt, śprākṣat; sprakṣyāti; sprṣṭā; sprāṣtum; sprṣtvā; -sprṣya). touch.
+upa, -1. touch, 103²²; reach to, RV. x. 125. 7; -2. w. apās, touch water, technical term for symbolical purification, by dipping the hand in a dish, by rinsing the mouth, or by washing, 104^{17, 22}; word for water to be understood, 65⁶.

spraṣṭavya, *grdv.* to be touched. [Vsprṣ, 241.]

√ sphur or sphṛ (sphurāti, -te; śspharīt; sphurītā). make a quick or jerky motion: -1. dart, *trans.*; with the foot, kick; -2. dart, *intrans.*; twitch (of the eye, arm); -3. (of the lightning) flash.

[for -spr, 'quiver, jerk, kick, flutter': cf. ἀσπαρ-ω, 'struggle convulsively' (as a fish just out of water); Lat. *spernere*, 'kick away, reject'; Eng. *spur*, 'goad with the heel'; *spurn*, 'kick away': see also under *parpa*.]

+pra, shake, tremble.

sphyā, *m.* wooden splinter, shaped like a knife and as long as the arm, for use at the sacrifice.

sma, enclitic and slightly asseverative particle, 79¹⁷, 6⁶; accompanying a verb which is in the present tense but has the value of a past, 2⁸, 8¹⁹, 12²¹; explained at 778b and b².

√ smi (smāyate; sismiṃ; śamayīṣṭa; smitā; smitvā; -smītya). smile; smile bashfully; blush. [cf. φιλο-μειδής, 'fond of smiles,' stem *μειδes*, as in Hesychian *μειδος*, 'smile'; *μειδω*, 'smile'; Lat. *mirus*, 'wonderful,' *mirari*, 'wonder' (for *mg*, cf. *smaya*, 'wonder'); Middle High Ger. *smie-en*, *smie-len*, 'smile'; Eng. *smile*, *smirk*.]

+vi, be astonished.

smita, *a.* smiling; as *n.* [1176a], a smile. [ppl. of √smi.]

smita-pūrva, *a.* previously smiling, with a smile. [for irreg. order, see 1291.]

√ smṛ (smārati; sasmāra; smarisyāti; smṛtā; smārtum; smṛtvā; -smṛtya). -1. remember, both keep in mind and call to mind; -2. call to mind, i.e. hand down by memory, hand down by tradi-

tion, hand down—see the important word *smṛti*;

-smṛta: -1. remembered; -2. handed down by *smṛti* or taught by tradition; and so -3. declared to be ··, 61²; passing for ··; regarded by tradition as ··, 63⁶; to be variously paraphrased; *mārgo* 'yañ *smṛtas*, this is, we are taught, the path, 21⁷; called, 22⁶, 57⁶.

[cf. μέμνη-α έργα, 'memorable works'; μέμνηται, 'anxious thought, care'; μέμνηται, 'rememberer, witness'; μέλειν, 'care for'; μέλλειν, 'hesitate, delay, be going to do'; Lat. *me-mor*, 'mindful'; *memoria*, 'memory'; *mor-a*, 'hesitation, delay'.]

+vi, forget.

smṛti, *f.* -1. remembrance; -2. tradition (see √smṛ 2); tradition which is handed down and accepted as authoritative (except *gruti*, *q.v.*); defined, 58¹⁸, see note; a work based on such tradition; a law-book. [√smṛ.]

smṛti-çila, *dual n.* tradition and habits (habits in collective sense, i.e. usage). [1258a.]

syā [490a], *pron.* that; cf. tyā.

√ syand or syad (syāndate; sasyandé; śyān [890²]; syantisyāti; syannā; syāntum; syattvā; -syādyā). run (of animate beings and of fluids); flow.

+abhi, flow unto.

+pra, flow forth or away.

syonā, *a.* soft; mild; tender.

srākva, *m.* corner of the mouth; mouth, jaws.

sragvin, *a.* wearing a wreath. [srāj, 1232.]

srāj, *f.* wreath, garland. [Vsṛj, *mg* 4, 'twist,' just as AS. *wræð*, Eng. *wreath*, fr. AS. *wriðan*, Eng. *writh*, 'twist' (under √vṛt).]

srāvanti, *f.* flowing (water), stream. [ppl. of √sru.]

√ sru (srāvati; susrāva; śsrāvīt; sraviṣyāti; srutā). -1. flow, stream; -2. flow or trickle away, waste away, become lost, 60⁹. [cf. *šéa*, *šopeš-a*, Lithuanian *srav-j-ā*, 'flow,' Irish *sruth*, 'stream'; cf. also Church Slavonic *stru-ja*, 'stream,'

Ger. *Strom*, Eng. *stream*, with *t* between *s* and *r* (see under *usra* and *svast*): further *ṣeṣ-ma*, 'stream'; Lat. *Rū-mo*, 'The River,' old name of the Tiber: w. *ś-srav-a-t*, cf. *ṣṛpee*, *śt-apeF-e-r*.]

srūc, *f.* one of the large sacrificial ladles (as long as the arm), of which there are three, *juhū*, *upabhr̥t*, and *dhruvā*, see 102¹¹ n.; used for pouring ghee in the fire. [akin w. *√sru*.]

sruvā, *m.* a small sacrificial ladle (a cubit long), used for dipping from the pot and pouring into the *sruc*. [akin w. *√sru*.]

srótas, *n.* stream. [*√sru*, 1152a.]

svá [525⁴], — 1. *pron. adj.* own; my own, 73¹⁸, 78^{12, 21}; thy own, 69¹⁶, 86⁴; his own or his, 4¹⁷, 45⁸, etc.; her, 8¹⁰; their own or (each) his own, 14⁸; *indef.* one's own, 58²², 66⁸; *very often at the beginning of cpds*: my, 10²², 21¹⁰; his, 31⁹, etc.; their, 27⁹; our, etc., see following words;

— 2. *m.* kinsman, friend; — 3. (*like ātman*) one's self, see 513²; one's natural self or condition; — 4. *n.* (*like Goth. sves*) possessions, property. [cf. *śós*, *śveś-s*, and *śs*, *ś*, *śv*, and *śpós*, 'own'; Old Lat. *sovo-s*, Lat. *suu-s*, 'own'; Goth. *sue-s*, AS. *swes*, 'own'; also *ś*, *śpé*, Lat. *sē*, Goth. *si-k*, Ger. *si-ch*, 'self'.]

svaka, *a.* own; his own, etc.; *equiv.* to *sva*. [*sva*, 1222a.]

svá-kṣatra, *a.* (having self-rule, *i.e.*) free.

sva-cchanda, *m.* own will. [*chanda*, 227.]

svacchanda-vanajāta, *a.* (by its own will, *i.e.*) spontaneously wood-grown, *i.e.* growing wild in the wood.

√ **svaj** (*svájate*; *sasvajé*; *svajisýáte*; *svaktá*; *sváktum*; *svajitvā*; *-svájya*). embrace.

+ *pari*, embrace.

√ **svad** (*svádati*, *-te*; *sasvadé*; *svättá*; *svadáyati*, *svádáyati*). — 1. *act.* make savory, season; *fig.* make agreeable; — 2. *mid.* be savory, relish, *intrans.*; — 3. *mid.* relish, *trans.*; take pleasure in. [cf. *śvā-dw*, 'please,' aorist *śvāde*, *śt-śvād-e*, 'pleased'; *śḥomai*, 'rejoice'; see also under *svādu*.]

sva-dharma, *m.* own duty.

1 **svadhā**, *f.* — 1. wont, habit, custom, 76⁷; rule; *śḥos*; — 2. accustomed place, home, *śḥos*; — 3. (wonted condition, *i.e.*) comfort; joy; bliss, 83¹²; pleasure, 73¹⁴; **svadhām ānu nas**, according to our pleasure, *i.e.* exactly to our wish, 73¹⁸; **svadhāyā** and **svadhābhis**: in wonted wise; with pleasure, gladly; (gladly, *i.e.*) willingly, freely, 84¹². [cf. *śḥos*, 'custom,' *śḥos*, 'wonted place, haunt,' *śt-śvā-a*, 'am accustomed'; AS. *sidu*, Ger. *Sitte*, 'custom'.]

2 **svadhā**, *f.* sweet drink; *esp.* a libation of ghee to the Manes. [perhaps for 2 *sudhā*: for the etymology, cf. *svadhā adhayat*, 'he drank the sweet drinks,' RV.]

svadhāvanta, *a.* — 1. (having his wont, *i.e.*) keeping to his custom, faithful, constant; — 2. (having bliss, *i.e.*) blessed, 78¹⁷, 79^{4, 15}. [*svadhā*, 1233: see mgs 1 and 3.]

svādhiti, *m. f.* axe.

√ **svan** (*svānati*, *-te*; *sasvāna*; *śsvanī*, *śsvānī*; *svanītā*). sound, resound, roar. [cf. Lat. *sonus*, 'sound'; Old Lat. *son-it*, 'sounds'; AS. *swinsian*, 'sound'; Eng. *swan*, so named from its song; similarly in Ger. the cock is called *Hahn*, a name akin w. Lat. *can-ere*, 'sing' — cf. Hamlet i. 1. 160, "the bird of dawning singeth."]

svanā, *m.* sound; roar (of wind). [*√svan*.]

svanas, *n.* roar. [*do*.]

√ **svap** (*svāpiti* [631]; *susvāpa* [785⁸]; *śsvāpāt*; *svapsyāti*; *suptā* [954b]; *svāptum*; *suptvā*; *svāpáyati*). sleep; fall asleep; *suptā*, sleeping; *caus.* put to sleep. [cf. Lat. *sop-or*, 'sleep'; w. *caus.*, cf. Lat. *sōpire*, 'put to sleep'; see also under *svapna*.]

+ *ni*, go to sleep; *caus.* put to sleep.

+ *pra*, fall asleep; *prasupta*, fallen asleep, asleep, sunk in sleep.

svāpas, *a.* having good works, *i.e.* wonder-working. [*śvā* + *āpas*, 1304b.]

svapū [352], *f.* perhaps besom. [perhaps for *su-pū*, 'cleaning well': for *va* in place of *u*, cf. 2 *svadhā*: for *mg*, cf. *pavana*.]

svápna, *m.* —1. sleep; —2. dream. [Vvap, q.v.: cf. *ſw-vo-s*, Lat. *som-nu-s*, 'sleep'; AS. *ſweſ-n*, 'sleep, dream'; Chaucerian *ſweſn*, 'dream'; Lat. *somnium*, 'dream': for connection of 1 and 2, cf. 51⁹, where either sense fits.]

svapna-māṇavaka, *m.* the Dream-manikin, name of a certain magic whose performance brings dreams that become realized, 51⁸.

sva-bhāva, *m.* own way of being, inherent nature, ingenuity, as distinguished from acquired qualities, see *gūṇa* 2, and 22²¹; *svabhāvat*, by nature [291²], naturally.

svabhāva-dveṣa, *m.* natural hatred. [1280b.]

svayamvara, *m.* self-choice; esp. free choice of a husband, which was allowed to girls of the warrior (*kṣatriya*) caste, a *Swayamvara*.

svayām [513], *pron.* own self, self; himself, etc.; referring to subject, 48⁸, etc.; all by itself, of its own accord, 93⁹; referring to predicate, 110. [from *sva* with nom. case ending -am (cf. *tv-am*, *a-y-am*), and interposed *y*, cf. 258.]

svayam-bhū [352], *a.* self-existent; as *m.* epithet of *Brahma*.

svayam-mṛta, *a.* dead of himself.

svā-yukti, *f. pl.* own team [acct, 1274: for *mg*, cf. the Dutch and the American Eng. *span* (of horses) w. AS. *spannan*, 'join.']

√ **svar** (*svāra*ti; *śvārā*ṇi; *śvārā*ṇi). sound. [cf. *śūp-ry*, 'pipe, flute'; Lat. *su-sur-ru-s*, 'a humming'; Eng *swar-m*.]

svār [388d], pronounced *sūar* in the *Veda*, *n.* —1. the sun, 71¹⁹; —2. sunlight, sunshine; light, 79⁹, —3. (the place of the light, cf. *rajas*) heaven, 91⁶, 92⁸; —4. one of the three "utterances," see *vyāhṛti*.

[cf. *Ξελ-ιος*, *Ξελρ*, 'sun, dog-star'; *σελ-ας*, 'light'; *σελ-ην*, 'moon'; Lat. *ser-ēnus*, 'bright'; *sōl*, AS. *sōl*, 'sun'; AS *swel-an*, Eng. *swéal*, 'burn, glow, waste away by heat'; and the kindred *swelter*, 'be overcome by heat,' whence *sweltry* or *sultry*: if the forms with *r* and *l* are fr.

extended forms of a root **su*, 'to light,' and if *svār* is a direct deriv. of the same √*su* (*sū-ar*), we may compare Ger. *Sonne*, AS. *su-nne*, Eng. *sun*, AS. *sunnan dæg*, Eng. *Sun-day*.]

sva-rūpa, *n.* own form or shape; true nature, 40¹⁹.

svarūpa-bhāva, *m.* the becoming or being the true form (of names), i.e. the use of the true form (of a person's name). [1280b: *svarūpa* is used predicatively.]

svar-gá, —1. *a.* going or leading to the light or to heaven; situate in the heavenly light, heavenly; esp. w. *loka*, *svargo loka*, the heavenly world, heaven, 103⁶, 14. 16 —also as one word, see *svargaloka*; —2. *m.* without *loka*, heaven, 64⁹, 66¹.

svarga-gāmin, *a.* going to or attaining heaven.

svarga-loka, *m.* the heavenly world, heaven, 103⁷.

svār-bhānu, *m.* *Suarbhānu*, name of a demon causing the eclipse of the sun, cf. the later *rāhu*. [poss. 'having, i.e. withholding the sun's rays.']

svaryā, pronounced *svarīa*, *a.* sounding; of a thunderbolt, whizzing. [Vsvar, 1213.]

śvalamkṛta, *a.* well adorned. [*su* + *alamkṛta*: see *alam*.]

śvācva, *a.* with goodly horses. [*sū* + *ācva*, 1304b.]

svāsṛ [373], *f.* sister. [cf. Lat. *sōror*, AS. *sweoster*, *swuster*, Eng. *sister*: cf. 369² and 1182f: for *t* between *s* and *r*, cf. *Easter*, under *usra*, and *stream* under √*sru*.]

svastī, pronounced *suasti* in the *Veda*, —1. *f.* (like the Eng. well-being, i.e.) welfare; blessing; —2. *svastī*, *instr.* [336⁸ end], with luck, happily; hence —3. the indeclinable *nom.-acc. neut. svastī*, luck, happiness, 84¹; *svasty astu te*, a blessing on thee. [*sū* + an unused *astī*, 'being,' fr. *√ias*, 'be,' 1167 1a. acct, 1288b.]

svasti-dā [352], *a.* bestowing welfare.

svastyāyana, *n. sing. and pl.* (luck-progress, i.e.) well-fare, prosperity; blessing; and so benediction, 101², 106⁴; *pl.* the blessings, i.e. Vedic hymns con-

taining the word *svasti*, 106³. [*svastí* + *áyana*: acct, 1271: with *-áyana*, cf. *fare* in *welfare*.]
sva-stha, *a.* being in one's natural condition, self-contained, healthy, well.
svādas, *n.* agreeableness, in *prá-svādas*. [*√svad*, 1161.1b: cf. *ššos* (sic), Doric *ššos*, 'pleasure'.]
svādú, *a.* tasting good, savory; sweet. [*√svad*, q.v., 1178a: cf. *ššós*, Doric *ššós*, *swādu-s*, Lat. *svāvis*, *svadu-i-s*, AS. *swēte*, Eng. *sweet*.]
svādhyāyá, *m.* the reading or repeating to one's self, study (of the Veda). [*adhyāya*.]
svāmi-kārya, *n.* master's business.
svāmi-kumāra, *m.* the Lord Kumāra, name of Skanda, god of war, see *kārttikeya* and *kumāra*.
svāmi-guṇa, *m.* ruler-virtue.
svāmin, *m.* owner, proprietor, master, lord; *opp.* of servant, subject, wife. [*sva*, 'own', 1231.]
svāmi-sevā, *f.* the serving one's master.
svāmi-hita, *n.* master's welfare.
svārtha, *m.* own affair or cause. [*artha*.]
svāhā, *excl.* used when making oblations, hail, *w. dat.*, 108²; at the end of an invocation, like Amen, 99¹².
√svid (*svédate*; *svidyati*, -*te*; *siṣvidé*; *svinná*). sweat. [*svidyāmi*-*lśā*, 'sweat'; cf. *lśos*, *lś-pás*, 'sweat', *lśpós*, 'sweat'; Lat. *sūdā-re*, 'sweat', denom. of *asūdus*, 'sweat'; *sūd-or*, 'sweat'; Lettish *swidrs*, 'sweat'; AS. noun *swāt*, Eng. *sweat*: observe that though there is a word for 'sweat' common to most Indo-European tongues, there is no such common word for 'be chilly'.]
svecchā, *f.* own will; *svecchayā*, according to one's inclination, at will. [*icchā*.]
svéda, *m.* sweat. [*√svid*.]

ha, *enclitic* and *slightly asseverative particle*, 64⁴; in the *Veda*, 78¹⁵, 79¹², 92¹²; in the *Brāhmanas*, 94⁸, and very often (so pages 95-6), 108¹⁵ (quotation from a *Brāhmana*); in the *Sūtras*, to be sure, of course, design-

ating that the author agrees with the view or method mentioned, 99¹⁰, 101⁵, 103^{14 16}; —very common at end of half-*śloka*, 7¹⁵; esp. after a 3d sing. perf. (○—○), 9⁴, 10²; so *iti ha*, 12⁸; —combinations: . . . *iti hovāca*, " . . .," he said, 61¹⁸; so *hovāca*, *hocus*, 95¹⁸, 96¹⁸. [this word appears also as *gha* in the *Veda*: cf. *ya*, Doric *ya*, *enclitic asseveratives*.]

haṁsá, *m.* goose, gander; perhaps applied also to the swan and like water-fowl. [prob. a consonantal stem, transferred (399) to the *a*-declension, and so orig. **ghaṁs*: cf. *xḥv*, Lat. *anser*, Lithuanian *įsi-s*, Irish *goss*, Ger. *Gans*, AS. *gōs*, Eng. *goose*: even the *s* of **ghaṁs* may be derivational; cf. AS. *gan-d-ra*, *gan-ra*, Eng. *gander*; Old High Ger. *gan-azzo*, 'gander'; AS. *gan-et*, Eng. *gannet*, 'sea-fowl'.]

hatá, see 954d.

hatya, *n.* slaying. [*√han*, 1213c and a (middle), cf. 954d.]

√han (*hánti* [637]; *jaghāna* [794d]; *haniṣyáti*; *hatá* [954d]; *hántum*; *hatvá*; *-hátya*; *hanyáte*; *jighāṁsati* [1028f]). —1. strike; strike down; smite or slay, 70², etc.; kill, 28⁶, 35¹⁴, etc.; overcome; —2. destroy, 37¹⁹; bring to nought; (of darkness) dispel, 18²; —*desid.* wish to smite or afflict, 78¹⁶;

—*hatá*, —1. smitten, slain, 98⁴; killed, 23²¹; —2. destroyed, ruined; lost, 27¹⁸, 42¹; —3. pounded.

[with *hán-mi*, cf. *śelva*, *śer-jā*, 'smite'; w. *ja-ghn-ús*, cf. *ś-ke-ph-ov*, 'slew'; w. *hatá*, **ghata*, cf. *pharós*, 'slain'; w. *ghaná*, q.v., 'a slaying,' cf. *phóros*, 'slaughter'; w. *ha-ti*, 'a smiting, slaying,' cf. Old High Ger. *gun-d*, AS. *gūð*, *gun-ð*, 'battle'; AS. *gūð-fana*, Old High Ger. *gund-fano*, 'battle-flag'; fr. the last form (not fr. the AS.), through the French, comes Eng. *gonfanon*, *gonfalon*; for mg of *gūð*, cf. Ger. *schlagen*, 'smite, slay,' with *Schlacht*, 'battle': for senses under 1, observe that AS. *slēan* (whence Eng. *slay*) means 'smite' and then also 'slay'.]

+ *ava*, strike down; bring to nought.

+ *ā*, strike upon; hurl (a bolt) upon (*loc.*

- w. adhi); *mid.* strike (one's thigh with one's hand).
 + *ud*, force up; *uddhata* [163], raised.
 + *ni*, strike down; slay.
 + *pari*, strike around; encompass.
 + *prati*, strike back at (*acc.*); strike against so as to transfix, to broach (on a lance, *loc.*).
 + *sam*, strike together; (of the eyes) close; unite, combine.
hān [402], *vbl.* slaying, slayer, in *cpds.* [*ghan.*]
hānta, *interjection.* come! go to!
hantavya, *grdv.* to be slain, occidendus. [*ghan.* 964.]
hantf, *m.* slayer, destroyer. [*ghan.*]
 √ *har* (*hāryati*, -*te*). be gratified, take pleasure; take pleasure in (*acc.*), and so, desire, long for. [perhaps a transfer (see 761a and b) from the *yā*-class, with change of accent, and so properly an irregular pass. to √1hr, 'take' (reg. *hriyāte*); for the *mg.* cf. Eng. *be taken*, i.e. 'be charmed,' and *hara* 2: some take √*har* as representing Indo-European *ghel* (*ghwel*), and connect it w. *θέλω*, 'will,' Eng. *will*; cf. also √2vr.]
 + *prati*, long for, entice.
hara, *a.* -1. taking, receiving; -2. (*like the Eng.* carrying away, taking) charming; -3. carrying off, removing, destroying; as *m.* *Hara*, the Destroyer, a name of *Śiva*, 55². [√1hr, see its *mgs.*]
hāraṇa, *a.* holding. [√1hr, 'hold.']
hāras, *n.* grip; *esp.* the seizing or devouring power of fire. [√1hr, 'hold.']
hāri, *a.* fallow, pale yellow, yellowish; greenish; as *m.* *du.* (cf. Eng. pair of bays, i.e. bay horses) the fallow steeds, *esp.* of *Indra*, his coursers. [√ghr, *ahr*, 'be yellow,' is inferrible, but not quotable: cf. *χλωρός*, 'greenish-yellow'; *χλόη*, 'verdure'; Lat. *helus* or *holus* or *olus*, 'greens, vegetables'; *helvus*, 'grayish-yellow'; AS. *geolo*, Eng. *yellow*; also *gol-d* (cf. *hiranya*).]
harit, *a.* fallow, yellowish; as *f.* fallow mare, *esp.* of the Sun-god. [√ghr *ahr* under *hari*: 388d 3.]
hārivant, *a.* having fallow steeds; as *m.* lord of the coursers, i.e. *Indra*, see *hari*. [*hāri*, 1233.]
harmyā, *n.* a strong building; dwelling.
harṣa, *m.* joy. [√hr̥p.]
halāhala, *m. n.* a certain deadly poison.
hāva, *m.* call. [√hū.]
havanī, *f.* sacrificial ladle. [prop. fem. of a substantival nomen agentis, *havana*, √hu, 1150d, 'the sacrificing' instrument.]
haviṣmant, *a.* having an oblation; as *m.* offerer. [*havis*, 1235.]
havis, *n.* oblation, which, as gift for the gods, is offered wholly or partly in the fire; generally, grain (parched, boiled, as porridge, or as baked cake), milk in divers forms, fat, and — best of all — *Soma*. [√hu, 1153.]
havyā, *n.* oblation. [prop. *grdv.*, 'offerendum,' √hu, 1213.]
hāvya, *grdv.* invocandus. [√hū, 1213a.]
havya-vāh [403], *a.* carrying the offering (to the gods); as *m.* oblation-bearer (used of *Agni*), *selections* lvi, lxvi.
 √ *has* (*hāsati*, -*te*; *jahāsa*, *jahasé*; *hasi-yāti*; *hasitā*; *hasitum*; *hasitvā*; -*hāsa*). laugh.
 + *pra*, laugh out, laugh.
 + *vi*, laugh out.
hāsa, *m.* laughter. [√has.]
hāsta, *m.* hand; (of an elephant) trunk; (of a tiger) paw; at end of *cpds* [1803² end], having ' ' in the hand.
hasta-gāhya, *grd.* taking by the hand.
hasta-grābhā, *a.* grasping the hand. [*acct.* 1270.]
hastin, *a.* having hands; *w.* *mrgā*, the beast with the hand, i.e. trunk, Vedic designation of the elephant; as *m.* elephant; *Hastin*, name of an ancient king. [*hasta*, q.v.]
hastināpura, *n.* *Hastināpura*, a town on the Ganges, home of the *Kurus*, said to have been founded by king *Hastin*. [cf. *pura*.]
hasti-rāja, *m.* elephant-king, leader of a herd of elephants.
hasti-snāna, *n.* ablution of an elephant.
 √ *1hā* (*jīhīte* [664]; *jahé*; *āhāsta*; *hās-yāte*; *hānā*; *hātum*). move, *intrans.*, run away, yield.

√ 2 hā (jāhāti [665]; jāhād; āhāsīt [913]; hāsyāti; hīnā [957a]; hātum; hitvā; -hāya; hiyāte, hiyate). — 1. leave, i.e.: quit; leave in the lurch, 82¹; desert, 86¹⁸; leave behind, 85¹⁵; abandon, cast off; lay aside, 83¹⁴; relinquish; — 2. hiyate, be forsaken or left behind; fall short or be deficient; become deficient, decrease; deteriorate, be lowered, 19⁹; — hīnā: — 1. forsaken; — 2. (like Eng. abandoned) vicious, low, low-lived, 19⁹; — 3. at end of cpds, abandoned by . . . i.e. destitute of . . . free from . . . [cf. χῆ-po-s, '(forsaken) destitute,' χῆ-pa, 'widow'; Lat. *fu-mes*, 'lack, hunger'] + pari, — 1. forsake; — 2. pass. be lacking, decrease; come to an end, see simple verb.

+ vi, leave; vihāya, passing over.

hā, excl. of pain or astonishment. [1135a.]

hārya, grdv. to be taken away or stolen. [√ 1 hr, 'seize,' 963^{3b}.]

hāsin, a. laughing. [√ has, 1183³.]

hāsyā, grdv. to be laughed at; as n. laughter; ridicule. [√ has, 963^{3c}.]

√ hi (hinōti, hinutē; jighāya; āhāṣīt; hegyāti; hitā). set in motion, drive, impel.

+ pra, send off or away; deliver over.

hi, particle. — 1. asseverative: surely, verily, indeed, 18^{22, 23}, 22²⁰, 23²¹, 28¹⁵, 35²¹, 83¹, etc.; — 2. giving a reason: because; for, 8¹⁹, etc., 53², 70¹¹; — 3. w. interrogatives, pray, 11¹, 13¹⁴; — finite verb accented w. hi [595d], 72¹⁸; hi never at beg. of sentence.

√ hiṇs (hināsti [696]; jihīṇsa; āhiṇsīt; hiṇsiyāti; hiṇsītā; hiṇsitum; hiṇsitvā; -hiṇsya). hurt, harm, slay. [perhaps, orig. desid. of √ han, see 696.]

hiṇsā, f. a harming, injuring. [√ hiṇs, 1149.]

hiṇsrā, a. harming; as m. a savage or cruel man. [√ hiṇs, 1188a.]

hitā, ppl., adj. — 1. put, set; placed; and so — 2. pregnantly (like Eng. in place, i.e. 'in the right place,' and Ger. *gelegen*, 'lying aright, i.e. convenient'), fit, convenient, agreeable; yadi tatra te hitam, if it suits thee there; advantageous, salu-

tary; — 3. as n. welfare, safety. [√ 1 dhā, 'put,' 964c: -dhita in Veda: cf. *therós*, 'set.']

hita-kāma, a. wishing one's welfare, well-wishing. [see kāma.]

hitecohā, f. desire for the welfare (of another). [icchā.]

hitopadeṣa, m. salutary instruction; Hitopadeṣa, name of a collection of fables. [upadeṣa.]

himā, m. the cold; winter. [the stem *χίμα, 'winter,' appears in χίμα-po-s, lit. 'winter-ling, i.e. a one-winter-old or yearling goat,' named χίμαpos precisely as is the dialectic Ger. *Ein-winter*, 'a one-winter-old goat'; cf. χίμαpa, 'she-goat, chimera'; see similar names under vatsa: cf. further -χίμο- in δόσ-χίμο-s, 'very wintry'; Lat. *himu* in *bimus*, *bi-himu*-s, 'of two winters or years'; also χιόν, 'snow,' χεμών, 'winter'; Lat. *hiems*, 'winter.']

hiraṇya, n. gold. [akin w. hari, q.v.]

hiraṇya-garbhā, m. fruit or scion or child of the gold (i.e. of the golden egg, 57³), Hiraṇyagarbha or Gold-scion, name of a cosmogonic power, the personal Brahman, 91¹⁶.

√ hīd (Vedic forms [Whitney 54, 240³]: hēlant, hēlamāna; jihīla, jihīlē; hīlitā; Epic, hēlamāna). be angry; be inconsiderate or careless.

hīnā, see √ 2 hā.

√ hu (juhōti, juhutē; juhāva, juhvē; āhauṣīt; hōgyāti; hutā; hōtum; hutvā). pour into the fire, cast into the fire; and so offer; make oblation even of things not cast into the fire; hutā: offered; as n. oblation.

[orig. *ghu: cf. χέω, *χέω-ω, 'pour'; χυ-λό-s, 'liquid, juice'; w. hu-tā, cf. χυ-τό-s, 'poured'; w. ā-hu-ti, cf. χύ-σι-s, 'a pouring,' Lat. *fu-ti*-s, 'water-pot'; further, *fons*, stem *font*, *fov-ont*, 'pouring,' i.e. 'fountain']

with the extended form *ghud, cf. Lat. √ *fud* in *fund-ere*, 'pour,' AS. *geōt-an*, Ger. *giessen*, 'pour'; provincial Eng. *gut*, 'water-course'; and Eng. *gut*, w. like sense, in *Gut of Canso*.]

+ ā, offer in (loc.); āhuta: offered; laid

in the fire (of a corpse), 84¹²; as n. oblation.

huta-homa, a. having offered oblation.

hutāga, m. fire; the fire-god, Agni. [prop. 'having the oblation as his food,' āga: 1302.]

hutāgana, m. fire; the fire-god, Agni. [prop. 'having the oblation as his food,' āgana: 1302.]

√ hū or hvā (hāvate and huvāte, Vedic; classical, hvāyati, -te [761d2]; juhāva, juhuvé; āhvāsīt [912]; hvayisyāti, -te [935c]; hūtā; hvātum, hvāyitum; hūtvā; -hūya). call; call upon; invoke, esp. a god [orig. *ghū: w. hū-tā, 'called upon, invoked,' some identify the Goth. stem *gu-þa*, *gu-da*, 'God,' AS. and Eng. *God*.]

+ ā, -1. call to or hither; summon, invite; -2. mid. challenge.

+ upa, mid. -1. call or summon to one's self; -2. call encouragingly unto.

hūti, f. invocation. [√ hū.]

√ 1 hr̥ (hārati, -te; jahāra, jahré; āhāṛit, āhr̥ṣṭa; hāriṣyāti, -te; hr̥tā; hārtum; hr̥tvā; -hr̥tya; hriyāte; jīhīṣati). -1. carry, 102⁵, 104²⁰; hold; -2. carry unto, bring; offer, 105⁹; -3. carry away; remove, 85³; -4. esp. take away by violence or unlawfully, 46⁴, 53⁷; steal, 30², 67²², 68⁴, 97^{6,9}; seize; -5. take lawfully, receive (a gift); come into possession of (as heir), 45^{8,16}; -6. get hold of, 96²²; become master of; -7. (like Eng. take) charm, captivate; -8. (carry off, i.e. remove, and so) destroy. [cf. χεῖρ, dialectic χέρ-s, 'hand'; εὐ-χερ-ῆς, 'easy to handle'; Lat. *hir*, 'hand'; *hērēs*, 'heir,' see root, mg 5.]

+ ava, (carry down, i.e.) move down.

+ vy-ava, move hither and thither, go to work, proceed, act.

+ ā, -1. bring hither, 34⁸; fetch; fetch or get back, 97^{10,11}; -2. receive, 47¹²; accept; -3. used (like Eng. take) esp. of food, take, eat; -desid. be willing to get back, 97¹⁰.

+ ud-ā, bring out, and so utter, say, tell.

+ praty-ā, get back again; at 11⁶, incorrect reading for pra-vy-ā.

+ vy-ā, bring out, and so utter;

with vācam, speak words to a person (acc.), 3¹; similarly, 8¹⁹.

+ pra-vy-ā, utter; speak.

+ ud, take out.

+ pari, carry around.

+ pra, -1. (bring forward, i.e. reach out, e.g. feet, fists, and so) strike, attack, deal blows; -2. throw, esp. into the fire.

+ anu-pra, throw into the fire or on a fuel-pile.

+ vi, -1. take apart, divide; -2. pass (part of one's life), 64²²; -3. pass one's time, esp. pleasantly; wander about for pleasure, enjoy one's self, 16^{9,12}, 49¹²; -4. wander about.

+ sam, bring or draw together, contract; withdraw.

+ upa-sam, bring or draw together to one's self, mid.; withdraw.

√ 2 hr̥ (hr̥ṣitā). be angry.

hr̥ochayā, a. lying or abiding in the heart [1265]; as m. love, 2¹⁹. [hr̥d + çaya, 159, 203: acct, 1270.]

hr̥ochaya-pīḍita, a. love-pained, love-sick.

hr̥ochaya-vardhana, a. increasing or arousing love.

hr̥ochayāviṣṭa, a. entered by or filled with love. [āviṣṭa, √ vig, 1085a: acct of cpd, 1273.]

hr̥ochayāviṣṭacetana, a. possessing a love-filled mind. [hr̥ochayāviṣṭa + cētanā, 1298a, 334².]

hr̥d [397], n. heart; esp. as seat of the emotions and of mental activity in general; also, properly, region of the heart. [see under grad.]

hr̥daya, n. heart; -1. prop. heart, as an organ of the body, 100²³; -2. fig. heart, as seat of the feelings. [see hr̥d and 397.]

√ hr̥ṣ (hr̥ṣyati, -te [761a]; jahāṛṣa, jahṛṣé; hr̥ṣitā, hr̥ṣtā; -hr̥ṣya; harṣáyati, -te). be excited, esp. with pleasure or fear; (of the hair) bristle or stand on end by reason of fright or pleasure; be impatient; -hr̥ṣṭa, delighted; -hr̥ṣitā: (of the hair) standing on end; (of flowers) not drooping, unwithered, fresh; -intens. be very impatient, 84¹⁷; -caus. excite pleas-

antly, gladden. [for ghṛṣ: cf. Lat. *horre*, *horre-ere*, 'bristle, shudder'; *hirsutus*, 'bristly, rough'; *hor-deum*, Ger. *Gers-te*, 'barley,' so called from its bristly ears.] + pra, give one's self up to joy, exult; prahṛṣṭa, delighted, glad.

hr̥ṣitasragrajoḥina, a. having unwithered garlands and free from dust. [hr̥ṣita-sraj + rajo-hina, 1257.]

hetú, m. —1. prop. an impeller, and so occasioner, causer, occasion, cause; hetos, (like Lat. *causa*) on account of; trāsa-hetos, from fear; —2. reason, argument, proof; —3. means, 41¹⁶. [vhi, 1161a.]

hetu-ṣāstra, n. reason-book, rationalistic work; dialectics.

hema or heman, n. gold.

hemantá, m. winter. [cf. *hima*: 1172⁴.]

helā, f. carelessness; levity. [for *halā*, from vhiḍ, q.v.]

hāima, a. golden. [hema, 1208f.]

hóṭṛ, m. —1. priest, chief priest, whose assistant in oldest times was the adhvar-yu; Agni, as the chiefest hotṛ, 69², 88⁶; —2. in the highly developed ritual, the first of the four chief priests, see ṛtvij. [prop. 'offerer,' from vhu, 'offer': but the sense of 'invoker,' naturally suggested by his function in the ritual, was popularly associated with it and the word thus connected with vḥū, 'invoke.']

hotrá, n. offering, sacrifice, both the action and the thing offered. [vhu, 1185a.]

hóma, m. a pouring into the fire; oblation;

sacrifice; observe that the older word is āhuti. [vhu, 1166.]

hradá, m. pool, lake. [cf. vhlād.]

v hras (hrāsati, -te; hrasitá, hrastá; hrāsáyati). become less; caus. diminish. [w. hrās-iyāns, 'less,' cf. *χέρων*, *χέρον*, 'worse,' and for the mg, cf. Lat. *dētero*, 'lessen,' w. *dēterior*, 'worse.']

v hrād (hrādate; hrādítá; hrādáyati). sound (of drums); rattle (of stones or dry bones). [for *ghrad*: cf. *καχλάς*, *καχλάς-ja*, 'sound' (of liquids, breakers, rain), *καχλάς-ás*, 'resounding' (song of victory); AS. *grēt-an*, obsolete Eng. *greet*, 'cry, lament'; *χαράς-πα*, 'noisy mountain torrent': see hrāduni.]

+ sam, strike (*intrans.*) together so as to rattle; caus. cause to rattle.

hrāddūni, f. hail-stones, hail. [so called from its rattling sound, vhrād: cf. *χάλας*, *χαλας-ja*, Church Slavonic *gradū*, Lat. *grando*, stem *grand-in*, 'hail.']

v hlād (hlādate; hlādáyati, -te). cool off, *intrans.*, refresh one's self; caus. cool or refresh, *trans.*

hlāḍaka, f. -ikā, a. cooling, refreshing. [vhlād, 1181 and a².]

hlādikāvant, a. rich in cooling. [from fem. of hlāḍaka, substantively?]

v hvṛ (hvāratī, -te; āhvāṛit; hvṛtá; hvārayati). go crookedly; bend over, fall.

+ vi, fall; caus. overturn.

EXPLANATIONS AND ABBREVIATIONS.

CITATIONS.

All numbers below 107 refer to the text of this Reader, which is cited by page and line; thus, 79^a means page 79, line 2. . When still more precise reference is needed, the first half of a line is designated by ^a and the second by ^b.

All numbers above 107 refer to the sections of Whitney's Grammar. Observe, however, that reference is occasionally made to grammar-sections preceding § 107, and that the word "Whitney" is then prefixed to the number to show that the Grammar is meant. The grammar-sections sometimes have subdivisions unmarked by letters or numbers. In referring to these, a small superior number is used, and designates the (typographical) paragraph as counted from the last lettered or numbered subsection. Thus 330⁶ refers to the paragraph beginning "Pl.: nom.-voc. masc."; 371¹² begins with "From *stf* come"; 1222³, with "The accent of derivatives"; 1222c2², with "In the *Brāhmaṇas*."

SIGNS.

The root-sign (√) is prefixed to roots and quasi-roots to catch the eye or as an abbreviation. It is also set before denominative verb-stems, although these are of course in no sense roots.

The plus-sign (+) is set before prepositions with which verbs appear in composition and before certain other elements used as prefixes.

A star (*) signifies that the word or stem or root to which it is prefixed does not actually occur in that form.

A half-parenthesis on its side (⌋) is used to show that two vowels, which, for the sake of clearness, are printed with hiatus in violation of the rules of euphonic combination, should be combined according to those rules.

A hyphen is sometimes used to avoid the repetition of an element of a compound; thus in the article *loka*, p. 285, *para-* stands for *para-loka*.

In Greek words, the old palatal spirant *yod* is represented by *j*, pronounced of course as English *y*. A very few Slavic and Lithuanian words occur, in which the actual or original nasalization of a vowel is denoted by an inverted comma, thus, *ę*, *ą*. Anglo-Saxon *æ* has the sound of *a* in *man*.

ABBREVIATIONS.

It is hoped that most of these, if not all, will be found self-explaining. To preclude any misunderstanding, however, a complete list of the abbreviations is given below, p. 293.

But certain abbreviations and words are used in an arbitrary way and require more explanation than is given in the list.

When both the letters, *m.* and *n.*, follow a stem, they mean that it shows both masculine and neuter case-forms.

An "etc." following a reference that stands after a certain definition signifies that the word is of common occurrence in that meaning.

The abbreviation [do.] is used to avoid repetition of identical items in the square brackets at the end of articles; for examples, see the three words following *abhivāda*, p. 119.

The etymological cognates are usually introduced by the conventional "cf."; this implies that the words which the reader is bidden to "compare" are akin. The fact that two related words are compared implies as a rule only that they are radically akin, and not that their formative suffixes are identical. Thus with *anta* is compared English *end*, although this corresponds strictly only to the Sanskrit secondary derivative *antya*. So *asthan*, *δοτέον*, and *os* are radically identical, though not of entirely parallel formation.

On the other hand, where it is desired to call attention, not to radically kindred words, but to words analogous only in metaphor or in transfer of meaning, the brief phrase, "for mg, cf.," is used; and this is to be understood as standing for the phrase, "for a parallelism in the development of meaning, compare," or, "for an analogous instance of transition of meaning, compare."

Specially important references to the Grammar are marked by the word "see": thus under *nārāyaṇā* (p. 181), special attention is called to § 1219, which shows that this word is a simple patronymic of *nāra*, and is not what the text (at 57^a) says it is, a compound of *nārā* + *āyana*.

GENERAL ARRANGEMENT OF THE VOCABULARY.

The order of the articles is strictly and solely alphabetical (see below). Respecting words whose alphabetic place changes with their inflection, the following remarks may be made for beginners.

All nouns, whether they be substantives or adjectives, are given under the stem. In order to know the stem, a preliminary study of the more important paradigms and rules of euphonic combination is necessary. Thus the nom. sing. *rājā* must be looked for under *rājan*, and the acc. sing. *nāma* under *nāman* (Whitney, 424); but *nalo*, as standing for *nala-s* (175a, 330), must be looked for under *nala*. The stems in *ṛ* or *ar* are entered in the form *ṛ*. The stems of the perf. act. ppl. and of the primary comparatives are given as ending in *vāns* and *yāns*. The stems in *at* or *ant* are given in the fuller form, *ant*, and similarly those in *mant* and *vant*; and the feminines of these and of the *in*-stems are not given, since they are always made in *antī* or *atī*, *matī*, *vatī*, *inī*.

All verb-forms must be sought under the root. Thus *āsīt* will be defined only under the root *1as* (636), and not in the alphabetic place which the augment gives it, under long *ā*. Likewise prepositional compounds of verbs will be found under the roots (see 1076), and not in the alphabetic place under the preposition. The beginner is advised to make himself thoroughly familiar with the list of prepositions (1077) at the outset.

Of the verbal adjectives and nouns (Whitney, chapter xiii., p. 307 ff.), only the gerundives (in *ya*, *tavya*, and *aniya*) have been given regularly in alphabetic place. The participles in *ta* and *na* are usually given under the roots; but in some cases, where they have assumed a distinctly adjectival or substantival coloring or have an inconveniently large variety of meanings and uses, they are treated at length in alphabetic place; such, for example, are *ṛta*, *kṛta*, *gata*, *jāta*, *nivṛtta*, *bhūta*, *sthita*, *hita*, etc. Gerunds with *a-* or *su-* (e.g. *a-citvā*) are of course treated in alphabetic place.

Such adverbs as are merely case-forms of substantive or adjective stems, are generally to be sought for under those stems. Those from pronominal stems (e.g. *kim*, *tad*, *yad*) receive separate treatment.

The pronouns of the first and second person would require a dozen different articles apiece if all their forms were given alphabetically. The same is true to a greater or less extent of the other pronouns. The student should therefore learn, as early as possible, the forms given at 491, 496, 499b, 501 (especially *ayam*: *asāu* is less important), 504, and 509. The uses of *sa-s*, etc., *asa-s*, etc., and *ayam*, etc., are given under *ta*, *etad*, and *idam* respectively.

As for compounds, they are given with completeness for the Vedic selections, and with great freedom for the remaining texts, especially for the *Nala*. The meaning of such *as* are lacking can be easily learned by looking out their component parts.

THE ALPHABETIC ORDER.

The order of the letters is given by Whitney at § 5 (compare § 7); but several matters which are frequent occasions of stumbling, may be noticed here.

The *visarga* has the first place after the vowels. Thus *antaḥ-pura* (for *antar + pura*) stands next after *anta*, p. 116, and not after *antardhāna*. But the *visarga* which is regarded as equivalent to a sibilant and exchangeable with it (Whitney, 7²), stands in the alphabetic place of the sibilant. Thus the *visarga* of *adhaḥ-çāyin*, as equivalent to ç (172), brings this word just before *adhas* (p. 115, top), and not between *adha* and *adhanya*.

The sign *ñ*, as representing "the *anusvāra* of more independent origin" (Whitney, 73³), has its place before all the mutes etc. (Whitney, 5). Thus in *añṣa*, the *ñ* represents a nasalization of the radical vowel, and the word comes immediately after *a*. So *ñansa* comes just after *ha*, p. 284; *dañṣ* and *dañṣtrin*, at the beginning of the letter *d*.

The sign *m̐*, as representing an assimilated *m*, is differently placed, according to its phonetic value. On the one hand, if *m̐*, as product of a *m* assimilated to a semivowel, sibilant, or *h* (see 213c, d), represent a nasal semivowel or *anusvāra*, then its place is like that of *ñ*. Thus *saṁyatendriya* follows *sa*, and *saṁhita* comes just before *sakaocchapa* (p. 263), and *puṁs* before *puṭa* (p. 191).

On the other hand, if, for instance, as product of a *m* assimilated to a guttural, the sign *m̐* represent guttural *ñ*, then its place is that of *ñ*; and a similar rule applies to all the other cases under 213b. Thus *saṁkṣa* and *saṁkalpa* follow *sagara*, and *saṁgama* follows *saṅga*, p. 264; so *saṁcaya* (whose *m̐* = *ñ*) follows *sajya*; and *saṁtati* (whose *m̐* = *n*) follows *sant*, p. 266.

Vedic *ḷ* is placed after *ḍ*, and *ḷh* after *ḍh*.

THE CONTENTS OF THE SEPARATE ARTICLES.

Homonyms, unless differentiated by accent, are distinguished by a prefixed number (cf. *aṅga*, *vayas*); similarly homonymous roots (cf. *kṛ*).

References to the Grammar in square brackets immediately after a declinable stem refer to some peculiarity of declension. Occasionally, typical cases of stems are given. Thus under *dṛç* are given the nom. and acc. sing. and instr. dual; from these, the other cases (*dṛk-ṣu*, *dṛç-ā*, etc., *dṛç-bhis*, etc.) are easily known.

Each root is followed by a synopsis of its conjugational forms, so far as they actually occur in the literature. The finite forms are given in the third person singular of the indicative, and in the order in which they are treated in the Grammar, namely, present, perfect, aorist, and future; then follow the past participle, the infinitive, and the two gerunds (e.g. *āptā*, *āptum*; *āptvā*, *-āpya*: observe the alternation of the accents); then follow in order the third sing. present indicative of the passive, intensive, desiderative, and causative, so far as they seemed of importance for the users of this Reader.

Meanings which are synonymous or nearly so, are separated by commas; those which differ considerably from each other, are separated by semicolons or by full-faced dashes and figures (-1., etc.). The colon is often used to show that several meanings which follow it and are separated by semicolons are co-ordinate with each other. Thus on p. 268, under *saṁīpa* - 2b, the meanings "before," "near," "hard by," and "by" are co-ordinate, and are equivalent to "in the presence or neighborhood of"; cf. *suvarca*.

The arrangement for matter in heavy brackets at the end of articles is: in the case of primary derivatives, first, the root from which the word comes, with reference, if necessary, to the section giving the suffix of derivation; second, cognate words from allied languages; and third, words showing a development of meaning analogous to that shown by the Sanskrit word or illustrative of it. If the derivation of a simple word is not given, it is because it is unknown or too uncertain to be worth mentioning. In the case of secondary derivatives, the primary is given, with a reference to the section showing its treatment. The analysis of compounds is often indicated by a hyphen; but if one member ends and the next begins with a vowel or diphthong, the latter member is given in square brackets at the end of the article; cf. *nalopākhyāna*.

Where words of different languages are given together, separated only by commas, the definition given after the last applies to them all; or, if no definition is given, the English word in italics at the end is both a cognate and a definition of all at the same time; for examples, see *ākṣa* ('axle'), *aṣṭa*, *ūrṣa*.

The references to the Grammar may seem too numerous; but they are really a device for avoiding the frequent repetition of explanations which would otherwise have to be given in full. It would take half a dozen lines to explain the etymology of *manmatha*, for instance; but the references to 1148.4 and 1002b make this needless; cf. the references under *daridra*, *ṣiṣu*, *sunva*.

It often happens that the statement in the section referred to does not directly cover the point aimed at in citing it; but a moment's thought will show what is meant. Thus under *saṁkrānti*, the two references to be compared mean that the derivative suffix is *ti*, and that before it the root-vowel suffers the same peculiar change that is seen in the past participle. Under *saṁyatendriya* reference is made to 1298, which states that possessive descriptives "are very much more common than [simple] descriptives of the same form." The real point of the reference is plainly, not to bring out this fact, but to show the beginner in what category of compounds this word belongs. So 1290 states that "other compounds with adverbial prior members are quite irregularly accented"; but the section is cited, e.g., under *sadha-māda*, to indicate that this is a descriptive compound (see the heading of the preceding right-hand page, 441) in which the first member is an adverbial element with the function (cf. 1289) of an adjective. Many roots form verb-stems in *aya*, but without causative signification; this is briefly indicated by the reference 1041². In the case of secondary derivatives in *vant*, *mant*, *tā*, and *tva*, a simple reference to one of the sections treating of these endings (1233, 1235, 1237, 1239) is put instead of a repetition of the primitive.

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LIST OF ABBREVIATIONS.

	adjective.	inf	infinitive.
	ablative.	instr.	instrumental.
	accusative.	intens.	intensive.
	accent.	interr.	interrogative.
	active, actively.	intrans.	intransitive, intransitively.
	adjective, adjectively.	irreg.	irregularly, irregular.
	adverb, adverbial.	Lat.	Latin.
	adverbially.	lit.	literally, literal.
scr.	scorist.	loc.	locative.
AS.	Anglo-Saxon.	m., masc.	masculine.
assev.	asseverative.	MBh.	Mahābhārata.
B.	Brāhmaṇa.	met.	metaphorically, metaphor.
beg.	beginning.	mg, mgs	meaning, meanings.
caus.	causative.	mid.	middle.
cf.	compare.	n.	note.
colloq.	colloquial.	n., neut.	neuter.
comp.	comparative.	nom.	nominative.
conj.	conjunction.	num.	numeral.
correl.	correlative.	opp.	opposed, opposite.
cpd, cpds	compound, compounds.	opt.	optative.
dat.	dative.	orig.	originally, original.
denom.	denominative.	pass.	passive, passively.
deriv., derive	derivative, derivatives.	pcl.	particle.
desid.	desiderative.	perf.	perfect.
e.g.	for example.	pers.	person, personal.
encl.	enclitic.	pl.	plural.
Eng.	English.	poss.	possibly.
equiv.	equivalent.	ppl.	participle.
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grdv.	gerundive.	Skt.	Sanskrit.
Hdt.	Herodotus.	subst.	substantive, substantively.
ident.	identical.	superl.	superlative.
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adj.	adjective, adjectively.	irreg.	irregularly, irregular.
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ABBREVIATIONS OF TITLES.

See also pages 315-16, 332, 340, 359, 398, 402.

RV.	Rigveda Samhitā.	AB.	Āitareya Brāhmaṇa.
SV.	Sāmaveda “	CB.	Çatapatha “
AV.	Atharvaveda “	PB.	Pañcaviṇṣa or Tāndya Br.
MS.	Māitrāyaṇī “	TA.	Tāittiriya Aranyaka.
TS.	Tāittiriya “	AGS.	Açvalāyana Gṛhya-sūtra.
VS.	Vājasaneyi “	CGS.	Çaṅkhayana “
K.	Kāthaka.	PGS.	Pāraskara “

JASB. Journal of the Asiatic Society of Bengal.
 JA. Journal Asiatique.
 JRAS. Journal of the Royal Asiatic Society.
 JAOS. Journal of the American Oriental Society.
 PAOS. Proceedings “ “ “
 ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

AJP. American Journal of Philology — ed. B. L. Gildersleeve.
 Ind. Ant. Indian Antiquary — ed. James Burgess.
 Ist. Indische Studien — ed. Albrecht Weber.
 KZ. Zeitschrift für vergleichende Sprachforschung — ed. A. Kuhn.

ASL. History of Ancient Sanskrit Literature, by Max Müller.
 BI. Bibliotheca Indica — publ. by the Asiatic Society of Bengal.
 BR. Böhtlingk and Roth's Sanskrit-Wörterbuch — see *Brief List*, p. xviii, no. 5.
 GKR. Geldner, Kaegi, and Roth's Siebenzig Lieder — see p. xix, no. 15.
 HIL. History of Indian Literature, Weber — see p. xx, no. 21.
 IA. Indische Alterthumskunde, by Christian Lassen.
 ILuC. Indiens Literatur und Cultur, Schroeder — see p. 359, § 100.
 OLSt. Oriental and Linguistic Studies, Whitney — see p. 359, § 100.
 VP. Viṣṇu Purāṇa — Bombay text; or Wilson's translation, ed. 1 or ed. 2 (F. Hall).

SBE. Sacred Books of the East — transl. by various scholars and ed. F. Max Müller.

Vol.		Vol.	
i. Upaniṣads. 1.		xv. Upaniṣads. 2.	
ii. Laws. 1. Apastamba, Gāutama.		xxiii. Avesta. 2. Yashts, etc.	
iv. Avesta. 1. Vendidad.		xxv. Manu.	
vii. Laws. Viṣṇu.		xxvi. Çatapatha Brāhmaṇa. 2.	
x. Dhammapada, etc.		xxix. Gṛhya-sūtras. 1. ÇGS., AGS., PGS.	
xii. Çatapatha Brāhmaṇa. 1. See p. 356, n.9.		xxx. Gṛhya-sūtras. 2.	
xiv. Laws. 2. Vasiṣṭha, Bāudhāyana.		xxxi. Avesta. 3. Yasna, etc.	

Bergaigne . . . La religion védique — see p. 359, § 100.
 Kaegi Der Rigveda — see p. 352, § 70.
 Ludwig Der Rigveda — see p. 359, § 100.
 Muir Original Sanskrit Texts — see p. xx, no. 26.
 Si-yu-ki Buddhist Records of the Western World. Transl. by S. Beal, London, 1884.
 Zimmer Altindisches Leben — see p. xx, no. 22.

The Vocabulary will often serve as an index to the Notes.

PART III.
NOTES.

SELECTION I

THE STORY OF NALA AND DAMAYANTĪ.

§ 1. The trend of Aryan migration in India has been from the extreme north-west to the south-east, across the region drained by the Indus and its affluents, and called the Panjāb or Land of the Five Rivers; and again south-east, down the valleys of the Jumna and Ganges. One prominent group of Aryan immigrant tribes was that of the Kosalas, Videhas, and Magadhas, who settled in the *lower* valley of the Ganges, *east* of its confluence with the Jumna, in the districts now named Oudh and Behar, the Palestine of Buddhism.

§ 2. Another group of tribes had their home on the upper Indus, in the north-west of the Panjāb. Theirs was the religion and civilization of which the Vedas are the monument. Later we find them advancing south-eastward, and establishing themselves on the *upper* course of the Jumna and Ganges, in Madhya-deśa, The Mid-Land. Foremost among them are the tribes of the Bhāratas, the Kurus, and the Panchālas. Here arose the system of Brahmanism; here the simple nature-religion of the Vedas developed into a religion of priests and sacrifices; here the Bhāratas attained a kind of religious primacy and the lustre of a great name, although gradually merging their tribal individuality with that of kindred tribes; here were fought the battles of the Bhāratas; and here, to ever-ready listeners, in school or forest-hermitage, at a sacrifice or a burial, were told the tales of these battles and their heroes. These are the tales that form the nucleus of the Great-Bhārata-Story (*mahā-bhārata-ākhyāna*, or, more briefly), the Mahā-bhārata.

§ 3. These tales were probably first circulated in prose, until some more clever teller put them into simple and easily-remembered metrical form. The date of these first simple epics we do not know. They may well have existed several centuries before our era; but neither their language nor the notices of the Greeks afford any satisfactorily direct evidence upon the subject. Around this nucleus have been grouped additions,—historical, mythological, and didactic,—until the Great-Bhārata, as we now have it, contains over one hundred thousand distichs, or about eight times as much as the Iliad and Odyssey together.

§ 4. Only about one-fifth of the whole poem is occupied with the principal story. This, in the briefest possible summary, is as follows. The two brothers, Dhritarāshtra and Pāṇḍu (*dhṛta-rāṣṭra*, *pāṇḍu*), were brought up in their royal home of Hastinā-pura, about sixty miles north-east of modern Delhi. Dhritarāshtra, the elder, was blind, and so Pāṇḍu became king, and had a glorious reign. He had five sons, chief of whom were Yudhishtira, Bhima, and Arjuna. They are called Pāṇḍavas, and are the types of honor and heroism. Dhritarāshtra's hundred sons, Duryodhana and the rest, are usually called the Kuru princes, and are represented as in every way bad. After Pāṇḍu's death, his sons are brought up with their

cousins. The kingdom devolved on Dhritarāshtra, who in turn made his nephew Yudhishtira the heir apparent.

§ 5. Yudhishtira's exploits aroused the ill-will of his cousins, and, to escape their plots, the Pāndu princes went away to the king of Panchāla, whose daughter, Draupadi, became their common wife. In view of this strong alliance with the Panchālas, Dhritarāshtra thought it best to conciliate the Pāndus. So he divided the kingdom, and gave Hastinā-pura to his sons, and to his nephews a district to the south-west, where they built Indra-prastha, the modern Delhi. Here the Pāndavas and their people lived happily under king Yudhishtira.

§ 6. On one occasion Dhritarāshtra held a great assembly of princes at his capital. The Pāndavas were invited and came. Yudhishtira was challenged to play with Duryodhana, and accepted. The dice were thrown for Duryodhana by his uncle Çakuni. Yudhishtira loses everything—wealth, kingdom, brothers, wife. A compromise, however, is made, by which the Pāndavas give up their part of the kingdom for twelve years, and agree to remain incognito for a thirteenth. With Draupadi, they retire to the Kāmyaka forest, on the Saraswati.

§ 7. For twelve years the Pāndu princes dwell in the wood. Many legends are told to divert and console them in their exile; and these stories, with the description of the forest-life of the princes, combine to make up the third or 'Forest-book,' the *vana-parvan*, which is one of the longest in the whole poem.

§ 8. The thirteenth year arrived and passed. "Then in the fourteenth the Pāndavas demanded back their possessions, but received them not. From this arose the conflict. They overthrew the ruling house, slew prince Duryodhana, and then, although losing most of their warriors, they got back again their kingdom." MBh. i.61.51=2280. Thus ended the Bhārata, doubtless, in its oldest and simplest form.

§ 9. The poem, as we now have it, spins out the story of the combat through several books and through thousands of distichs. At length Yudhishtira is crowned in Hastinā-pura, and Bhishma, the leader of the Kurus, although mortally wounded, instructs him, for about twenty thousand distichs, on the duties of kings and on other topics, and then dies. In the seventeenth book, the Pāndus renounce the kingdom, and in the next, the last, they ascend to heaven with Draupadi.

§ 10. The Nala-episode illustrates very well how loose is the connection of the episodes in general with the main thread of the Bhārata. The story of Nala is one of those inserted in the third book (above, § 7), and its setting is as follows. Arjuna had gone to the heaven of Indra to get from him divine weapons. The other Pāndavas, remaining in the forest with Draupadi, lament their brother's absence and the loss of their kingdom. Meantime the fierce and stout-armed Bhima addresses his brother Yudhishtira, and offers to go out and slay their deceitful cousins. Yudhishtira counsels Bhima to wait till after the thirteenth year, and is trying to calm his impetuous brother, when suddenly there arrives a mighty sage, Brihadāçwa. The holy man is received with honor and with the customary guest's-dish of milk and honey. When he is seated, Yudhishtira sits by him, bewails his sad lot, and asks, "Hast thou ever seen or heard of a man more luckless than I am? I believe there never was one more unhappy." "On this point," replies the sage, "I will tell thee a story of a king who was even more luckless than thou. King Nala was once cheated out of his kingdom by a false dice-player, and dwelt in the forest, and

neither slaves, chariot, brother, nor friend was left him; but thou art surrounded by heroes, brothers, and friends, and oughtest not to grieve." Thereupon Yudhishtira begs him to relate the story at length. Accordingly, to console the king, and to show him that there is hope of regaining his kingdom, just as Nala regained his, Brihadaçwa begins as in the extract given in the Reader (1³).

§ 11. CHAPTER 1. Nala was a prince of Nishadha. Damayanti was the lovely daughter of Bhima, the king of Vidarbha. By the miraculous interposition of swans, the prince and princess become mutually enamored.

§ 12. CHAP. 2. Bhima accordingly holds a swayamvara ('self-choice') for her. The neighboring kings are invited, and she is permitted to choose for herself her husband from them. The chief gods hear of it and determine to go also. On their way, they meet Nala, who is bound on the same errand.

§ 13. CHAP. 3. The gods request Nala to sue for them. Reluctantly consenting, he enters the chamber of the princess and tells how the gods desire her hand.

§ 14. CHAP. 4. Damayanti refuses to listen to the arguments in favor of the gods. She desires that the swayamvara be held in the usual form, and that the gods be present, and informs Nala that she intends to show openly her preference for him. All this Nala reports to the gods.

§ 15. CHAP. 5. The gods and kings assemble. The four chief gods assume the appearance of Nala. Unable to distinguish the real Nala, the princess, distressed, prays to the gods, and they, in answer, resume their proper forms and peculiar attributes (see 14¹² N.). Thereupon she chooses Nala. The kings express their sorrow, and the gods their delight. The gods give Nala the magic power of having fire and water whenever he wishes, and a wonderful skill in cookery. The wedding-feast is celebrated. Nala returns to Nishadha with his bride. They live happily, and have a son and daughter. — Here the extract in the Reader ends.

§ 16. CHAPTERS 6-26. These tell of Nala's misfortunes, and their final happy issue. He loses everything, even his kingdom, by gambling, and wanders, hungry and half naked, in the forest. He is transformed into a dwarf, and becomes charioteer of Rituparna, king of Oudh. Damayanti, at her father's in Kundina, is led by certain tidings to suspect that Nala is at Oudh. By way of stratagem, she holds out hopes of her hand to Rituparna, if he will drive from Oudh to Kundina, some five hundred miles, in a single day, knowing well that only Nala's skill in horsemanship (see 1⁴) is equal to this task. Rituparna gets Nala to drive him thither through the air. Nala receives as reward perfect skill in dicing. His wife recognizes him by his magical command of fire and water, and by his cooking. He resumes his true form, plays again, and wins back all he had lost, and lives happy ever after.*

§ 17. When Brihadaçwa had finished the story of Nala, Yudhishtira, pleased, asked him for perfect skill in dicing; and the hermit, granting him his prayer, departed.

§ 18. This story is unquestionably one of the oldest and most beautiful episodes of the Mahā-bhārata. It was extremely popular in India; and to this is due the fact that it escaped the bad influence of Vishnuism, whose adherents have worked over the vast epic, changing and interpolating, and always for the worse.

* The student may read the entire story in any of the numerous translations — by Milman, Bopp, Rückert, and others. The most easily obtained is the very spirited English rendering of Edwin Arnold, in his *Indian Idylls*, Boston, Roberts Brothers, 1883, \$1.00.

§ 19. Even the Nala, especially in the first chapter, has suffered much from later hands; but on the whole it is one of the least corrupted episodes. Its antiquity is shown by the simplicity of manners implied in its incidents — the prince, for example, cooks his own food, — by the character of Indra (cf. 14²² N.), and in other ways. See Holtzmann's *Indische Sagen*, Stuttgart, 1854, p. xiv. Bruce has attempted to reject definite passages throughout the poem, and has published, at St. Petersburg in 1862, a text of the Nala, reduced from 983 to 522 distichs.

§ 20. The story begins at iii.53.1 (folio 58 b) of the Bombay edition of 1877, and at iii.2072 of the Calcutta edition of 1834.

§ 21. THE METRE. The stanza (çloka) or distich consists of four octosyllabic verses (pāda). The first and second pādas form together a half-çloka or a line, divided at the middle by the caesura: likewise the third and fourth. The more important rules follow.

a. Odd pādas end usually with a first epitrite, ◡ — — —, or antispast, ◡ — — ◡.

b. Even pādas end in a diiambus, ◡ — ◡ —, or second paeon, ◡ — ◡ —.

So the type of the half-çloka is ◡ ◡ ◡ ◡ | ◡ — — ◡ || ◡ ◡ ◡ ◡ | ◡ — ◡ —. But

c. In no pāda may the syllables 2, 3, 4 form a tribrach, ◡ ◡ ◡, or anapaest, ◡ ◡ —;

d. Nor, in the even pādas, an amphimacer, — ◡ —.

NOTES TO PAGE 1.

LINE 1. *atha*, see p. 114, s.v. *atha* 3. — *nalopākhyāna-m*, nom.s.n. (see 330) of *nalopākhyāna*: this last is a compound stem, see s.v., p. 180: its analysis is indicated in the manner mentioned at p. 292, paragraph 2, end: the second member is *upākhyāna*, as given in the square brackets, p. 180: its initial, *u*, has evidently combined with the final vowel of the first member to *o*: according to the important rule 127, that final must have been an *a*-vowel (*a* or *ā*), and, since there is no stem *nalā*, the first member must be *nala*: since this logically determines the second member, i.e. distinguishes the 'Nala-episode' from all other episodes, the compound is to be classed as a determinative, see 1262.

2. *brhadagva*, u.f. *brhadagva-s* (175b), nom.s.m. of *brhād-agva*, see s.v., p. 202: as shown in the square brackets, the first member of the cpd is *brhāt*, which, by 1249a, enters into composition in its weak form *brhāt*: by the law of regressive assimilation (159, the most important rule of Sanskrit phonetics), the *t* becomes *d*. The combination *brhad-agvā*, with the accent on the ultima, means 'a great horse'; the same

combination, with the acct of the prior member, is a secondary adjective cpd, and means 'having great horses': here the secondary adjective is used as a substantive, '(man) having great horses, i.e. Great-horse': see 1293² and cf. the difference between *a great heart* and Bunyan's *Mr. Great-heart*. For the ligature *gv*, see Whitney 13⁶. — *uvāca*, √*vac*, p. 236, perf. act. 3d sing., see 800e. — For the connection of this line with the story, see p. 298, § 10.

3^a. *āsīt*, u.f. *āsīt*, by the law of regressive assimilation, just mentioned: as was said at p. 290, paragraph 8, the meaning must be sought under √*ias*, p. 122: the form is inf. 3d sing., 636. — *rājā*, see p. 290, paragraph 7, and for declension, 424. — *nalo*, u.f. *nala-s*, 175a: declension, 330. Nominatives in *as* are extremely common, and so of course is the change of *as* to *o*. — *nāma*, acc.s.n. (424) of *nāman*, see s.v. 3.

3^b. *virasena-suto*, u.f. *-suta-s*, 175a: the word is a dependent noun-cpd and = *virasenasya sutas*, see 1264: the stem *virasena* (see s.v.) is itself also a cpd, and of the same kind as *brhād-agva*. — *balī*, see 440.

4^a. *upapanno*, u.f. *upa-panna-s* (175a), √*pad*+*upa*, p. 186. As a prepositional cpd, this must be sought under the root, not under the preposition—read p. 290, paragraph 8. For the form *panna*, see 957d: lit., it has only an indefinite past sense, not a passive sense, see 952^a. —*gupāir*, u.f. *gupāis*, 174: declension, 330. —*iṣṭāi*, u.f. *iṣṭāis*, which becomes *iṣṭāir* (174 again) before the following sonant initial; and since this is *r*, the final *r* is dropped—see 179: *iṣṭā* is ppl. of √*iṣ*, 953: the *t* of *ta* becomes *ṭ* by progressive assimilation (197), which is far less common than regressive assimilation. —The half-line means, ‘endowed with (desired, i.e. desirable or) excellent virtues.’ For the use of the instr., see 278.

4^b. *rūpavān*, see 452 and 453, and cf. 447. For *rū*, cf. Whitney 10d. —*aṣvakovidah*, u.f. *aṣvakovidas*, 170a, an extremely common change. Nala’s skill in the manege is a point of prime importance in the story—see p. 299, § 16.

5^a. *atiṣṭhan*, u.f. *atiṣṭhat* (161) is 3d s. impf. act. of √*sthā*, 742. [The *a* is augment, 585: *ti* is reduplication (for *t*, see 590c; for *i*, 660): the *t* alters *s* to *ṣ* (180 and 184c), and this *ṣ* involves the conversion of *th* to *ṭh* (197—cf. *iṣṭa*). Orig. *sthā* belonged to the reduplicating class (671—cf. *ṭ-σ-ṭ-μ*, *ṭ-σ-ṭ-σ*, *ṭ-σ-ṭ-σ*), but has been transferred (749) to the commonest of all classes, the *a*-class, and is inflected as if the stem were *tiṣṭha*, i.e. as if we had in Greek *ṭ-σ-ṭ*, *ṭ-σ-ṭ-σ*, *ṭ-σ-ṭ-σ*.] —*manujendrāpām*, gen.pl. of *manujendra*: after the lingual *r*, the *n* of the ending is changed to lingual *ṇ*—see 189 and 190a: for the combination of *manuja*+*indra*, see 127; for *dr*, Whitney 14.

5^b. *mūrdhni*, loc.s. of *mūrdhan*, 424: for *rdh*, see Whitney 14. —*devapatir*, u.f. *devapatih*, 174: declension, 339. —*yathā*, see s.v. 4. —‘He (stood, i.e.) was at the head of princes, as Indra (sc. is at the head of gods)’ i.e. ‘He was as much superior to other princes as Indra to other gods.’ “As handsome as Indra” was a proverbial expression.

6^a. *upary*, u.f. *upari*, 129: the word is repeated for emphasis, 1290: ‘above, above,’ i.e. ‘far above.’ —*sarveṣām*, gen.pl. of *sarva*, 522 and 524: for construction, see s.v. *upari* and 1130 end.

6^b. *āditya*, u.f. *ādityas*, 175b. —*tejasā*, 414: as referring to the sun, it means ‘splendor,’ and as referring to Nala, it has the transferred mg, ‘majesty’: the instr. prop. the ‘with’-case, is here best rendered by ‘by,’ i.e. ‘in virtue of.’ —The force of *atiṣṭhat* extends through the *ṣloka* or distich. ‘He was far above all in majesty, as the sun (is) in splendor.’

7^a. *vedaviṣṭhā*, u.f. *vedaviṣṭhā*: the final *t* is changed to the palatal *c*, before the palatal sibilant *ṣ* (regressive assimilation, 203), and the sibilant *ṣ* is also changed to the mute *ch*, 203: the same changes appear in *paryupāsac chacim*, 2⁷, *abhūc chravatoh*, 2¹⁸, *hrochayaḥ*, 2¹⁹, and *tao chrutvā*, 4⁶, 4¹⁶: *vedavit* is nom.s.m. of *vedavid* (391), the *d* being changed to *t* (159) before the *s* of the case-ending, which last, however, is dropped—see 150.

7^b. *niṣadheṣu*, ‘among the Nishadhans’ or ‘in Nishadha’. —*mahipatiḥ*, u.f. *mahipatis*, 170a: declension, 339.

—It is not known where Nishadha was. Vidarbha, the modern Berar, is at the headwaters of the Tapti, between Nagpore and the Nizam’s Kingdom, and about five hundred miles from Oudh. The general run of the story makes it highly probable that Nishadha was between Berar and Oudh. From chapter ix., it would seem to have been north of Oujein (ujjayini). From an allusion in the *Ṣatapatha-brāhmaṇa*, ii.3.2, Weber thinks it is in the south (i.e. from Madhyadeśa). These premises give some ground for the inference that Nishadha was in the valley of the Sind, which traverses Gwalior State, Central India. On the Sind is Narwār; and local tradition connects this place with “King Nala” in a story whose leading features bear a striking resemblance to those of our poem. Finally, Nala is said, chap. xv., to have reached Oudh on the tenth day after quitting Damayanti, and this time suits the

distance—some two hundred miles—very well.

8^a. *akṣapriyaḥ*, u.f. *akṣapriyas*, 172: for *kṣ*, cf. Whitney 13 end. —*satyavādī*, nom.s., 440. —As a dependent cpd (1265), *akṣapriya* may mean, 1. 'dice-beloved, lucky at gaming,' or, 2. 'dice-loving, friend of dice, fond of gaming': on the whole, mg 2 is perhaps to be preferred.

8^b. *mahān*, nom.s., 450b.

9. See *ipsita*, which is ppl. (1037) of the desid. —*nara-nārī*, declension, 364: for *n*, cf. 1^a n. end: *nārī*, see under *nāra*: for use of case, 296b. —*udāraḥ*, 172 again, like *akṣapriyaḥ*, 1^a, and *grēṭhaḥ* and *manuḥ*, next line, etc. etc. —*saṁyatendriyaḥ*, read p. 291, paragraph 6: *saṁyata*, *vyam*, 954d.

10. *rakṣitā*, 373. —*dhanvin-ām*, 440. —*sākṣād*, u.f. *sākṣāt*, 159. —*manu-ḥ*, 341. —Render 'as it were, Manu himself, in visible presence.'

11. *tathāivāsīd*, u.f. *tathā eva āsīt*, 127, 126, 159: see *tathā*, mg 3. —*bhīmā-parākrama*, possessive form of the descriptive cpd *bhīma-parākramā*: see references in vocab.

12. *sarva-guṇair*, u.f. *sarva-guṇais*, 174, cf. 1^a n.: for mg, see *sarva* 2b: a descriptive cpd, 1279. —*yuktaḥ*, u.f. *yukta-s* (170d), ppl. (953, 219 and 217) of *vyuj*: see *vyuj* 4, 'yoked with' (hence instr., 278), and so 'possessed of'. —*prajākāmāḥ*, observe accent and references in vocab. —*sa cāprajāḥ*, u.f. *sa ca aprajas*, 176a (as exception to 170c): for *sa-s*, 495: *ca*, though coalescing with *aprajas* in euphony (126) and in print, is really an enclitic and so belongs w. *sa*: 'and yet he (sc. was) childless.'

13. *akarot*, 3d s. inf. of *√1kr*, 714. —'He (in the matter of, i.e.) for the sake of children made the greatest effort,' i.e. he performed pious rites, etc.; or else, 'He had the matter of children greatly at heart, all intent (upon it).'

14. *tām*, 495, 274a. —*abhy-agacchad*, *√gam+abhi*, see references after pres. form *gacchati* in vocab.: this is 3d s. inf., 742. Respecting the spelling *cch*, see Preface, p. v. note 6. —*brahmaṛṣi-r*: for *r*, 174: de-

clension, 339: formation, see references in vocab. There were three kinds of Rishis (see *ṛṣi*): the *rājaṛṣi*, or prince who adopted a life of devotion; the *devaṛṣi*, or sage who was also a demigod, as *Nārada*; and the *brahmaṛṣi*, or priestly sage.

—*Bhārata*, like *rājendra*, *kāunteya*, *viçām pate*, *prabho*, *mahārāja*, *rājan*, *pāṇḍava*, *kāuravya*, etc., is an interjected vocative, addressed by *Brihadaçwa*, the narrator, to *Yudhishtira*, see p. 298, § 10.

15. *sa*, see p. 291, paragraph 1, and vocab., s.v. *ta* 4. —*toṣayām āsa*, periphrastic perf. of caus. of *√tuṣ*, 1070, 1071a: the auxiliary is the 3d s. perf. (800a) of *√as*, 'be.' —*dharma-vit*, nom.s.m., declined like *veda-vit*, 1^a.

16. *mahiṣyā*, instr. (364) of *mahiṣi*. —*suvarcas-am*: declension, 418: goes with *tām*. —15-16. 'Along with his queen, *Bhīma*, desiring children (and) knowing his duty, gratified him (*tām*, *Damana*), the glorious, with hospitality.'

17. *tasmai*, 495. —*pra-sanno*, *√sad+pra*, cf. *upa-panno*, 1^a n. —*sabhāryāya*, dat.s.m. with *tasmai*, 'to him having an accompanying wife, i.e. to him and his wife': observe that *bhāryā* shortens its final *ā* in composition, 334². —*dādāu*, *√dā*, 'give,' 800c.

NOTES TO PAGE 2.

1. *kumārāṅ ca*, u.f. *kumārān ca* (208), or rather, *kumārāns ca* (170c); for the so-called "inserted sibilant" is in the acc.pl. a historic survival, the original ending having been *ns*. —*trīn*, 482c. —*mahā-yaçās* (418) goes with *damanas*.

2. *damayantīm*, 364.

3. Cf. 1^a and 1^u and notes.

4. *tejas-ā*, 414: so *yaças-ā*. —*çriy-ā*, stem *çri*, 351.

5. *prāpa*, 3d s. perf. *√āp+pra*, 783c², 800a. —4-5. 'Fair-waisted D. won fame among men by her beauty, majesty, fame, grace, and comeliness.' —Reprehensible tau-tology.

6. *tām*, 495. —*vayas-i prāpte*, loc. absolute, 303b: *prāpta*, ppl. of *√āp+pra*. —*dāsīnām*, 295 end.

7. paryupāsac chacim, u.f. pary-upa-
śsat çacim, see 1^a n.: āsat, 3d s. inf. of
a-class (742 — augment 585) fr. √ās; this is
reg. of the root-class, 628, and mid. voice.
—6-7. Lit. 'Now, her marriageable age
having come, of slaves an adorned hundred,
and a hundred of friends sat around her
(tām), as (they do) around Çaci.'

8. rājate, √rāj, 735. —sarva-ābharapa-
bhūpitā, 'adorned with all (her) jewels,' a
dependent cpd (1265), whose first member,
sarvābharapa, is itself a cpd, like sarva-
gupa, see 1¹³ n.

9. sakhi-madhye, see madhya 1. —ana-
vadyāngī, initial elided, 135: the cpd is the
possessive form of a descriptive, 1297-8.
—vidyut, 391. The Hindu epos often likens
maiden beauty to the brilliantly flashing
lightning of the rain-cloud.

10. rūpa-sampannā goes with bhāimī.
—U.f. çri-s (174) iva āyata-locanā, 'like
long-eyed Çrī.'

11. U.f. tādṛk, nom.s.f. —rūpavatī,
nom.s.f. of rūpavant, 452.

12. U.f. mānuṣeṣu (129) api ca anyeṣu
dṛṣṭa-pūrvā (sc. āsit) atha vā çrutā.
—api ca continues the force of the preceding
negatives, 'nor also.' —For dṛṣṭa-pūrvā,
see reference in vocab.: dṛṣṭa, ppl. of
√dṛṣ, 218. —atha vā, see atha 6. —çrutā =
çruta-pūrvā, 1316².

—Omission of copula (asi, asti, smas,
santi, āsit, 'art, is, are, was,' etc., 636) is
extremely common; esp. so w. past pples,
which thus do duty as finite verbs — cf.
3¹⁹ n., 7⁶⁻⁷ n. So also in German.

13. citta-pramāthini, fem., 438, 440 end.
—devānām, 1316, first example. —Lines
11-13 belong together: 'Neither among gods
nor Yakshas (sc. was) such a beauty seen
before or heard of, nor also among other
beings, (namely) mortals': bālā is added in
apposition to the subject.

14. nalaç, 170c. —bhuvi, 351.

15. kandarpa, 175b. —mūrtimān, 453.
—abhavat, 742. —'In beauty he was like
K. himself incarnate or having bodily form'
—w. pregnant mg, since K. is said to be
'bodiless,' an-aṅga.

16. U.f. tasyās, 495. —pra-çaçāṁsub, 3d
pl. perf. (800a) of √çaṁs+pra, p. 254: sub-
ject indef., 'they' or 'messengers.'

17. punaḥ punaḥ, u.f. punar punar, 178.

18. taylor, 495. —'bhūc çhr̥vatoh, u.f.
abhūt çrvatos, see 1^a n.: abhūt, 829: çr-
v-at-os, loc. du., 447, of pres. ppl., 705, of
√çru, 710.

19. anyonyam, see vocab. —kāunteya,
see 1¹⁴ n. end. —vy-avardhata, √vṛdh+vi,
742.

20. a-çak-nuv-an, negated pres. ppl.,
705 (cf. 697² and 129²), of √çak. —dhār-
ayitum, inf., 1051⁶, of √dhr̥, whose pres.
is made from a caus. stem, 1041, 1042b.
—hr̥d-ā, 391.

21. antahpura-, read p. 291, paragraph
4. —vana, u.f. vane, 133. —ās-te, 612.
—gata-s, ppl. of √gam, 954d. —'Stays in a
wood near the harem, having gone secretly.'

22. dadarça, 3d s. perf. √dṛç, strong
stem dadarç, weak dadṛç, 792, 793c, 800.
—haṁsāñ, 202². —pariṣkṛtān, ppl. of √1 kṛ
+pari, 1087d, 180. —'Gold-adorned' — 'of
golden plumage'.

23. vi-caratām, gen. pl. of pres. ppl. of
√car+vi. —teṣām, 495. —jagrāha, 3d s.
perf. of √grah, 590b, 800.

NOTES TO PAGE 3.

1. vācam etc., see under vāc. —vy-ā-
jahāra, 590b, 800.

2. Lines 2-4 are the words of the bird.
—asmi, 636. —te, enclitic, and tava, are
gen.s. of 2d pers. pron., 491: use of case,
296b. —rājan, 424. —karisyāmi, 933. —See
priya 2a.

3. tvām, 491, object of kathayisyāmi,
fut. of denom. stem kathaya, 933. —Supply
tathā as correl. of yathā na, 'ut non',
next line.

4. See yathā 6. —tvad, 491, abl. w.
anya, 292b. —maṁsyati, 933, √man, mg 4.

5. ut-sa-sarja-a, √sarj+ud, 800.

6. te must be from ta, 495, since the en-
clitic te (491) could not stand at beg. of
verse. —sam-ut-pat-ya, gerund of √pat+
sam-ud, 990. Note how the gerund, as
instr. of accompaniment of a verbal noun

(read 989), gets its mg: 'with a flying,' i.e. 'flying' or 'having flown.' —*vidarbhañ*, 274a. —*agamāṇs*, u.f. *agaman*, 208, aor. of *√gam*, 846.

7. *ga-tvā*, gerund again, 991: the root, *gam*, shows the same form as in the ppl. *ga-ta*, 954d. —U.f. *tadā antike*.

8. *nipetus*, *√pat+ni*, 800d, 794e. —*da-darṣa*, 2²³ n.

9. *drṣṭvā*, *√drṣ*, 991, 218. —U.f. *sakhi-gaṇa āvṛtā*, 'surrounded by (her) friend-crowd,' 1265: *sakhi-* is demanded by the metre, instead of *sakhī-*, p. 300, § 21d: *ā-vṛ-tā*, ppl. of *√vr+ā*.

10. *hrṣṭā*, ppl. of *√hrṣ*, 197. —*grahī-tum*, inf., 908, 972³: used here with verb of motion (*√kram* — see 981³), Latin, 'subiit captum'. —*khagamāṇs*, u.f. *-ān*, 208; but the *s* here is a true historic survival, cf. 2¹ n. —U.f. *tṣaramāpā upa-*, 127: *√tvar*, 741: *upa-ca-kram-e*, *√kram+upa*, 590b, 800a, 3d s. mid.

11. See *√srp+vi*, and 800.

12. *ekāikaṣas* refers to both subject and object — 'singulae (puellae) singulos (an-seres)'. —*sam-upa-adraṇ*, *√dru*, 742.

13. *sam-upa-adhāvat*, *√dhāv*, 742. —*antike*, 'in the presence, i.e. near,' is superfluous with 'ran on unto.'

14. *kr-tvā*, *√kr*, mg 3, and 991. —*abravīt*, 3d s. inf. of *√brū*, w. acc. of person, 274b. —13–14. Observe that the relative clause comes first, w. incorporated antecedent, 'ad quem anserem D. accurrit, is . . . dixit': cf. 512, and vocab. ya 4.

15. With *mahipatis* supply *asti*, 'there is a prince . . .': cf. 2¹² n. end.

16. The first half-line goes w. line 15: supply *santi* in the second. —The two genitives are explained at 296b.

—The caesura, be it observed, here marks the beginning of a new clause. This is often the case. So 3² & 18, 21, 5⁶, etc.

17. *bhāryā*, predicate nom. —U.f. *bhavethās*, 177, 738. —*var-*, voc.s., 304, fem., 440 end.

18. *bhavej*, u.f. *bhavet*, 202, 738. —*janma*, 424. —U.f. *rūpam ca idam*, 'pulcritudine haec'. —'Fruitful (of good)

would be thy birth, and this beauty (of thine),' i.e. it would then prove a fortunate thing that thou wast born and art so beautiful.

19. For the long cpd, see 1247 I²: divide *-mānuṣa-uraga-*, 127: the whole is object of *drṣṭa-vant-as* (supply *smas*, 'sumus' — 2¹² n. end), which is exactly like the Eng. '(are) having seen' = 'have seen': read 959 and 960. —In the later mythology, the serpents are divine beings with human face, whose beauty is often praised: cf. 13¹.

20. U.f. *na ca asmābhis* (491), 'neque a nobis.' —*drṣṭapūrvas*, supply *āsit* and see n. to 2¹². —*tathāvidhas*, substantively, of course: '(a man) of such sort'.

21. U.f. *tvam ca api*, supply *asi*, as in 2¹² n. —*nārīṇām*, 364, in vocab. under *nāra*. —*nalo*, supply *asti*, as in 2¹² n.

22. U.f. *viṣṭāyās*, 177, gen.s.f., ppl. of *√ṣi+vi*. —For use of instr., 284. —'Eximiae cum eximio congressus.' —For *sam-gama*, read p. 291 ¶ 7.

23. For *viṣām pate*, 'O prince', s.v. *viṣ* 2, see 1¹⁴ n. end.

NOTES TO PAGE 4.

1. *abravīt*, see 3¹⁴ n. —*nale*, 304a. —'Do thou speak so to Nala also' (sc. as thou hast to me). The *api* ought to follow *nale*.

2. See *iti*, mg 2, and *tathā*, mg 2. —*uktā*, *√vac*, 991: the root shows same weak form as in ppl., 954b — cf. 217.

3. *ā-gam-ya*, 990. —*nale*, as in line 1. —See *√l vid+ni*: inf. 3d s. of caus., 1042a, cf. 1043. —2-3. 'The bird, saying "Yes" to the maid (274b) of Vidarbha, . . . , communicated all to Nala.'

4. See *iti*, mg 2e. —In this poem, *adhyāya* (not *sarga*) is the proper word for 'chapter.'

6. For *tac chrutvā*, see n. to 1^{7a}: *tat*, 495: *gru-tvā*, 991. —*bhārata*, see n. to 1¹⁴ end.

7. *prati*, here used as a true "preposition", or rather postposition, connecting *nalam* with *svasthā* — see 1123. —*babhūva*, *√bhū*, 789a.

8. U.f. *tatas*, 170c. —For an explanation of the nature of these and the following long cpds, look up the references under them in vocab.

9. *niḥgvāsa*, read p. 291 ¶ 4.

10. *unmatta-darṣanā*, 1299: for *un*, 161.

11. U.f. *kṣaṇena atha*. —The complete analysis of the long word is indicated by references in vocab.

12. First cpd, see 1253a. —*vindati*, v2 vid.

13. *ṣete*, v1 ṣī, 629. —U.f. “*hā hā*” iti. —See v1rud and 619. —See punar 2.

15. *asvasthām*: observe the use, common in Skt., of a predicate adj. or subst. instead of subordinate clause: thus, ‘announced D. as ill’, where we should say, ‘announced that she was ill’: so 4¹⁹ *kāryam*. —*nareṣvare* (like *nale*, 4¹⁸) is loc. w. *nyavedayat* and in logical apposition w. the dat. *vidarbhapataye*, despite the difference of case.

16. See *n.* to 4⁶. —Observe how the idea of 4^{14b} is here put in one cpd.

17. *cint*, see *n.* to 1¹⁵. —‘Considered this important matter (in respect to, i.e.) concerning his daughter.’

18. See v1ks and 992. —*prāp*, see 1308. —‘Considering his daughter who had reached nobility,’ i.e. taking fully into account the fact of her marriageability (though he knew it well enough before).

19. *apagyad*, 759, 760.6. —See *ātman* 3, and 514. ‘Saw D’s *swayamvara* requiring to be instituted by himself, saw that he must hold D’s *sw.*’: cf. *n.* to 4¹⁶.

20. Periphrastic perf. of denom. *mantraya+saṁ-ni*, 1070, 1071a.

21. *anubh-* is 3d s. pres. inv. pass., v1bhū +*anu*, 771.4. —*ayam*, read p. 291 ¶ 1, and see 501. —*iti* marks the four preceding words as the precise words of Bhīma’s invitation: ‘Let this *swayamvara* be heard or taken notice of, O heroes, i.e. Understand ye that one will take place here.’ —*prabho*, 841, see 1¹⁴ *n.* end. —Observe that we have ○○○○ as the first half of the first *pāda*, a not infrequent irregularity.

NOTES TO PAGE 5.

1. *sarve*, 524, cf. 495.

2. *abhijagmus*, v1gam+*abhi*, 590b, 794d. —For *abl.*, see 291³.

3. The aggregative cpd *hasty-agva-ratha* (1252) makes w. *ghoṣa* a genitively dependent cpd (1264): *hasti* for *hastin*, 1249a². —*pūrayantas* (v1pr), agrees w. subject of preceding clause.

4. Divide, *vicitramālyā+ābharāṇa*, as descriptive, 1280b. —*balāis*, 279. —‘(They came) . . . with troops, splendid (and) well adorned with variegated-garland-ornaments.’

5. *teṣām* (495) *pārth*, objective gen. w. *pūjām*.

6. *akarot*, 1¹⁸ *n.* —*te* begins new clause —see 3¹⁶ *n.* —U.f. *avasan*, 135, 208, v3vas.

7. U.f. *etaamin*, 210, 499b: see vocab. under *etad*. —‘The two best of the Rishis (1264) of the gods’: the verb is in line 10.

8. See v1aṭ and 741. —U.f. *mahātmān-āu*, 134. —*gatāu*, 954d.

9. U.f. *ca eva*, 127, see *eva*, end. —*mahā* stands in adverbial relation to *prājña* (‘greatly, i.e. very, wise’), since the whole is a descriptive *adjective* cpd —see 1279.

10. Third pers. dual, perf. mid., v1viṣ, 800a. —See sū 2, inseparable prefix.

11–12. U.f. *tāu*, 495. —*arc*, gerund from caus. stem of v1ṛc, 1051⁷. —*papraccha*, 590, 794c. —U.f. *anāmāyam ca api*. —*gata* (like *bhūta*, see 6⁷ *n.*, and 1273c) is a mere means of turning *sarva-* [–*sarvatra*] into attributive form: so also in *sarvatragatam*, line 14, which should be printed as a cpd, and means, like *sarvagatam*, ‘under all circumstances, i.e. in all their goings and doings.’ Amend vocab. accordingly.

—‘Saluting them, Maghavan then asked after the welfare unbroken and also diseaseless of them two under all circumstances — he, the mighty one’: i.e. (cf. the principle explained 4¹⁶ *n.*) ‘asked if it had gone constantly well with them and if they had been entirely free from sickness.’

14–15. *āvayos*, 491. —Copulas omitted —2¹² *n.* —‘Of us two (there is) welfare, O god, under all circumstances, O lord: and

in the whole (kṛtsne) world, O Maghavan, the princes (are) prosperous, O mighty one.'

18-20 are prefatory to the question proper in line 21: 'The princes (proleptic nom. independent) . . . , who (509) go to death by the sword (280) . . . , — this (501) imperishable world, i.e. heaven, (is — cf. 2¹² n. end) granting every wish of them, just as (yathā eva) of me (it grants every wish).' The idea is, Since the brave warriors can here obtain their every wish, why do they not come up?

21. 'Where now (are) those princes, heroes?' —Observe caesura: cf. 3¹⁶ n.

22. āgacchatas, √gam+ā, 741, 447, agrees w. tām.

NOTES TO PAGE 6.

2. ṛṣṇu, 710, 703. —me, 491, 297b. —dṛṣyante, 768, 771.

3. Supply asti, 'there is' (a daughter) . . . —See iti, mg 2 f. —√ṛu+vi.

4. Ppl. of √kram+sam+ati (955a) 'having excelled = excelling.'

5. tasyās, 495. —bhavitā, 944.

7. See bhūta 2, and reference, 1273c, and cf. 5¹² n. —Pres. ppl. of denom. stem arthaya+pra, 1068.

8. kāñkṣanti governs tām.

9. 'While this (499b) is being told' (pres. ppl. pass. of kathaya, 1068, cf. 1052a), loc. absolute, 303b. —Study references under sāgnika, an important kind of cpd: lit. 'having an accompanying (sa-) Agni', where sa- is equiv. to an adj. Others in line 13.

10. √gam+ā, cf. 5² n.

11. √ṛu, 3d pl. perf., 800b.

12. U.f. ṛutvā eva ca abruvan (632) hr̥stās. —gacchāmas: for tense, 777a.

13. mahārāja, see 1¹⁴ n. end.

14. yatas, supply āsan, 'were.'

15. kāunteya, see 1¹⁴ n. end.

17. path-i, loc.s., 433. —dadṛṣus, 2²² n. —sthitam, superfluous, see sthita 2.

18. 'In reality almost, the god of love, present (see sthita 3) with definite shape, (by reason of beauty =) so handsome was he.' Cf. 2¹⁵ n.

20. tasthus, 590c, 794f, 800c. —√smi+vi.

21. viṣṭabhya, √stabh+vi, 185, 992.

22. rājann, 210: see 1¹⁴ n. end. —√tṛ+ava, 992², 242.

23. U.f. bhos, see 176a. —bhavān, see bhavant and 456, and supply asti, 514.

NOTES TO PAGE 7.

1. 'Do thou (714) assistance of us' (491). Observe caesura.

4. √jñā, 989. —U.f. kariṣye, 133, 933. —'Nala, promising them "I will do (the assistance)",

5. etān, 490b. —√sthā+upa, 954c.

6-7. Now review declension of pronouns —very frequent whereabouts: interrogatives, ke, kas, kim, 504; demonstratives, tad, 495, ayam and asau, 501; personal, aham, mayā, asmān, and vas, tvam, tvām, 491.

Note frequent omission (2¹² n.) of copula: u.f. ke bhavantas (santi, 514)? kas ca asāu (asti), yasya aham īpsitas (asmi) dūtas? kim ca (asti) tad vas mayā kār-yam ('mihi faciendum')? —yasya dūtas, 'as messenger to whom.' —kath-, 1068, 10434.

8a. See 303b⁴.

9. √budh+ni, 739. —'Know us as gods, i.e. know that we are gods' —cf. 4¹⁵ n. —See artha.

10. U.f. aham indras (asmi), ayam agnis ca (asti), tathā eva ayam apām patis (asti). —ayam, 'this ope here', with a gesture of introduction. —apām, see ap. 'Lord of waters' is Varuṇa.

11. nṛpām, gen.pl. of nṛ, 371⁵. —U.f. yamas ayam (asti).

12. 'Announce us as assembled' —cf. 4¹⁵ n.

The last three lines (13-15) of Indra's speech contain in oratio recta the message which he wishes Nala to deliver.

13. Lit. 'The world-protectors, having Great-Indra as first, i.e. Great-Indra and the other world-protectors': for this important kind of cpd, study 1302c 1, and ādi in vocab. —√yā+sam+ā, 611. —See reference under didṛkṣu.

14. 'The gods seek (√1 iṣ, 608) to win (√āp, 968) thee.'

15. 'Choose thou', √2 vr̥, 1043.4.
 17. 'Me, come hither (sam-upa-itam, vi) for one and the same purpose.' — Inf. of √2 iṣ+pra, 1051.
 18-19. 'Pray how can (√sah+ud) a man who is in love say (√vac, 968) such a thing to a woman (striyam 366, 274b) for another?'
 20. ūcus, √vac, perf., see references.
 21. sam-ṣru-tya, 992. — For loc., 304a.

NOTES TO PAGE 8.

1. kar, 933. — Observe caesura.
 4. veç, object of praveṣṭum, which is inf. of √viç+pra, 218.
 5. U.f. pra-veksyasi (√viç, fut., 932, 218) iti... eva abhy-
 6. √gam. — See iti, mg 2.
 7. Third word is vāidarbhīm. — See √1 vr̥+sam-ā.
 8. √dīp, intens. 1000, 1002a, 1016. — vapuṣ-ā, 414.
 10. √kṣip+ā, 752.5.
 11. Join tasya w. kāmāḥ, and tām w. dr̥ṣṭvā. — √vr̥dh, 800.
 12. See satya 3. — cik-, √1 kṛ, desid., 1027, 1028b. — √dhr̥, 1070, 1071a.
 13. √bhram+sam, 955a.
 14. √pat+sam-ud, 794e. — √dhr̥.
 16. U.f. na ca enam, see ena and 500.
 18. U.f. kas ayam (asti)? — For rest of line, see aṭha 6 and 948² end.
 19. √çak, 697^{1,2}. — See √hr̥+vy-ā: inf. — See 1 ka 2c and 507.
 20. Nom.pl.fem. of lajjāvant, 452³.
 21-22. 'Then to him smiling, Damayanti—with a smile addressing—unto the hero Nala spake, amazed.'

NOTES TO PAGE 9.

1. U.f. prāptas (√āp) asi, 636. — 'Thou art having come like a god, i.e. thou camest invisibly?' Observe caesura. — √jñā, w. gen. te, 'get acquainted with thee.'
 2. U.f. ca iha (āsīt). Caesura. — U.f. asi na lakṣitas (ppl. of lakṣaya), 'wast thou not noticed.'
 3. Caesura. — U.f. ca eva ugra-
 5. viddhi = 100: see √1 vid 2 and 617.
 6-7. Cf. 7^{14,15}. — çobh-, voc.s.fem.

8. U.f. praviṣṭas aham (asmi), √viç.
 9. √viç, 752.5. — See 1 ka 2d and 507.
 — U.f. apacyat, na api avār- (√1 vr̥ caus.).
 10. preṣitas (asmi), √2 iṣ.
 11. √1 kṛ+pra, 2d s. inv. mid. 714.
 14. From here on, the use of virāma with a final consonant to prevent its combining in print with a following initial is given up. Thus in nalamabravīt, we allow the a, which — if unannulled by virāma — is inherent in the nāgarī sign for ma, to serve as the first letter of abravīt. Cf. 9⁴ with the identical 10².

See 992 for the two cpd gerunds.

15. √nī+pra, 739: for n, 192a. — See √1 kṛ 2, 714, 578.
 16. U.f. yat (202) ca anyat (161) mama asti: see √1 as 2. — 'For both I and what other good soever I have —'
 17. 'That all (is) thine.' — kuru, 714. — iṣvara = Nala.
 18. Explained at 512a, q.v.
 19. √pat+sam-ni, pass. ppl. of causative, hence long ā, 1051.
 20. √khyā+praty-ā, 932: 948² examples.

NOTES TO PAGE 10.

1. āsthāsyē, √sthā+ā, 932. — Suicide by hanging etc. is referred to: so also Pañchatantra iv. fable 2.
 2. Identical with 9⁴.
 3. √sthā 5: loc. (741), absolute, 303b. — 'The gods being present, how seekest thou a man (as husband, in preference)?'
 4-5. As at 3^{12,14} (see n.), the relative clause comes first, with incorporated antecedent: lit. 'Of what world-creating noble lords I (am) not equal to the foot-dust (instr., see 281a), let thy mind on those be busied' (√vr̥t 4, 739). More natural to us would seem teṣu lokakṛtsu iṣvareṣu mahātmasu. 'He's not as good as the dust on my feet' was prob. a proverbial expression of reproach: so Mālavikā, act i.
 6. U.f. hi ācaran, pres. ppl. — devānām limits vipriyam, 206 b. — r̥cchati, see √r̥.
 7. √trā, 617. — Cf. 2⁹ n. and 7¹⁵ n.
 8. See tathā 3. Nala tells her (lines 8-9) what she may enjoy if she chooses a god.

9. devān prāpya, √āp, 992, 'by obtaining gods (in wedlock).' -bhūṅkṣva, √2 bhuj, 689.

10. U.f. yas: its antecedent is tam. -imām, 601. -√kṣip, 992. -See punar 3. 12-18. Explained 291^a. -yasya limits only dandā, not the whole cpd, 1316. Yama is meant here.

16-17. kriyatām (770c) varapam, 'let a choice be made', -yadi manyase, √man 3. -suhrdvākyam. -gr̥ṇu, 6^a n.

19. √plu+sam-ā, past ppl., instr. dual. -See atha 4. -See vāri and 339.

21. √2 vr̥, 718. -Declension of bhartṛ, 373. -satyam etad bravīmi, see satya 3.

22. √vip, 741. -kṛtāñjalim, here fem., 346, 344.

23. āgatyā, √gam, 992. -U.f. iha ut-sahe: see √sah+ud 2.

NOTES TO PAGE 11.

1. U.f. hi aham. -For gen., 297a.

2. See √rabh+ā 2. -katham, epanalepsis.

3. U.f. eṣas (176a) dharmas (sc. asti), forms a clause. -bhavitā, 944. See 949^a near end.

4. See √1 dhā+vi 5 and 770b.

6. See √1 hr̥+praty-ā.

7. 'Here is a safe means (seen — in the mind, i.e.) thought out by me.'

8. bhavitā = bhaviṣyati, line 12.

9-10. U.f. tvam ca eva... devās ca... āyāntu (√yā, 611): verb agrees w. nearest subject. Observe caesura in 10. With yatra supply asti.

11. For saṁnidhi (m=n), read p. 291 ¶ 7.

12. var- governs tvām. -U.f. na evam.

14. U.f. punar, 178. -End, supply āsan.

15. U.f. tam apaṅyan (208) tathā āyāntam (619).

16. U.f. ca enam, 500.

17. For kaccid (kat cid, 202), see kad.

18^a. 'And what did she say to us all?'

20. U.f. bhavadbhis, 456. -See √dig +ā. -niv-, with praviṣṭas.

21. 'Guarded (vr̥-tam) by warders' (dandibhis).

22. U.f. na kas cid (1 ka 2d) dr̥ṣṭavān (sc. asti) naras, see 959, 960, this example.

NOTES TO PAGE 12.

1. U.f. sakhyas (364) ca asyās (501)... tābhis ca api... -Copula twice omitted.

2. U.f. sarvās, nom.fem. -vib, voc.

3. 'While ye are being described by me,' 303b.

4. √2 vr̥, 718. -sur, voc. -Cf. 10^a.

5. In the words āyāntu to bhavitā, line 8, Nala repeats substantially D's plan (11^a-12), but in oratio recta. Hiatus (113) is allowed at the caesura; otherwise bālā (unless it had lost a final s, 177) would coalesce with the following initial. Cf. 16^a n.

8. mah-, voc. -bhavitā, 11^a n. -See iti 5.

9-10. U.f. etāvad (nom.n., 453) udā-hṛtam (√hr̥, sc. asti) mayā, full stop. - 'For the rest, ye (are) an authority, O gods': i.e. it's your affair alone now.

13. The three substantives are locatives absolute with prāpte, 303b^a.

14. √hū+ā: w. 782 cf. 643b. -For loc., 304.

16. √gam+sam-upa-ā, 1080. -For acc., dam-, 271a.

18. U.f. vivigus (cf. 5¹⁰ n.) te nṛpās... acalam.

19. U.f. āsaneṣu... āśinās, 619^a.

20^b. The cpd is a possessive form (1301) of a descriptive cpd, 1280b.

NOTES TO PAGE 13.

1. Second word is suḥlakṣṇāḥ. - 'Like the five-headed serpents' — because the hand is quinquupartite. Cf. 3¹⁰ n.

5. √muṣ, 724: fem. irreg., 449c^a: 'beguiling' — cf. κλέπτει νόον. -prabhayā, 364. -cakṣūṅgi, 414 end.

6-7. U.f. teṣām dr̥ṣṭis, ... patitā, ... saktā (√sañj) abhūt (829) — caesura: na ca (dr̥ṣṭis teṣām) paṅyatām cacāla.

8. 'While the names are being announced' — loc. absolute, 303b, pres. ppl. of pass. of denom. kīrtaya+sam.

9. See atha 4. -See p. 299, § 15.

10. √kṣ+sam, 992. -See sthita 4.

11. U.f. saṁdehāt (m=n, p. 291 ¶ 7) ... na abhy-ajānāt, √jñā, 730^a, 725.

12. See ya 5. —See *√man*, 794c. —‘For whichever she saw of them, him she thought (to be) king N.’

13. U.f. *buddhyā*, 339. —*tark-*, cf. 1¹⁵ N.

14. Optatives (577) of *√jñā*, 721, and *√1 vid*, 616.

17-18. ‘What marks of the gods [(are) my heard ones (296b)=] I have heard of from old men, these I do not notice as (being of, i.e.) belonging to even one (*akasya api*) of those standing here (*iha*) on the ground (*bhūmān*).’

19. *√3 ci+vi-nis*, 992. —*√car+vi*, 1051.

20. ‘Thought (it) an arrived-time, i.e. thought that the time had arrived (cf. note to 4¹⁵) for refuge (of the) to the gods.’

22. *prā-* is predicate adj. w. *bhū-tvā*, 991. See *√bhū*. —U.f. *vepamānā idam*.

23. ‘As surely as N. (was) chosen by me on hearing . . .’ see *yathā* 4.

NOTES TO PAGE 14.

1. *patitve*, ‘in marriage,’ goes with *vr̥tas*. —See *satya* 2 and 280 end. —U.f. *tam* = Nala.

2. U.f. *na abhicarāmi*.

4. ‘Ordained (as my, i.e.) to be my husband’ —*√1 dhā+vi* 3, and 954c.

6. ‘As this ceremony (*vrata*) was undertaken by me (in the =) for the winning of Nala . . .’ —*√rabh+ā*: *rabh-ta* = *rabdha*, 180.

8. *√1 kr̥* 3, 714: should be mid. See p. 299, § 15.

9. See *yathā* 6. —*√jñā+abhi*, 721.

10. *√4 çam*, 992. —U.f. *tad*.

11. *√1 kr̥*, 800f.

12-13. ‘She saw (*apaçyat*) all the gods, free from sweat (*asvedān*), unwinking, having unwithered garlands and free from dust, standing (see *sthita* 1) without touching (*aspr̥çatas*) the ground.’ The “unwinking eyes” are a survival of the old Vedic conception of the gods that “neither slumber nor sleep.” The other marks of anthropomorphic divinity are natural enough. The opposites of all five attributes are ascribed to Nala, besides a shadow.

14. U.f. *mlānasrak*, nom.s.m., 391. —*rajaḥ-sveda-* (1252), in instr. relation, forms a cpd (1265) w. *sam-anv-itās*, *vi*.

15. ‘And (*ca eva*) the Nishadha, . . line 14 . . , (was) made recognizable, (by) standing on the ground, and (*ca*) by winking.’

17. *√2 vr̥*, 1070. —*pāṇḍava*, see 1¹⁴ N. end.

18. See *√grah* 1. —Cf. 2¹⁰.

21. ‘The cry “Ah, ah” (*hā hā-iti* — cf. 4¹⁵) was uttered (*√muc*).’

22-23. Same construction. ‘The cry “Bravo” was uttered (*īritas*, *√ir*) by . . . praising (*√çāṇs*) N.’ —Note the generous magnanimity of the gods.

NOTES TO PAGE 15.

1. *kāuravya*, see 1¹⁴ N. end.

2. *√çvas+ā*, caus. inf. —U.f. *antar-ātmanā*.

3. See *yad* 3: correl. in line 4.

4^a. Cf. 9^b and N.

4^b. ‘Delighted (*√ram* 3) with such (see *evam*, end) words of thine’ (as thou hast spoken in choosing me). Loc., 303.

5. See *yāvant* 2. —See *√dhr̥* 6.

6^a. *√bhū*, construed prop. w. loc. of thing (e.g. *dāne*), means ‘be in or on’ (e.g. giving), i.e. ‘devoted to’ (charity): here the construction seems extended in like mg to a person. ‘So long will I be devoted to thee’ — *tvayi*. —Line 6^b = 10^{21b}.

7-8. See *vāc* (391) and *nand+abhi*. A line, containing the principal verb with Nala as subject, seems lacking.

9-10. *√pri* 3. —U.f. *tu agni-*: see *puro-gama*. —See *√gam* 5. —‘But the two, mutually pleased, beholding Agni and the others, perceived those very gods as their refuge, i.e. perceived that the gods had been good to them.’

11-12. *vr̥te*, 303b. —U.f. *nalāya aṣṭān* (483^a) . . *dadus* (800c). —The four gods give each two gifts, and, besides, one gift in common, a couple of children (*mithunam*, 19). It is by his exercise of the supernatural powers now given to Nala that Damayanti in the sequel (chap. 23) recognizes her lost and transformed husband. In passing through a low door-way, he does not stoop — the lintel rises; when he wants fire and water for cooking, they come at his wish; and he seasons the food exquisitely.

13-14. U.f. *gatiṃ ca an-*, 'and a most excellent gait': this includes the ability to pass through the low door-way, as above. —*√pri* 2, 760.5.

15. The god of fire and the god of the waters (18) give N. magic power over their respective elements — see above and p. 299, §15. —U.f. *pra-adāt* (*√1 dā*, 829) *yatra*.

16. U.f. *lokān ātmaprabhān* (208) *ca eva*: 'places-in-heaven, having his (the Fire-god's) splendor, or a splendor of their own' (heaven has "no need of the sun, neither of the moon, to shine in it"): this amounts, perhaps, to 'hopes of future blessedness'; but the Hindus make a deal of loose talk about 'worlds' (*lokās*).

17. U.f. *yamas tu*. —*anna-rasam*, 'subtle taste for food' — as the sequel shows — see above: vocab. wrong.

18. With *apām patir* supply *prādāt* and see 7¹⁰ N.

19. U.f. *srajas ca ut-*.

20. U.f. *evam pra-dāya* (992) *asya* (501), explained 297a.

21-22. Construe, *anu-bhūya vivāham asya damayantyāç ca*: 'learning of the wedding, i.e. that it would take place duly' — they went back home.

NOTES TO PAGE 16.

1. *√1 kṛ*, caus., 1070, 1045.

2. *uṣya*, *√3 vas*, irreg. (990²) for *uṣitvā*.

4. U.f. *bhrājamānas aṇḁumān*: after

elision (*bhrājamāno* 'aṇḁumān'), the *anuwāra* belongs to the *o*, and so — in *nāgarī* — has to be put over the *o* and to the left of the *avagraha*.

6. U.f. *īṣe* (*√yaj*) *ca api*. —*Yayāti* was an ancient king, whose piety is celebrated even in the *Rigveda*, where the gods are besought to bless the sacrificer with their presence, as in old time they did for *Yayāti*. His story is told MBh. i., chap. 75.

7. U.f. *anyāis ca bahubhis, dhīmān, kratubhis ca āptadakṣiṇāis*: the second *ca* seems superfluous.

8. U.f. *punar* (178) *ca . . . upavaneṣu* (126).

9. *√hr̥+vi*, cf. 3¹ N. and 16¹².

10. *√jan*, 1070, 1045: w. loc., 'begat upon (the body of) D.'

11. Observe hiatus at the caesura — cf. 12⁵ N. — By penance the great ascetics could become as gods and thrust even *Indra* from his throne. The anxious god's most effectual means to defend himself from the power of their austerities was to seduce them by sending a nymph so lovely that they could not resist her charms. '*Indra's* weapon' (*indrāsena*, see vocab.) is therefore a very complimentary name for *Nala's* daughter. To name her brother, a corresponding masculine was formed, which has, of course, no other than grammatical appropriateness.

12. U.f. *viharan ca*, 208.

SELECTIONS II.-XXI.

FROM THE HITOPADEṢA, THE 'BOOK OF GOOD COUNSEL.'

§ 22. The first book ever printed in Sanskrit was *Kālidāsa's* '*Seasons*' (*ṛta-sambhāra*), edited by Sir Wm. Jones, and printed in Bengali letters in 1792. The first Sanskrit book ever printed in *Nāgarī* letters was the *Hitopadeṣa*. It was edited by Carey, and printed at Serampore in 1803. The publication was undertaken, said Henry T. Colebrooke, "to promote and facilitate the study of the ancient and learned language of India in the College of Fort William." It was chosen as the first for this purpose because of its easy style and intrinsic interest and because two English translations of it existed, one by Wilkins (*Bath*, 1787), and the other by Jones (*London*, 1799). To pedagogical reasons, accordingly, may be assigned in great part, the importance of this work: it has become important in the West,

because the text is so well suited for tyros in Sanskrit; and in the Orient, because of the intrinsic value of its contents.

§ 23. The book belongs to the ethico-didactic class of literature, and is what the Hindus call a *nīti-śāstra* or 'conduct-work.' The term *nīti* (see this in the vocabulary) came to have special reference to the conduct of kings in their domestic life and in their foreign relations; a *nīti-śāstra* is, accordingly, a 'Prince's hand-book of political and social ethics,' a kind of 'Mirror for Magistrates.' The *Hitopadeśa* consists of mingled verse and prose. The verses are mostly proverbs and maxims—often of the choicest practical wisdom; and their validity is proved, illustrated, and enforced by the fables, which are in prose.

§ 24. The frame in which the work is set is simple and meagre. The sons of King Sudarçana of Pāṭaliputra¹ (Patnā) are ignorant and vicious. He therefore convokes the wise men and asks if any one is able to reform the princes. Viṣṇuçarman offers to do so, and accordingly takes them in charge, and relates to them the stories which make up the body of the collection.

§ 25. The *Hitopadeśa* is not an original work, but, rather, an excellent compilation of ancient material. The time of its composition has not been even approximately determined. The palm-leaf MS. brought by Mr. Cecil Bendall from Nepāl was written in the year 493 of the Nepāl era or A.D. 1373. And Professor Peterson's² old paper MS. from Jeypore is of about the same age. At present we can hardly say more than that the work is at least 500 years old. In the working over of the material, the metrical portions would naturally be changed less, on the whole, than the prose; and in fact, many of the proverbs can be traced back in their identical form to works of antiquity. And travellers report that just such proverbs are current to-day in the talk of the lower classes of India.

The author or editor of this collection of fables, according to the colophon³ of the Jeypore MS., was named Nārāyaṇa, and his patron and publisher was the prince Dhavalacandra.

§ 26. The sources of this compilation are expressly said (end of the preface, 17⁶) to be "the *Pañcatantra* and another work." The first part of this statement is borne out by the fact that, out of forty-three fables in the *Hitopadeśa*, twenty-five are found also in the *Pañcatantra*. The latter work, as its name implies, consists of five books; while the *Hitopadeśa* is divided into four, whose titles are given in the preface, 17¹. The correspondence is as follows. The first book of the *Pañcatantra* answers in its frame-work to the second of the *Hitopadeśa* and the second of the *Pañcatantra* to the first of the *Hitopadeśa*. Five stories from the third book of the *Pañcatantra*, along with seven from the first, are scattered through the last two books of the *Hitopadeśa*. From the fourth book of the *Pañcatantra* only one story, "The ass in the tiger-skin," appears in the *Hitopadeśa*; and from the fifth book, only three. It thus appears that, in the main, only the first three books of the *Pañcatantra* were drawn upon by the author of the *Hitopadeśa*; and Somadeva, in his *Kathāsarit-sāgara* (chapters 60–64, much of whose substance is from the *Pañcatantra*, i.-iii.), has followed a similar course.

§ 27. What the "other work" is we can hardly say with entire certainty. In it ought to be found together—if the statement of the preface is accurate—at least

¹ From this point the spelling of proper names will no longer be Anglicized.

² See Preface to his *Hitopadeśa*, p. i, ii, v.

³ Peterson's ed., p. 161: cf. p. iv, v.

the eighteen fables of the Hitopadeśa which do not occur in the Pañcatantra. Had the preface said "other works," the problem would be easier. Thus the story of the two giants, iv. 9, may be traced to the Mahā-bhārata, and the prototypes of other single stories are doubtless to be found in one and another ancient collection. Professor Peterson¹ thinks that the "other work" is the Nitisāra of Kāmandaka. The identification deserves further study.

§ 28. The contents of the Pañcatantra have been made the subject of one of the most important contributions to the literary history of the world by the late Professor Benfey. His principal results were published in his *Pantschatantra* (1859, see above, p. xviii, no. 8), and in his introduction to Bickell's edition of the *Kalilag und Damag* (1876). The latter contains, pages VI-X, a brief résumé of these results. The summary given by Keith-Falconer (1885, see p. 315) is a systematic and lucid account of the history of the fables, and is the one most to be commended to English-speaking students. Some of the most important items follow.

A. The Indian original. In the sixth century of our era, there existed in India a Buddhist Sanskrit work, in thirteen chapters, treating of the conduct of princes.² Its doctrines were inculcated in the form of beast-fables, or stories in which animals play the part of human beings.

B. This Indian original was translated by a Persian physician named Barzōi, into the Pehlevi, the literary language of Persia, by command of the Sassanian king, Khosru Anūshīrvān, called The Just (531-579 A.D.).

§ 29. C1. Both the Indian original and its Pehlevi version are irrecoverably lost; but from the latter were made two very notable translations. The first was into Syriac, made about 570 A.D., and called *Kalilag and Damag* after the two jackals, Karāṭaka and Damanaka, who figured prominently in the introduction of the Sanskrit original. A single notice of this version had been preserved in a catalogue of Syriac writings made by Ebed-jesus (died 1318), and published by Assemani at Rome in 1725. A Chaldean bishop, Georgius Ebed-jesus Khayyāth, on his way to the ecumenical council in 1870, stumbled upon a manuscript of this Syriac version in the episcopal library at Mardin. Through the mediation of Ignazio Guidi in Rome, and by a wonderful combination of lucky accidents and persistent efforts, the existence of "the lost manuscript" was made known to the eager inquirers in Europe,³ and at last published in text and German translation by Bickell.

§ 30. C2. The second translation from the Pehlevi was the *Kalilah and Dimnah* or *Fables of Pilpay* in Arabic, made by Abd-allah ibn al-Moqaffa, a Persian convert to Islam, who lived under the caliph al-Mansur and died about 760. This version was published, though not in the best recension, by Silvestre de Sacy at Paris in 1816, and an English translation of it was given by the Rev. Wyndham Knatchbull, Oxford, 1819.

According to the Arabic introduction, Dabshelim (deva-śarman) was the first king of the Indian Restoration after the fall of the governor appointed by Alexander

¹ See his Introduction, p. 29, 43, Notes, p. 3. The Nitisāra was edited by Rājendralāla Mitra, in the Bibliotheca Indica, vol. iv.

² Such was Benfey's conclusion. It was questioned by Weber, *Indische Streifen*, iii. 437. Barzōi's Pehlevi version (B.) may have been based on several *different* works—among them a Pañcatantra. Indeed, from the second chapter of the Arabic Kalilah

and Dimnah, 'The mission of Barzōi' (Knatchbull, pages 40-41; cf. Keith-Falconer, p. xxi), and from other evidence (Keith-Falconer, p. liv f), this is the much more probable view.

³ The story of the discovery is told by Benfey, in Bickell's book, pages XII-XXIII, as also in various periodicals there cited, p. XXII note, e.g. *London Academy* for Aug. 1, 1871.

at the close of his campaign in the Panjāb, B.C. 326. When firmly established, Dabshelim gave himself over to every wickedness. To reclaim the king, a Brahman philosopher takes up his parable, as did Nathan before David, and at last wins him back to virtue. The wise man is called in Arabic *bid-bah*¹ and in Syriac *bid-vag*. These words are satisfactorily traced by Benfey, through the Pahlavi, to the Sanskrit *vidyā-pati*, 'master of sciences.' Accordingly, *bidbah*, which has become Bidpai or Pilpay in our modern books, is not really a proper name, but an appellative, applied to a 'Chief Pandit' or 'Court-scholar' of an Indian prince.

The Arabic version is of prime importance, since from it have flowed other versions, which have been of the utmost influence in shaping the literature of the Middle Ages.

§ 31. D. These versions are: 1. The Later Syriac, made in the tenth or eleventh century, edited by Wright, and translated by Keith-Falconer; 2. the Greek one, made about 1080, by Symeon Seth, a Jewish physician; 3. the Persian, made some fifty years later, by Nasr Allah of Ghazni; 4. the Hebrew, ascribed to Rabbi Joel, and probably made before 1250, and published, with French translation, at Paris in 1881, by Joseph Derenbourg; 5. the old Spanish, made from the Arabic in 1251, and published at Madrid in 1860 by Gayangos.

§ 32. E. Of the descendants in the fifth degree from the original, only two need be mentioned: 3. The Persian *Anuṣṭ-i Suhaili* or 'Lights of Canopus,' a simplified recast of Nasr Allah's, made about 1494 by Husain Wāiz al-Kāshifi. English translations of this have been published by Eastwick and by Wollaston, see below. 4. The *Directorium humanæ vitæ*, made from the Hebrew about 1270 by John of Capua, and printed about 1480.

§ 33. F. From John of Capua's version flowed the famous 'Book of examples of the ancient sages,' *Das buch der byspel der alten wysen*. It was made at the instance of Duke Eberhard im Bart, whose name and motto, EBERHART GRAF z[u] WIRTENBERG ATTEMPTO, appear as an acrostic in the initials of the first sections. It was first printed about 1481, and has since been admirably edited by W. L. Holland, Stuttgart, 1860. Holland used, besides three manuscripts, two printed editions *sine loco et anno*, and enumerates 17 dated editions that appeared between 1483 and 1592. Four dated editions appeared at Ulm between 1483 and 1485! The great number of editions of the work and their rapid succession are the best proof of its importance as a means of instruction and amusement in the fifteenth and sixteenth centuries.

Another offshoot from the *Directorium* is the Italian version of A. F. Doni, entitled *La moral filosofia*, and printed at Venice² in 1552. This is of special interest, because from it came (G) the English translation of Sir Thomas North, London, 1570.

It may here be added that La Fontaine, in the second edition of his *Fables* (1678), which contains eleven books, says³ that he owed the largest part of his new material (books vii-xi) to Pilpay, the Indian sage. The edition of Henri Regnier (Paris, Hachette, 1883-85, 3 vols.) gives abundant references to the sources of each fable, and is especially to be commended to those who would compare the well-known French offshoots with the Indian originals.

¹ See Benfey, in Bickell, p. XLIII f.

² With wood-cuts. Harvard College has a copy.

³ *Avvertissement* prefixed to book vii, Regnier II.

81.

§ 34. From Benfey's investigations it appears that the truest extant representative of the Indian original is the Syriac version, *Kalilag and Damag*. Next to the Syriac stands the *Buch der Beispiele*, which, besides, is in language remarkable for its dignity, strength, and beauty; upon this latter version, moreover, are based almost all the printed ones previous to 1644. To the German version almost exclusively, therefore, is Europe indebted for the wide-spread knowledge of this cycle of literature from the last part of the fifteenth to the middle of the seventeenth century.

§ 35. After this account of the direct descendants of the Indian original in the Occident, it remains to speak of the history of that original in India, and of its sources. Whether Barzōi translated from one work of thirteen chapters (cf. § 28) or from several independent works, the fact remains that the originals of all of his sections may be certainly identified on Indian ground save three:¹ five, namely, form the Pañcatantra; two other sections figure as a supplement to the first book of a later recension of the Pañcatantra; and yet other sections, three in number, appear in the Mahā-bhārata.

The first three books of the Pañcatantra (above, § 26) were recast by Somadeva about 1070 A.D., in his Kathā-sarit-sāgara, chapters 60-64. Somadeva's abstract of these three books shows that they had the same form then as at the time of the Pehlevi translation (570). As representatives of the Indian original, the offshoots of the Pehlevi version surpass even the Indian offshoots. These latter, as respects their truthfulness in reflecting the Indian original, are arranged by Benfey as follows: first, the recension of the Indian original used by Somadeva; second, the one on which the Southern Pañcatantra (of Dubois) is based; third, the one from which the Hitopadeśa is made; and last, the one from which proceed the common Sanskrit recensions of the Pañcatantra.

§ 36. At the time when Barzōi made his Pehlevi version, Buddhism was already on the decline in India, and Brahmanism regaining its lost supremacy. It was not to be expected on the one hand that the Brahmins would allow a work of such great artistic merit as the original *Mirror for Magistrates* to be lost and forgotten, nor, on the other, that they would preserve it without transforming its whole spirit, which was that of fanatical hatred for Brahmanism. They have, therefore, omitted or transformed such parts as showed most Buddhist animus, leaving, however, many marks uneffaced which betray its Buddhist origin.

In one other way, too, the original was modified. In most of its sections a doctrine was inculcated by means of a single fable or story, and only a sparing use was made of inserted apologues. But gradually the means became an end; into the main story were inserted others, and others still into these, until the main story became a mere frame, and the result was comparable to a set of Chinese boxes.²

§ 37. Respecting the sources of the Indian original only a general statement can be made. There were current among the Buddhists, fables and parables which they ascribed to Buddha, and whose sanctity they sought to increase by identifying the best character in any story with Buddha himself in a former birth. Hence the tales were called *Jātakas* or 'Birth-stories.' There is evidence of the existence of a collection with that name as early as the Council of Vesālī, about 380 B.C.; and in

¹ Of the remaining three, one is shown by its spirit of deadly hatred towards the Brahmins to be the work of Buddhists, and the other two are in Benfey's judgment genuinely Indian.

² Pedagogical reasons forbade the retention of this arrangement, except by way of specimen. Thus selection ix is boxed into viii, and xv and xvi into xiv.

the fifth century after Christ the Jātakas were put into the form in which they now appear in the Sutta-piṭaka. They are distinguished for quaint humor and gentle earnestness, and teach the duty of tender sympathy with animals and even of courtesy to them. With these stories may be identified many if not all of the fables of the Hitopadeśa.

§ 38. The relation of the earliest Greek and Indian fables has been the subject of much discussion. Wagener tried to show that the Greeks derived their apologues from the Hindus; Weber, that the Hindus got many from the Greeks. Correspondences there undoubtedly are; but the difficulty is that the earliest forms of the fables—which would furnish the only safe basis for comparison—are irrecoverably lost. Aesop and his fables are mentioned by Plato and others as very well known: but whether he was a Phrygian, a Jew, or an Egyptian is matter of dispute; and even the *Μυθιαὶ Βαβυλωνίου* of Babrius (ca. 100 A.D.), which tradition offers us as the oldest extant collection, are removed some 700 years from the traditional date of Aesop. The collection on which the common modern fable-books are based was made by the Byzantine monk Maximus Planudes, ca. 1325.

At all events, the oldest extant documentary collections of Greeks or of Buddhists are much later than Alexander's invasion; and considering the intercourse of the Greeks with India after that event, it is quite possible that the influence and borrowing were in both directions.

§ 39. We have seen how, under the New Persian Dynasty, and afterwards under the Caliphs, with the spread of Islam, the Indian stories were carried over western Asia and all southern and western Europe. But this is not all. The pious pilgrims to India from China took home with them Buddhist apologues, which were translated into Chinese, and wandered then to Korea and Japan. They have since been translated from Chinese into French by Stanislas Julien (*Les Avadānas*, Paris, 1859). Among the Mongols, too, Benfey has discovered many of these apologues; and through the Mongols during their supremacy these stories came to the Slavic peoples, and even to the Finns and Samoyeds.

§ 40. BIBLIOGRAPHY. First the titles of some books cited often below.

[1. Pāli.] The Jātakas, together with its commentary, being tales of the anterior births of Gotama Buddha. For the first time edited in the original Pāli, by V. Fausbøll. London, Trübner & Co., 1877-.

Buddhist birth stories; or Jātakas tales. Translated by T. W. Rhys Davids. London, Trübner & Co., 1880. Vol. 1 (the only one) goes to Jātakas 40. It contains very useful lists of books illustrating the history and migrations of Buddhist tales.

[2. Sanskrit.] Panchatantra: Fünf Bücher indischer Fabeln, Märchen und Erzählungen. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Theodor Benfey. Leipzig, Brockhaus, 1859. 2 volumes. See p. xviii, no. 8. This work is cited as "Benfey."—The fables are cited by the numbers of Benfey and Kosegarten.

[3. Old Syriac version.] Kalilag und Damnag. Alte syrische Uebersetzung des indischen Fürstenspiegels. Text und deutsche Uebersetzung von Gustav Bickell. Mit einer Einleitung von Theodor Benfey. Leipzig, Brockhaus, 1876.

[4. Arabic.] Kalila and Dimna, or the fables of Bidpai. Translated from the Arabic. By the Rev. Wyndham Knatchbull. Oxford, 1819.

Kallia und Dimna, oder die Fabeln Bidpai's. Verdeutschet von Ph. Wolff. Stuttgart, 1839. 2 vols.

[5. Later Syriac version.] Kalilah and Dimnah or the fables of Bidpai: being an account of their literary history, with an English translation of the later Syriac version of the same, and notes. By I. G. N. Keith-Falconer. Cambridge University Press, 1885. Price 7 shillings 6 pence.

[6. Persian.] The Anvár-i Suhaili; or, the lights of Canopus; being the Persian version of the fables of Pilpay. . . : literally translated into prose and verse. By Edward B. Eastwick. Hertford, 1854. There is another translation by A. N. Wollaston, London, 1877.

[7. Latin.] Directorium humane vite alias parabole antiquorum sapientum. By John of Capua. (Sine loco et anno, gothic type, folio, 82 leaves, quaint wood-cuts.) Copy in Harvard College Library. Printed about 1480. Joseph Derenbourg is now publishing a critical edition of this work, with notes, Paris, Vieweg, 1887-.

[8. German.] Das Buch der Beispiele der alten Weisen. Herausgegeben von Dr. W. L. Holland. Stuttgart, 1860.

§ 41. THE LITERARY HISTORY of the Indian apologues has often been treated. So by Silvestre de Sacy, Loiseleur Deslongchamps, H. H. Wilson (*Works*, London, 1864, iv. 1-159), Lancereau (in his *Pantchatantra*, Paris, 1871), Max Müller (On the migration of fables, *Chips*, London, 1875, iv. 145-209), Rhys Davids (Introduction to his translation of the *Jātakas*, London, 1880), J. Schoenberg (in the very readable introduction to his German translation of the *Hitopadeśa*, Vienna, 1884). Keith-Falconer's account is on the whole the best (§ 40).

The French translation of the *Hitopadeśa* by É. Lancereau (Paris, Maisonneuve, 1882) is especially useful on account of the full and convenient references to the books where the analogues of the different fables may be found. This book is intended by the citation "Lancereau."

§ 42. EDITIONS AND TRANSLATIONS. The most accessible text edition is that of Professor Peter Peterson (Bombay, Government Central Book Depot, 1887. Price 1 rupee 10 annas). It contains an introduction most helpful for reading the text in course. It forms no. xxxiii of the Bombay Sanskrit Series. The text edition used most often as a standard of reference is that of Schlegel and Lassen (Bonn, 1829).

A literal English version has been given by Fr. Pincott (London, W. H. Allen, 1880). A cheap reprint of Wilkins's translation appeared in Henry Morley's Universal Library (London and New York, Routledge, 1885).

§ 43. METRES. Aside from the common *gloka*—see p. 300, § 21—there occur in this book several other metres requiring description. The following five are monoschematic—i.e. the stanza consists of one metrical scheme four times repeated. The first two are simple and natural iambic-choriambic rhythms and are common in the Veda. The name *vasanta-tilakā* means 'Grace of the spring-time'; *mālinī*, 'Garlanded'; *rathoddhatā* seems to mean 'Car-proud.'

- | | | |
|----|--|--|
| a. | ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ | jagatī, 22 ¹¹ . |
| b. | ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ | triṣṭubh, 26 ¹ . |
| c. | — ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ — | vasanta-tilakā, 18 ¹⁴ , 26 ² . |
| d. | ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ — ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ — | mālinī, 22 ²² . |
| e. | ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ ⧻ | rathoddhatā, 56 ¹¹ . |

The *triṣṭubh* is simply a catalectic form of the *jagatī*; but the catalexis gives the new cadence a trochaic effect instead of iambic. The rhythm of the *vasanta-tilakā* is closely analogous to that of the *triṣṭubh*. The *rathoddhatā* is essentially similar to a *jagatī* without its anacrusis.

§ 44. THE *āryā* METRE is based on the number of morae—not on the number of syllables. See Whitney, §§ 76-79. A light syllable counts as one mora; a heavy syllable, as two. In general, the *āryā*-foot consists of four morae. These appear either as two heavy syllables, or with one heavy one at the beginning or at the middle or at the end, or as four light syllables. In each half-stanza, a caesura occurs at the end of the third foot, and the eighth or last foot of each half-stanza is catalectic. The sixth foot of the first half-stanza must be an amphibrach, ⧻ — ⧻, and that

Thus:
— —
— ⧻ ⧻
⧻ — ⧻
⧻ ⧻ —
⧻ ⧻ ⧻ ⧻

of the second must be a single light syllable. No odd foot may be an amphibrach. The metre occurs at 26² and 56² to 56¹⁰. The scheme is:

— — | — — | — — || — — | — — | ∪ — ∪ | — — | —
— — | — — | — — || — — | — — | ∪ — | — — | — .

Applying this scheme, for example, to 56²⁻⁴, we have, with the proper resolutions:

∪ ∪ — | ∪ — ∪ | — — || — — | ∪ ∪ — | ∪ — ∪ | — — | —
∪ ∪ ∪ ∪ | — ∪ ∪ | ∪ ∪ — || ∪ ∪ — | ∪ ∪ — | ∪ — | ∪ ∪ ∪ ∪ | — .

NOTES TO PAGE 16.

LINE 16. SELECTION II. Preface and introduction to the Hitopadeśa. U.f. *saṃakṛta*-ukti, 'cultivated expression.'

17. See vldā. —ca belongs to nītiv-.

19. gṛh-, 966⁴. —iva, 'as if.' —Join mṛt- w. gṛh-.

NOTES TO PAGE 17.

1. 'Just wisdom (is) the best thing, they say' (vah).

2. 'By reason of' the qualities denoted by the three ablatives, 291².

3. 'The knowledge (of) weapons and the knowledge (of) books (are) two kinds-of-knowledge (for acquisition=) that one may acquire.'

4. 'The first (is) for laughter — is ridiculous.' This dative is explained at 287 mid.: similar uses 17¹², 20¹⁴. —vdr+ā.

5-6. U.f. yad nave . . . na anyathā . . . tad iha. —'Since ornamentation put upon an unburned dish does not change, therefore to children (297a) nīti is communicated etc., i.e. as one decorates a dish *before* burning it, in order to have the result permanent, so worldly wisdom should be taught to children while they are still young. Cf. Horace, Epist. 1.2.67-70. —See iha.

8. U.f. tathā anyasmāt granthāt. 7-8. 'Friend-acquisition . . . is delineated (by the author) drawing (his materials) from . . .' See page 311, § 26.

9. The Rāmāyaṇa (1.36-44 = 37-45) and MBh. (iii. chap's 106-109) tell why and how Bh. brought the Ganges down from heaven. See also M. Williams, *Indian Wisdom*, p. 363.

—'Town having P. as name,' 1302. In

Buddhist books it is called Pāṭali-gāma, 'Trumpet-flower Village.' Wilson thinks Pāṭali-putra is a mere corruption of Pāṭali-pura, 'Trumpet-flower City.' This certainly accords well with the K'usumo-pulo (Skt. Kusuma-pura, 'Flower-City') of the Chinese Buddhist pilgrims — see Beal, *Si-yu-ki*, ii.83-86. The Kathā-sarit-sāgara (chap. iii.) gives a legend telling how the town was founded by a king Putraka and his wife Pāṭali. This is perhaps an invention suggested by the corrupted form.

—The site of P. is discussed at length in Cunningham's *Archaeological Survey of India Reports*, viii.1-34 and Note prefixed to the vol. See also Journ. As. Soc. of Bengal, xiv.187f, with map.

10. Divide thus, sarva-svāmiguṇa; not sarvasvāmi-guṇa: upeta, vi+upa. —King S. need not be regarded as a historical person.

11. ṣuṣṭāva, vṣru, 793a, 800b.

12-13. Construe yasya na asti (see vias2) cāstram, andha eva (see this) sas (asti): -ucchedi and darçakam are attributive adjectives to cās-, and loc- is in apposition w. cās-.

15. 'One by itself, even (api), is harmful (17⁴n.); but how much more (kim4) all four together!'

16-17. See iti 2 and ākarṇaya. —'The king, distressed (udvignamanās, 418) by the shaster-neglect (-ananuṣṭhānena) of his (ātmanas) sons, who did not study books (see 1308²) . . .'

18. See lka 1. 'What profit (is there) with a son born, i.e. in the birth of a son, who . . .'

—Observe the use of the ppl. where we use a verbal noun: this is common in San-

skrit, e.g. 17²², 25¹², 38²², and also in Latin, e.g. *post conditum urbem*.

19^b is the answer to 19^a.

20. 'Of (the three,) an unborn (i.e. no son at all), a dead one, and (1253a) a fool, ...': see 2vara. —See ca5.

21. U.f. *duḥkhakarāu* (supply *stas*) *ādyāu*.

22. See ca3. —*jāto*, lit. '(is) born'; pregnantly, 'is born in reality or to some noble purpose.'

NOTES TO PAGE 18.

1. Respecting the metempsychosis, see 66⁹ to 68⁵ and notes. —*vā* marks the rhetorical question as a rejoinder to an objector's statement. —*jāyate*, lit. 'is born,' *vjan*, refers to the mere physical fact of issuing from the womb.

—Render the proverb: 'He (alone) is born in reality, by whose birth (see 17^{18N}.) his family attains to distinction: or (if you object to that), who, in the circling round of existence, when dead, does not come out of some womb again?' —True, every one does so issue; but the fact *by itself* has no noble significance.

—The entire point lies in the antithesis between the mg of *jāyate* and the pregnant sense of *jāto*. Such pregnant uses of a word are common in gnomic poetry: so 21²², 22⁵.

2. 'The best thing is one good son; but (ca5) not with even hundreds of fools (is there any profit).' The ellipsis—though harsh and condemnable—is made clear by such phrases as that at 17¹⁸ and the others under lka 1.

3^b. Supply *tamo hanyate*.

4^a. See ta3. For gen., 206b. —'Though born (of whomsoever) of humble parentage.'

5. See *vlkr*6. —Note the puns in *vañca-vañuddhas* and *nirguṇas*, which words thus stand in covert and playful contrast w. *yasya tasya prasūtas* and *guṇavān*.

6. U.f. na *adhita* (see *vi+adhi*) ... *etāsu*.

7. See *vidvāns*. —See go. —*vsad*2.

8 end. Passives, 770c, 769. —U.f. *yad ca ucyate*, explained under ya2.

9. 'What is not to be, that will not be:

if it is to be, then it will not be otherwise': the do-nothing argument or *ignava ratio*.

—See ced: na, if it belonged to the protasis, would precede ced.

10. 'This ... remedy, embraced-in-the-words (= iti) "What ... otherwise,"—why is it not drunk?' —*vlpā*, 770b.

—Lines 9–10 are in apposition w. *yad* (end of 8), and contain the "sloth-talk" condemned in line 11.

12. 'One should not give up his exertion (*udyogam*), thinking, "Fate (will do or prevent all)."'

14. Metre, *vasanta-tilakā*, p. 316, § 43. —U.f. *upa_eti lakṣmīs*.

16. *vhan+ni*, 992². —*kuru*, 714. —*ātma* has the force of a possessive of the second person here: cf. *ātman*3.

17. The loc. absolute expresses one condition, and *yadi na* *sidhyati* a second.

20–21. The collective result of a man's words and thoughts and deeds is his *karman*: this alone exists after death and is a powerful determinant of his course in the next birth. —*kuryāt*, cf. 25^{21N}.

23. *suptasya*, 954b.

NOTES TO PAGE 19.

1. See *tāvant*2.

2. See *tāvant*2. —U.f. *kim cid na*.

3. *kār*, made (959) from the past *pasa* ppl of the *caus.* of *vlkr*, 1051².

4. See *ṣṣru*8 and 770a. —*asti kaç cid* 'is there anyone ...?' see ya1.

5. *putrāṇām* limits *punarjanma*. —Cf. 17¹⁸.

7. *dhatte*, *vidhā*9, 668.

9. *hiyate*, cf. *piyate*, 18¹⁰ and n.

11. See *atral*. —Long cpd is analyzed at 1248².

—*Viṣṇuçarman*, if not the name of a real person, is chosen as a reminder of the synonymous *Viṣṇugupta*, an epithet of *Cāṇakya*, the wise and famous minister of *Candra gupta* = *Σαρδὸκυρτος* or *Σαρδὸκυρτος*. —See Benfey, *Pantch. i.31*, and Böhrtlingk, *Indische Sprüche*, 2d ed., no. 7061. Cf. above, p. 311, § 24.

13. U.f. *tad*, 161. —Explained *ṣṣakA1*.

14. U.f. na *adavyo*. —*nihitā*, 954c.

15. Pass. of *caus.* of *√paṭh*, 1062a.
 16. U.f. *asmin* (208) *tu . . na apatyam*.
 20. U.f. *-saṅgāt*, 'by sticking to . .', 291¹.
 22. 'You (are) an authority for . .'.
 23. For gen., 297a. —*sam-arpitavān*, like *kāritavān*, 19³N.: *√+sam*, 1042d.

NOTES TO PAGE 20.

2. 'By way of introduction.'
 3. See *√gam*2.
 5. 'Tale of the crow, tortoise, and so forth' (*-ādi* 2), not given in this Reader.
 7. *√stu+pra* (770a) — cf. *prastāva*.

8. SELECTION III. The old tiger and the traveller. *Hitopadeṣa*, book i., fable 2. — The motif of this tale is feline hypocrisy (whether of tiger or of cat), and appears again in selection v., as also in *Pañcatantra*, iii.2, *Kallig und Dam nag*, p. 65f, MBh.v. 160.15–43 = 5421–49, *Jātaka*, i. p. 460, no. 128. Cf. 21²²N.

—*aḥam*, namely, the Pigeon-king, who tells this story to dissuade his followers from taking the rice with which a snare was baited. —*carann*, 210. —See *eka*3. —The ablution and sacred grass were intended as outward symbols of inward piety. A pretender to virtue is called 'one who acts like a cat', see *Manu* iv.195.

11. Observe the impersonal construction (999), which will now be extremely frequent. Logical subject in instr., 282. —See *√kr̥+ā* and *√loc+ā*.

12. See *kim*4. —*asminn*, 210.

13^a. 'In getting even a desirable (object) from an undesirable (source)' — e.g. bracelet from tiger.

14. Observe caesura and exact order of original. —*mṛtyave*, '(is) deadly,' 17⁴N.

16–17. Nothing venture, nothing have. —Join *na w. paṇyati* (16). Both gerund-clauses are conditional.

18. U.f. *tad*. —See *tāvant* 3a.

19. *pra-sārya*, 1051 and ⁵.

20. U.f. *prāk eva*, 'formerly,' w. emphasis: *eva*, as much as to say, 'not now, of course' — preliminary hint at a general reformation of character.

NOTES TO PAGE 21.

1. Note how Brahmins are distinguished from men: so 95¹. —U.f. *-vadhāt me*, 'from my killing . .', because I killed.'

2. Another me need not be expressed with *putrās* and *dārās*: whose they are is clear from *nirvaṇṇo 'ami*.

3. *upadeṣas*: the *upadeṣa* consisted of the three words marked by *iti*.

4. U.f. *-upadeṣāt*, 'in accordance with (his) advice,' 291.

5. *katham na*, sc. *asmi*.

6. Cpd, 1253a: 2d member, *adhyayana*.

7. See *iti* 3. —"The noble eight-fold (*aṣṭavidha*) path" is a favorite Buddhist topic. Buddha defines it in the famous "Sermon at Benares." —See *smṛta*3.

8. See *tatra* 1: 'among those (eight things).'

9. U.f. *na a-mahātmasu*, emphatic litotes.

10. U.f. *ca etāvān*, 206. —See *gata*4.

11–12. See *ya*5. —See *tathā*4. —'The common saying, "vyāghro . . khādati" is . .'

13–14. Third word is *kuṭṭanīm*. —See *pramāṇaya*. —Cow-slaying is a heinous offence (64³), coordinated with man-slaying, 21¹. —A *dvija*'s 'second or spiritual (61¹⁶) birth' is when he is invested with the sacred girdle, *Manu* ii.169.

—'The world keeps on in the old ruts, and does not, in a question of right, take as authority a bawd who gives good advice as (quickly as it does) a Brahman, even if he be a cow-killer.' People heed the social position of the adviser rather than the real character of the adviser or the intrinsic value of the advice.

15. *adhītāni*, *vi+adhi*: cf. 20¹¹N.

16^b. 'So (is) food (in =) to a hungry man.'

17. 'To a poor man (304a) is given a fruitful gift,' i.e. fruitful is the gift given to a poor man — cf. 22^a and St. Luke vi.33–35. —Observe that the logically important idea is often put in a grammatically subordinate word.

18. See *ātman*3 and *√liṣ+abhi*. —Cf. *Dhammapada*, stanza 129, and SBE. x.36.

20. Note the use or the omission of *ca*

according to the convenience of the metre: so 22¹⁸, 26^{1,2}, 32^{4,5}.

—Lines 18–21 are positive forms of the Golden Rule: cf. St. Luke vi.31; interesting negative forms appear at MBh.v.39.72–73 = 1517–18, at the beginning of the *Διδάχῃ τῶν Σόδων ἀποστόλων*, in the Confucian Analects xv.28, Legge's edition, and in the Babylonian Talmud (Story of Hillel).

22. *mātrvat* = *mātaram iva*: similarly the rest. —The accusatives are objects of the first *pagyati* (√1 *pagyati*).

23. Second *pagyati*, pregnantly, cf. 18^{1N}. —This proverb, along with the one quoted by the cat at 29⁶, is quoted in substance by the hypocritical cat in the tale of the 'Cat as Judge,' Kalilag, p. 66. Cf. 20^{6N}.

NOTES TO PAGE 22.

2⁹. Uf. *pra-yaccha* (747) *Iṣvare*, 804a.

3. See lka 1. The idea is identical with that in St. Luke v.31.

4. *dātavyam* (999) *iti*, 'with the thought "It ought to be given (impers.), i.e. giving is a duty."'

5⁴. Words used pregnantly, cf. 18^{1N}.

6. *√grah+prati*, 722 end.

7. Uf. *yāvat asāu* (= *pāntha*) ... *tāvat* ... *ni-magnas* (*vmajj*).

9. See *atas* 1. —*√sthā+ud*, 233a, caus. 1042d.

11. Metre, *jagatī*, p. 316, § 43. —'The fact that "He reads the law-books" is not a ground for a judgment' that the reader — be he man or tiger — has a good and harmless nature.

13. 'Just the inherent nature here (*atra*) is the surpassingly predominant thing (*√ric+ati*) so

14. 'as by nature cows' (361c) milk is sweet.' —Religious study will not change the bad inborn nature of a man or a tiger any more than sugar would turn sour milk back into sweet milk again. Compare lines 20–21.

15. 'Of those having uncontrolled senses and mind, the (religious) action is like the bathing of elephants,' i.e. is mere external action and without significance as an index of character. One might infer from their

frequent ablutions that the elephants were very religiously minded. Cf. 36^{6N}.

16. 'Knowledge, without action (to correspond), is a burden, like ...'

17. Explained under *yad2*.

18. Use of *ca*, 21^{30N}. —Instead of *-pāpī-nām*, we have, for sake of metre, *-pāpīnām*, as if from *-pāpīn*.

19. See *eva*. —Note that the gen. and loc. here express the same relation. So the dat. and loc. above, lines 4–5.

20. *√ikṣ+pari*, 'are considered' (namely, by wise people) = 'should be considered': so *Mālavikā* i.17, *kāraṇa-kopās*, 'are (only) cause-angry' = 'should not be angry without a cause.' Cf. 41^{12N}.

21. *vi+ati*, 992. —See *gupa2*, and note the difference between that and *svabhāva*.

22. Metre, *mālinī*, p. 316, § 43.

NOTES TO PAGE 23.

1. 'Even yonder (*asāu*) moon (*akya-wandering*, etc., p. 22) is eclipsed (*grasyate*) ...' The demon *Rāhu* got a part of the drink of immortality — cf. 32^{12N}. The Sun and Moon betrayed him to *Viṣṇu*, who cut off his head. The head, grown immortal, avenges itself on Sun and Moon by swallowing them at times. Cf. introd. to selection xl.

2. 'Who is able to wipe out (*√nuich*)?' The Hindus thought that every one's destiny was written on his brow, although invisible to human eye. Like enough the sutures of the skull, which look very similar to the written characters of some Indian alphabets, gave rise to this belief. Now-a-days, writing materials are placed beside the new-born babe in the lying-in room, in order that *Vidhātṛ* may write the child's destiny on its forehead. See Shib Chunder Bose, *The Hindoos as they are*, 2d ed., p. 25.

4. SELECTION IV. The deer and the crow, and the jackal. *Hitopadeṣa*, book i., fable 3. —In the Indian fables, the jackal plays the rôle which the fox plays in the European; see *Pāñc.* book iii., stanza 73 ed. *Kosegarten*, = 76 ed. *Bombay*.

5. *bhrāmyan*, 763.

7. U.f. *etad*. —bhavatu, see this under *vbbhū*.

8. 'I'll first get his confidence.' —U.f. *upa-sṛtya*, 992.

11. *ā-sādyā*, *grd* of *caus*.

12. *adhunā* etc., explained at 999.

13. *astam* gate etc., loc. absolute.

17-18. 'This (*ayam*) is the jackal, (who is) come seeking (*icchann*) . . .'

19. See *vyuj* 5.

20. '(Is) not to be given to any one (*gen*. 297a) whose . . .'

21. The story which is announced in this line, and which the crow tells to serve as the "example" to the saw of line 20, is inserted in the original between this line and its *ākarpāya* (24'), but is here taken out for the sake of continuity and given separately as selection v. —cf. p. 29 end.

NOTES TO PAGE 24.

1. *iti* refers to the story in selection v. —*yah*. —*mṛgasya*, subjective *gen*. w. —*darṣana*. —U.f. *bhavān* *api*, 'you (= the crow) too' — no less than I (the jackal) now.

2-3. U.f. *adya yāvat* (see *yāvānt* 3) *etasya* (= *mṛgasya*) *sneha* *anuvṛttis*.

5. Pl. of *vas+nis* forms possessive cpd w. *pādape*, see 1299. —U.f. *dece*, 133.

6. "'*ayam* . . . *vā*" is the *gaṇanā* of . . .', i.e. only the small-minded take into account or stop to ask whether or not a man belongs to their own party or race.

7. See *eva*. —The proverb expresses a truth that underlies the doctrine of free-trade.

9. U.f. *kim* (see lka 1) *anena* (501) *ut*. —Join *anu-bhavadbhis* (741) w. *sarvāis*.

10. *sthīyatām*, see *vsthā* 3; *inv*. pass., 770b, used *impers*, 999. 'Let all remain in one place, enjoying pleasure by means of familiar conversations.'

11. 'No one is any one's friend, no one any one's foe' — i.e. by nature; we must have actual dealings (*vyavahāra*) with each other to bring out the friendship or enmity.

14. U.f. *etasmīn* *eva* *vanasya* *ekadece* = (see 1316) *etasya* *eva* *vanasya* *ekadece*, cf. 33ⁿ.

16. *tathā* . . . *sati*, read 303b⁴ and cf. *vas* 3.

18. U.f. *baddhas*, 100. —*mām*, object of *trātum*. —Join *itas* (= *asmāt*) with *vyādha-pācāt*.

19. (*ko*) *mitrād* *anyas*, 'who other than my friend = who but him.'

20. U.f. *ā-gatya* *upa-sthitas*. — See *denom*. *vphala*.

21-22. U.f. *etasya* (= *mṛgasya*) *utkṛt-yamānasya* (*√kṛt*) *mānsa* *asṛg-anuliptāni* *asthīni* (431) *mayā* . . .

23. *vas+ud*, cf. 162. —*chinddhi*, *vohid*, 689. —See *tāvānt* 8b.

NOTES TO PAGE 25.

2. U.f. . . *jāniyāt* (730, 721 — 'one may recognize'), *yuddhe* *gūram*, *rṇe* *gucim*.

3. *bhāryām*, 'a true wife,' one who has really taken her husband "for richer for poorer." —*√kṣi*.

4-5. A friend in *need* (as well as in *joy*) is a friend indeed.

6-7. 'Firm-bond-bound indeed (see *tāvānt* 5) is this deer.' The jackal 'thought' this — he did not say it aloud.

7. *-nirmitā*, *√lmā+nis*. —Properly, the Hindus designated the days as first, second, third, etc. of the lunar half-month — see *tithi*. For the (comparatively modern) names of the days as governed successively (like those of our week) by the seven planets, see JAOS. vi.176-7.

8. *etān* = *pācān*: cf. the ecclesiastical prohibition of meat on Fridays. —End, see *√man* 1.

9. U.f. *yad* *tvayā* *ucyate*, *tad* . . ., 'what you say, that I'll do.'

10. See *sthita* 4.

11. U.f. *mṛgam* *anāgatam* (cf. 41ⁿ.) *ava-lokya*, *itas* *tatas* *anv-iṣya*, *tathā* *vidham* *dṛṣtvā*, *uvāca*. Note how the gerunds mark each the end of its clause; so 261⁶.

12. *avadhīrita*, under the *denom*. *√ava-dhīraya*. 'This is the result of rejected friend-words = (171ⁿ.) of rejecting them.'

15. 'His trouble is near' (*√idhā+sam-ni*).

18-19. 'The fact that "I've done no wrong" — that is not a ground of confidence (cf. 221¹¹); for there is (*√vid* 3), from the malicious, danger even for the good: 'although — having done to the bad no wrong

calling for revenge—they might fairly expect to be let alone.

21. *vr̥j*, 'one should shun'—subject indefinite: this is very common, when the 3d pers. optative is used; e.g. 18²¹, 26⁵, 30¹⁷.

NOTES TO PAGE 26.

1-2. Metre, *triṣṭubh*, p. 316, § 43. —Note use of *ca*—cf. 21^{20N}. —*vlap+sam*, pass. ppl. of *caus*. —See *grad* and 668. —The four genitives refer to *arthinām*. —See *kim3*. —Line 2^b, 'Is there a to-be-practised-deceit of the needy, i.e. ought they to be deceived?'

3-4. Metre, *āryā*, p. 316, § 44. —'Who perpetrates wrong upon (loc.) . . .'. —U.f. *a-satyasāṁdham*. —*bhag-*, voc. s. fem.

5. See 2sāma 2. —*kār-*, see *vlkr*, *caus*. end, and 25^{21N}.

6. U.f. *ca aṅgāras*: see *calb* end.

7. *atha vā* = 'or rather, to express myself more to the point, —this (*iyam*) is the way (*sthitis*) of scoundrels.'

8. Metre, *vasanta-tilakā*, p. 316, § 43.

9. 'In your ear pleasantly something beautiful he gently hums (*vr̥u*).'

10. Gerund of *vr̥upaya+ni*.

12. Anacoluthon: 'a scoundrel, though (see *ca* 6) saying pleasant things, —that is not a ground of confidence (= 25^{18b}):' i.e. 'a scoundrel may say . . .; but that's no reason for trusting him.'

14. U.f. *laguḍa-hastas* (1803²) *tam* . . . *āgacchan* . . . *ava-*.

16. See *vdṛṣ+sam* and *vlpr*. Note how the three gerunds mark each the end of its clause: cf. 25^{11N}. —See *vsthā4*.

17. *utthāya*, 233a; gerund.

17-18. 'The deer waited just so as the crow said.'

18. U.f. *harṣa-utphulla-locanena*, 'having joy-expanded eyes, his eyes wide open with joy.'

19. *asāu* = the farmer.

19-20. Note the position of the gerunds as a help to the correct phrasing.

20. U.f. *bandhanāt*, 290; not acc.

21. 'The farmer having withdrawn,' *vi+antar*.

22-23. See *diṣ+ud*. 'The jackal was killed by the farmer, throwing the cudgel at him in anger.'

NOTES TO PAGE 27.

1-2. 'One reaps the fruit . . . right here on earth, (with=) after three . . .; (or) three days,' i.e. sooner or later.

3. In the *original*, the fables always begin with the moral, which is then repeated at the end, in abbreviated form, with the introductory words, 'Therefore I say.' This arrangement is retained, e.g., 32¹⁰⁻³³⁷.

4. See 1181a end.

5. 'Trap-caught (from the jackal, 291=) by his plots.'

6. SELECTION V. The blind vulture, the birdlings, and the cat. *Hitopadeṣa*, book I., fable 4. — Cf. 20^{2N}, 21^{22N}.

—The Vulture-peak, Pāli *Gijjhakūṭa*, is near *Rājagṛha*, and famous as a sojourn of Buddha.

7. 'From the evil issue of fate = as hard fate would have it.'

8. Instr., 280 end.

9. U.f. *sva-āhārāt*. —See *lka* 2d and 1260. —*vidā*, 668.

10. Use of inf., 981².

11. U.f. *tam ā-yāntam*, 619.

12. See *lidam* near end: '*τῆς δ' οὐρας ἔρχεται*.'

14. U.f. *api*: the idea is, 'To say nothing of my disappointment at not getting the young birds to eat, I'm so very near the vulture that *even escape is impossible*.'

15. Same phrase at 23⁶.

17. U.f. *dūram apasara* (classical pres. inv. *var+apa*): no ced, *han-* (163).

20. 'Is any one ever punished (or) honored on account of mere rank?'

NOTES TO PAGE 28.

2. The lunar penance is described 65²⁻⁴.

3. U.f. *ācaran tiṣṭhāmi*, see *vsthā4*. —U.f. *yuṣmān* (= vulture, respectful plural) object of *stuvanti*. —*dharma-jñāna-ratān*, see *vram3*.

5-6. 'And you (it seems, are) such (*etā-dṛṣṭā*, q.v.) a jurisconsult that you (have)

undertaken (vyam+ud) to slay me—a guest!?’

6. U.f. eṣas (see etad) refers forward here! On the duty of hospitality, see Manu iii.90f. —vīr+sam-ud.

7. ‘To an enemy (arāu, 304) even, . . . should be shown.’ So Plautus says, Trin. 679 and Rud. 438, that one does not withhold fire and water even from a foe.

8. U.f. chettum āpi āg- . . . na up-, ‘even (in the case of one=) from one come to hew (it) down . . .’

10^b. ‘And joyous or kind (sūnṛtā, as adj., omitted in vocab.) words as a fourth thing.’

11. U.f. na uc-, vohid+ud, 202.

13^b. See vgam+abhy-ā, and guru3.

14. Render loc. by ‘towards.’ —Cf. 21¹⁹.

15. cāṇḍ-, loc. as in 28⁸.

16-17. yasya limits grhāt and refers to tasmāi (and to a tasmāt, understood w. ādāya). —sa=atithis. —dat+tvā, 991 cf. 955c. —See vgam1.

21. First evam, ‘so,’ namely as at 27¹⁷.

21-22. Touching the feet (Nala xxiv.) or the head (Manu viii.114) was a kind of ordeal used in solemn asseverations in order to call down harm on the one touched in case of falsehood; at Hitopadeṣa, p. 122⁵=book iv., fable 11 (cf. Pañc. book i., fable 11), touching the ground and ears seems to be a sign of detestation for a suggestion just made. Here the touching seems to partake of both significations.

23. U.f. -rāgeṇa idam . . . adhy-ava-sāyitam, vā.

NOTES TO PAGE 29.

1-2. U.f. iti atra āika-: see atra1. ‘The law-books, though contradicting (vṛad+vi) . . . have unanimity on this point, “ahiṅsā paramo dharmaḥ:” ahiṅsā is a cardinal virtue among Buddhists.

3. See nivṛtta. —See ya3.

4. svarga-: for lingual ṇ, see 193.

5. ‘There is just one friend, virtue, who . . .’ cf. 63¹⁸N. and 18; also 21²⁸N.

6. U.f. sarvam anyad hi (163) ‘for all else’ (but virtue).

7-8. See ya3, 2antara3, and vmuc+vi.

9-10. See iti2a and cakya3. —Lit. ‘What

sorrow (of a=) in a man arises at . . . ; by this forming-of-a-conception . . . ;’ we should expect tad-anumānena as cpd, ‘by forming a conception of this (sorrow).’ If we will think how we should feel if we were in our enemy’s place and about to die, it is possible that we may spare even his life.

11-12. vīpṛ+pra, 770c. —kaḥ kuryāt (714), rhetorical question, cf. 18¹⁸N.

13. vi-gvāsyā, grd of caus., 1051 and 8.

15. U.f. yeṣām . . . tāis . . . vi-lapadbhis.

16. vṛabh, 160. —U.f. koṭarāt.

18. -asthīni, 431. —U.f. “anena (= grdhreṇa) eva . . . khādītās” iti niṣcitya, v3ci+nis.

21-22. The story winds up with the distich given p. 23 end, cf. x.

NOTES TO PAGE 30.

1. SELECTION VI. The ass, the dog, and the thief. Hitopadeṣa, book ii., fable 3. —Weber thinks that the attribution of stupidity to the ass in the Sanskrit fables is wholly un-Indian and due to foreign (western) influences.

4. gṛvānam, 427. —āha, 801a. —See tāvant5. —See iti2b.

5. See v3gr and 1020, and cf. 30¹⁶.

6. māma, Böhrtlingk’s suggestion; MSS. read mama. —jānāsi, 730.

7. See yathā7. —etasya (= rajakasya) limits grha-, 1316. —See yatas2: correl. tena. —See vīvr+nis.

8. Second mama (gen., 297a) depends on -dāne, 1316.

12. U.f. sam-bhāvayet (caus.) yas tu kār-, ‘who honors them (only) in the time for action, i.e. waits till he is in a strait before he treats them well.’

13. See vgrī+ā. —Caesura here divides a cpd; this is very unusual.

15. U.f. pāpiyān (208,464) tvam (sc. asi).

16. Explained under yathā6.

17-18. U.f. sevayet, subject indef., cf. 25²¹N. —U.f. a-māyayā. —19. Read so ‘tīva.

20. U.f. -kopāt, abl. 291. ‘Because of anger at . . . , he got up (992) and beat (vṛad, 1070) . . .’

22 and 31¹. U.f. para-adhikāra . . . -icchayā. —See vṛad+vi.

NOTES TO PAGE 31.

2. SELECTION VII. The lion, the mouse, and the cat. Hitopadeṣa, book ii., fable 4.

3. See *Viṇī+adhi*, 629, and 619.

4. *buddhvā*, 991, 100. — 4-5. 'Not catching the hole-hidden mouse ...'

6. U.f. *bhavit yas tu, vikramāt na* ., lit. 'Who is a ., he is not subdued by might,' with a play on the name of the lion.

8-9. Note position of gerunds, each marking the end of its clause. 'A cat was kept (*dhr̥tas*) by him (*tēna*), ., reflecting, ., going, ., satisfying, ., bringing.' — *māṃsa ādi-āhāra*, 'flesh-etc.-food.'

9 end. U.f. *tad-bhayāt*, 'from fear of it (i.e. the cat).'

10. *ṣṣ+nis*, Epic present, 734. — U.f. *asāu*.

13. U.f. *saṃcāraṇa*, 208.

14. See *kadā* end.

15. See 17¹¹x. — U.f. *tadā* (correl. of *yadā*) *upayoga abhāvāt tasya* ., the gen. depends (297a) on *-dāne* (1316); cf. 30²x.

18. 'A servant, making (=if he made) ., would be or fare (*syāt*, 636) like D.'

19. SELECTION VIII. The crows and the serpent. Hitopadeṣa, book ii., fable 10. — It is told by Damanaka to Karaṇaka (see p. 312, § 29), and into it is inserted the story of the lion, the old hare, and the well (selection ix., see 32¹²x.), told by the crow to the crow-hen.

—Selection viii. answers to Pañcatantra, book i., fable 6, which is told in like manner by Damanaka. He makes the crow and crow-hen ask a jackal for advice, and the latter tells them the inserted story of the heron, the fishes, and the crab (=selection xviii.). Damanaka then finishes his story about the crows (=selection viii.), and further enforces its moral by the story of the lion (selection ix.). The *motif* of selection viii. is analogous to that of selection xvi., cf. 39²x. — A few references for further comparison:

Old Syriac version. Kallig, p. 12, 18.

Arabic. Knatchbull, p. 113, 115. Wolff, 1.40, 44.

Later Syriac version, p. 23-26.

Anvār-i Suhallī, book i., story 11.

Directorium, Cap. II., p. 7 and p. 9 of signature c.

Buch der Beispieler, p. 35², 36¹⁴.

Benfey, 1.107 f; II.57. Lancereau, p. 333.

—U.f. *kaśmin cid tarāu* ., ., *apatyāni*.

NOTES TO PAGE 32.

1. 'By a tree-hollow-abiding-black-serpent'

— see *vsthā+ava*.

2. *tyajyatām*, 771.4.

3. U.f. *tāvat āvayos* (491): see *kadā*.

4-5. U.f. *bhṛtyas ca ut-*. — ca, cf. 21²⁰x. — *mṛtyus* is predicate. — See *eva*.

6. *etasya* = *sarpasya*.

7. *soḍhas*, *ṣṣah*, 954, 222², 224b. — *āha*, 801a. — *anena*, 501.

9. See *alam* w. instr.: *anayā*, 501.

10. Knowledge is power. 'Whose is wit, might is his; but of a witless one, whence is the might?' Repeated at the end, 33⁷, as a *quod erat demonstrandum*.

11. Just as before (23²¹, see x.), this line announces the tale which serves as an "example" to the aphorism of line 10.

12. SELECTION IX. The lion, the old hare, and the well. Hitopadeṣa, book ii., fable 11. — See 31¹²x.

—Selection ix. answers to Pañcatantra, book i., fable 8. The Buddhist version, the Banyan Deer Jātaka, has deep moral significance as showing the beauty of self-sacrifice and the excellence of loving "all things, both great and small." This Jātaka is mentioned by name and illustrated on the bas-reliefs of the tope or *Stūpa* of *Bharhut*, Cunningham, plate xxv, dating from 200 B.C. or earlier. In the Sanskrit forms, the Jātaka has developed into a simple story that shows how the weak animals get the better of a powerful tyrant, not by force, but by cunning. Somadeva gives the story at lx.91-107. Compare further

Pāli. Jātaka, no. 12: translation, i. p. 205.

Old Syriac version. Kallig, p. 14.

Arabic. Kallig. Knatchbull, p. 117. Wolff, 1.46.

Later Syriac version, p. 27.

Anvār-i Suhallī, book i., story 14.

Directorium, Cap. II., p. 10 of signature c.

Buch der Beispieler, p. 37¹.

Benfey, 1.179; II.62. Lancereau, p. 333.

—The first three phrases of this line (12) are specimens of the regular conventional way of introducing the fables. —The myth-

ical mount Mandara was used by the gods as a churning-stick when they churned the ocean to get the drink of immortality — cf. 23ⁿ. In this book, a real hill may be intended, namely Mandara, a little south of Bhāgalpur, on the Ganges, east of Magadha.

14. See *vdhā+viś* and *vas3*. — Note that the gerund *kṛtvā* goes with the logical subject of the sentence.

15. See *vjñā+vi*, *caus.*, and 1042d².

17. 'If that is agreeable to you ...'

18. *vkṛp+upa*, *caus.* — See *vas3*.

20-21. See *hetu*, *ced*, *lka1*, and *anunaya*. — "I would put on my good behavior, if I thought I had any chance of my life."

NOTES TO PAGE 33.

1. U.f. *apa-rāddhas* (*vrādh*) ... *dhṛtas* ... agre. — See 2antara 4.

2. Note use of acc. w. *caus.*, 'to cause my master to know:' so *mām*, next line.

4. *tam* = *sinham*. — *grhītvā*, see *grah1*, and 264².

5. U.f. "*paçyatu svāmi*" iti uktvā. — *tasmin kūpa-jale* = *tasya kūpasya jale*, cf. 24¹⁴ⁿ. — *tasya* (= *sinhasya*) *eva*, 'his own.'

6. *darç*, 959, from *caus.* — U.f. *aśū* (= *sinhas*) *darpa-ā-dhmātas* (*vdham*) *tasya* (= *pratibimbasya*) *upari* ('upon') ...

7-8. 'Therefore I say (the proverb) having *yasya buddhir balaṁ tasya* as its beginning,' 32¹⁰ⁿ. See *ity-ādi*.

9. The main story of the crows and the serpent is here resumed: cf. 31¹⁹ⁿ.

10. See *vsad+ā*. — *ā-gatya*, 992.

11. *ṣṭ+ava*, ppl. of *caus.* — U.f. *cañcivā dhṛtvā*, *āniya*, ...

12. *ni-rūpyamāṇe*, loc. absolute, *pass.* ppl. of *denom.*

13. Gerundives have future force.

14. 'That (plan) was carried out; that being done, that (predicted result of the plan) took place:' see under *ṣsthā+anu2*, and cf. 303b⁴.

16. U.f. *kuryāt* ('one may do'), *yad na* ...

18. SELECTION X. The birds and the apes. *Hitopadeça*, book iii., fable 2.

— This story corresponds to *Pañcatantra*, book i., fable 18, which is itself only a subsidiary form of fable 17. This latter is given by Somadeva lx. 205-210. Compare *Jātaka*, no. 321 (vol. iii.), and further

Old Syriac version. *Kallig*, p. 28.

Arabic. *Kallia*. Knatchbull, p. 150. Wolff, i. 91.

Later Syriac version, p. 56.

Anvār-i Suhaili, book i., story 24.

Directorium, Cap. II., p. 1, 2 of signature n.

Buch der Beispiele, p. 56¹².

Benfey, i. 260-271: ii. 112 and 111.

19. 'In the interior of constructed (*vmā +nis*) nests.'

20. 'The sky being covered (*ā-vṛte*) with cloud-veils, as it were with dark-garments, ...'

NOTES TO PAGE 34.

1-2. U.f. *avasthitān* (203) *çtārtān kampamānān* ...: 'by the birds, seeing ...', it was said.'

3. 'We have constructed nests with straws brought hither (*-āhṛtāis*) by the beak-merely' (see *mātrā 2*, and references).

4. 'Endowed with hands, feet, and so forth (see *ādi 2*), why are you in distress (*vsad+ava*)?'

6. U.f. *tāvat* (see *tāvant3*) *vṛṣtes upa-çamas*, 'now there is a stopping of the rain.' — Better perhaps, without the punctuation-bar after *bhavatu*: 'So let there be for a while a stopping of the rain,' i.e. 'wait till the rain stops a bit and we'll see about it.'

8. *bhagnās*, *vbhakj*, 957c. — U.f. *aṇḍāni ca adhas*.

10. U.f. *vidvān eva upa-: caesura; na avidvān tu*.

11. U.f. ... *upadiçya ajñān* ...; *yayus* (*vyā*, 800c).

12. SELECTION XI. The ass in the tiger-skin. *Hitopadeça*, book iii., fable 3.

— This story corresponds to *Pañcatantra*, book iv., fable 7, which has been worked over by Somadeva, lxii. 19-23. Its oldest Hindu form is the *Lion-skin Jātaka*. It seems to have been lacking in the Pehlevi version. Plato makes Socrates say, "Since I have put on the lion's skin, I must not be faint of heart" — *Kratylos*, 411a. The tale

appears in the Chinese Avadānas, vol. ii., p. 59, no. 91. Compare also

PALL. Jātaka, no. 189 (vol. II.); transl., i. p. v.
Fab. Aesop., 'Ὀνός λεοντήν φέρων, no. 336, ed.
Lucian, Piscator, § 32. [Halm.
La Fontaine, book v., no. 21; Regulus, i. p. 481.
Benfey, I. 462-3; II. 308.

13-14. 'By the washerman, covering (him) with a tiger-skin, that one (asāu=gardabhas) was let loose . . . ' —pracchādyā, see √ichad +pra, and 227. —See √muc, and 1051².

15. See buddhi2.

16. See √car3. —16-18. The instr. is logical subject of the impers. pass. sthitam: see sthita2 end, and 999. —'Having a gray-blanket-made body-cover (1293), i.e. having covered himself with a gray blanket.' —U.f. sajji-kṛtya (992), avanata-kāyena (√nam), ekānte.

18-19. 'The ass, seeing . . . , thinking "gardabhiḥ iyam," making (714, ppl.) . . . , ran . . . '

20. See iti 2a end.

NOTES TO PAGE 35.

1-2. See √car3. —See greyāns and 464. —paricchannas, √lohad, 957d.

3. SELECTION XII. The elephant, the hares, and the moon. Hitopadeṣa, book iii., fable 4.

—This story corresponds to Paścātanta, book iii., fable 1, and is given by Somadeva at lxii.29-44. It is unquestionably of Hindu rather than Greek origin, since it turns on the Hindu belief that there is a hare in the moon (36²N.). Compare

Old Syriac version. Kallag, p. 63-65.
Arabic. Knatchbull, p. 223. Wolff, I. 192.
Later Syriac version, p. 135-137.
Anvār-i Suhaili, book iv., story 4.
Directorium, Cap. V., p. 10-11 of signature H.
Buch der Beispielen, p. 104².
Benfey, I. 348; II. 228. Lancereau, p. 337.

—U.f. varṣāsu api, vṛṣṭes abhāvāt, tṛṣṇārtas . . . āha.

5-6. 'And we, who from want of bathing are almost blind, — where shall we go, or . . . ?'

7-8. U.f. tattira avasthitās . . . āhatibhis bahavas cūrpitās, 'were crushed in great numbers by the (blows, i.e.) tread of . . . '

9-10. ā-hūya, gerund. —See √ākulaya.

—U.f. eva atra āgant-, see √gam+ā end. —vināṅkṣyati, see √inaṅ.

11. viṣidata, see √sad, and 185.

13. 'How shall I speak . . . ?' —See yūthapa.

14. sprṇann, etc., 210. —See √ghrā.

16-17. See √las3 and √sthā+anu, end.

19. ucyatām, 769.

20-21. 'Even when the weapons are raised (udyateṣu, √yam), an envoy speaks not falsely; always, because he is inviolable (sadā eva avadhya-), he is, surely, the speaker of pure-truth.'

NOTES TO PAGE 36.

1-2. The moon-god's message goes from yad etc to prasiddhis. —See yad2. —'As for the fact that these hares, . . . , by thee have been driven away (√ṛ+nis, caus. pass.), therein not rightly (see √yuj5) hast thou done.'

3. See prasiddhi, and cf. ṣaṣa, ṣaṣāṅka, and ṣaṣin. The Jātaka tells how the rabbit offered up its own life for Cakra and how Cakra in grateful recognition placed the hare's image in the moon's disk as an enduring memorial of the self-sacrifice — see Jātaka, no. 516, vol. iii., p. 51, and S. Beal, Si-yu-ki, ii. p. 60.

4. U.f. bhayāt idam (= rād3e, see idam) āha: idam (= 'my misdeed, just mentioned') . . .

5-6. See atra1. —pra-ṇamya, 192a. —See √gam 1.

6-7. tena (ṣaṣakena), . . . nītvā, etc. See √lkr, caus. —Here the elephant is made to worship the moon; but Pliny, Nat. Hist. viii.1, gives a curious belief about the voluntary moon-worship and religious ablutions of elephants. Fa-hian, the Chinese Buddhist pilgrim, chap. xxiii., records a like story, Beal, Si-yu-ki, i. p. li.

8-9. The rabbit is the elephant's spokesman: deva, 'O (moon-)god.' —U.f. ajñānāt eva anena (= gajena) . . . ; tad kṣamyatām. —pra-sthāpitā, 1042d, 1051².

12. SELECTION XIII. The blue jackal. Hitopadeṣa, book iii., fable 7.

—This story corresponds to Paścātanta,

book i., fable 10. It is not found in the Arabic version nor in Somadeva, and so was probably not a part of the Indian original—Benfey, i. p. 223. But cf. *Jātaka*, no. 188. The *motif* is similar to that of the fable of the whitewashed jackdaw among the doves, *Koloids kai peristepai*, *Fabulae Aesopicae collectae*, ed. C. Halm, no. 201^b. See La Fontaine, book iv., fable 9, Regnier, i.298f.

—*svecchayā* . . *bhraman*: same phrase, w. the other form (763), at 23⁵.

13. *tatas* (= *bhāṇḍāt*, 1098), see *tatas* 1.

13-14. 'Kept pretending to be dead:' see *vdṛṣ+sam*, *caus.*, and *sthita* 4.

14-15. U.f. *-svāminā asū* (= *ṛgālas*) *utthāpya* (1061⁵, 1042d). The two gerunds go with the logical subject, *-svāminā*.

15-16. Note how the gerunds, *gatvā*, *avalokya*, mark each the end of its little clause.

16. *uttama-varṇas*, w. double mg, 'of the best color' (royal purple), and 'of the highest caste' (cf. 23¹⁸). —See *ātman* 2, and note how it is used as reflexive of all three persons—here 'myself.'

17-19. Construe: *aham* (*asmi*) *abhiṣik-tas* (vsic) *-devatayā aranya-rājye sarva-ṣadhi-rasena*.

19-20. U.f. *adya ārabhya* (see *vrabh+ā3*) *asmad-ājñayā asmin* . . . 'By our command conduct must be made = you must do as I command.'

20. *viśiṣṭa-varṇam*, 1299.

21. U.f. *pra-pamya* (192a) *ūcus* (800e). —*yathā ājñāpayati devas*, 'as the king commands' (sc. so will we do), is a common response in the drama.

NOTES TO PAGE 37.

1. U.f. *aranya-vāsiṣu*. —*tasya*, pred. poss. gen., see *vbhū*.

1-3. Construe: *svajñātayas dūrīkṛtās avajñayā tena*, . . (see *-ādi*) *prāpya*, . . *avalokya*, . . .

3. *vi-śaṇṇān*, vsad, 185, 189.

4-6. U.f. *evam ced anena anitijñena* . . ., *tad yathā ayam* . . 'if thus by this . . (we're treated with contempt), then that this one . . ' see *vidhā+vi5* end. —*naḥyati*: for mode, see 681c² and cf. *yathā* 6.

6. *amī*, 501. —*varṇamātra-vipralabdhas*, 'fooled by (his) mere color,' see *mātrā* 2, and *vlabh+vi-pra*.

7. *amum*, 501. —See *√sci+pari* and 770a.

6-8. *yatas* . . *kuruta*: the sentence is constructed like the sentence *evam* . . *vidheyam*, lines 4-6.

8. See *√sthā+anu* 2.

9-10. *tatas* . . *tena api caḥdas karta-vyas*, 'Then he too will raise a howl.'

11. U.f. *syāt, tasya asū* (= *svabhāvas*). —'What inherent-nature anyone (*yasya*) may have, that (nature—*asū*) of him is hard to overcome:' see *ya* 6.

12. U.f. *tad kim na aṣṇāti*. 'If a dog (427) is made well-fed, i.e. put on good rations, will he not then gnaw a shoe?'

13. 'He'll be killed by (some) tiger, recognizing (him) by his howl.' —*tathā* etc., cf. 33¹⁴ and *x.* and references: for *satī*, see *vlas* 3.

16. 'And (consumes) destroys, as (does) a hidden fire (*antargatas analas*) a dry tree.'

18-19. *ca*, used loosely to connect *ratas* with the logically, but not grammatically, coordinate *parityajya*. —See *vram* 3. —*mūḍhas*, see 223⁴. —*-vat*, see 1107.

20. SELECTION XIV. The two geese and the tortoise. *Hitopadeṣa*, book iv., fable 2.

—This story appears in the *Pañcatantra*, book i., fable 13, and is given by Somadeva, lx.169-177. The Pāli form of the fable is probably the oldest, and corresponds in moral and incident with the Chinese form, *Avadānas*, vol. i., no. xiv. The Aesopian form, *Xelōvη kai kerōs*, Babrius, no. 115 of Schneidewin's ed. (cf. no. 419 of Halm's collection), differs in both these respects. Compare

Pāli. *Jātaka*, no. 215 (vol. ii.); transl., i. p. viii.

Old Syriac version. Kallig, p. 24.

Arabic. Knatchbull, p. 146. Wolff, i.85.

Later Syriac version, p. 49.

Anvār-i Suhallī, book i., story 23.

Directorium, Cap. II., p. 10 of signature D.

Buch der Beispiele, p. 52^r.

Benfey, i.239; ii.90. Lancereau, p. 340.

La Fontaine, book x., fable 2. Regnier, iii. p. 12^f.

21. *mitram*, nom. neuter: the name-adj., *kamb-*, agrees in gender with *kūrmās*.

NOTES TO PAGE 38.

1-2. *yad*, untranslatable, like *δτι*, introducing a direct quotation: cf. *οι δὲ εἰπον δτι ικανοὶ εσμεν*; so St. Luke viii.49, etc. —U.f. *adya asmābhis atra uṣitvā* (see *√vas*). —Lit. 'Now once by fishers, going there, it was said, "By us, staying (over night to-day=) over this night here, to-morrow the tortoises, fishes, and so forth shall be killed."''

4. *āhatu*, 801a. —See *tāvanta* 3b. 'Let the facts be ascertained first; afterwards, what is fitting (*yad ucitam*, *ῥuc*), . . .'

5. U.f. *mā evam*. —'For I (am) having a seen disaster here = (1308) have seen a . . .'

7-8. For the three names, see vocab. The third is of a kind with which Bühler compares the early Christian name 'Quod-vult-dea,' and the Puritan 'Fight-the-battle-of-faith,' etc. —U.f. *dvāu . . edhete* (*vedh*). —'Both Forethought and who (is) Readywit, these two . . .': the *yas* merely fills out the metre, see *ya*3.

9. SELECTION XV. The three fishes. *Hitopadeṣa*, book iv., fable 3.

—This story corresponds to *Pañcatantra*, book i., fable 14; see Benfey, ii. p. 137 and 91. Very similar is book v., fable 6. *Somadeva* gives a version at ix.179. An excellent version occurs in the MBh. xii.137. 1 = 4889. Cf. also

Pāli. *Jātaka*, no. 114, vol. i.
Old Syriac version. *Kallig*, p. 15.
Arabic. Knatchbull, p. 121. Wolff, i. 54.
Later Syriac version, p. 31.
Anvār-i Suhallī, book i., story 15.
Directorium, Cap. II., p. 12 of signature c.
Buch der Beispiele, p. 39²⁷.

9-10. U.f. *purā etasmin eva . . evam-vidheṣu . . upasthiteṣu* (303b) -*trayeṇa*.

11. *tatra* = *teṣu matayeṣu*, see *tatra* 1.

12. See *2antara*4.

13-14. See *√ldhā+abhi*. —'In a matter (still) future, from lack of anything to judge by, where shall I go?' = since the danger is vague and uncertain, I'll keep still for the present. —See *√pad+ud*.

16-17. Explained in notes to p. 18, lines 9-10.

18. See *√dṛṣ+sam*, and cf. 36¹³⁻¹⁴.

19. U.f. *apa-sāritas* (pass. of *caus.*) . . *ut-plutya*.

21. U.f. -*ityādi* refers to lines 7 and 8 above. Cf. note to 33⁷⁻⁸.

22. SELECTION XIV., continued. 'Therefore (*tad*), this to-day (*tad adya*) must be brought about, that I reach (*yathā prāp-nomi*) . . .': cf. passages cited under *yathā*8 end.

23. *prāpte*, 'reached = in reaching,' see 17¹⁸n. Similarly *gacchatas te*, 'of you, going = of your going.'

NOTES TO PAGE 39.

1. U.f. *bhavadbhyām saha*. See *vartman*.

3. *kāṣṭham* is subject of *avalamb*.

5. 'That is an expedient; but —.'

6. 'A wise man should consider the (expedient or) advantage (of a certain course), and likewise the (inexpedient or) disadvantage of it he should consider.' Note the etymology of *upāya* and *apāya*, and the contrast.

7^a. Gen. absolute, 300³.

8. SELECTION XVI. The herons, the serpent, and the ichneumons. *Hitopadeṣa*, book iv., fable 5.

—This story corresponds to *Pañcatantra*, book i., fable 20. Cf. also introduction to selection viii., 31¹⁹. *Somadeva* gives the story very briefly at ix.235. Cf. also

Old Syriac version. *Kallig*, p. 30.
Anvār-i Suhallī, book i., story 26.
Buch der Beispiele, p. 67²⁴.

9. Since this Vulture-peak is placed near the Nerbudda, we can hardly identify it with the one famed in Buddhist story (27⁶n.), which was near the Ganges.

13-14. U.f. . . *āniya*, . . *ārabhya* (see *√rabh+ā* 3), . . *yāvat* (see *yāvant* 3), *pañkti-krameṇa . . dhatta* (668).

15. *svabhāva-dveṣāt*: the enmity of ichneumons and serpents was proverbial: "They fight like cats and dogs;" cf. *Pañcatantra*, p. 110²²f, ed. Kosegarten, = book ii., p. 7¹¹f, ed. Bombay; and selection xxi.

15-16. *tathā* etc. = 37¹³; cf. 33¹⁴n.

17. U.f. *tāis* (= *nakulāis*) . . *ā-ruhya*, . . *sarve* . . .

18. *āvām*, 491. — Cf. 33⁷⁻⁸ n.
19. SELECTION XIV., concluded. — See *eva* 2 near mid.
20. *uttaram dā*: cf. *uttara-dāyaka*, 82⁴.
21. U.f. *sarvathā atra eva*. — See *kim* 8.
22. U.f. *evam anuṣṭhite sati*, 303b⁴.

NOTES TO PAGE 40.

1. *sam-ahyate*, *vvaḥ*, 769, 252. — *āha*, 801a.
2. U.f. *tadā, atra eva paktvā, khād-*, 'Then he shall be eaten, with a cooking (of him) right here' = we'll cook and eat him on the spot. Note that the gerund, as simple instr. of accompaniment of an action-noun, is generally the adjunct of the logical subject of the clause, although the latter (as here) is not always expressed.
4. *vismṛta-saṁskāras*, 1299.
5. *vadann eva*, cf. *cintayann eva*, s.v. *eva* 2.
7-8. Construe: *yas na karoti iha vacas suhrdām* . . . *śas* etc. — *bhraṣṭas, vbraṣṭ*. — With line 7, cf. 25¹⁴.

9. SELECTION XVII. The hermit, and the mouse that was changed to a tiger. *Hitopadeṣa*, book iv., fable 6.

— This story, and the one at MBh. xii.116. 1 = 4254, are ultimately identical with *Pañcatantra*, book iii., fable 12 (Benfey, ii. p. 262, 281), although very different from their prototype and inferior to it. Benfey traces the connection in a most interesting way, i. p. 373. To his references, add *Somadeva*, lxii.125, *Kaṭilag*, p. 72, *Later Syriac*, p. 149, *Beispiele*, p. 116.

9-10. U.f. *tena āṇ . . . drṣṭas*, 'he saw.'

11-12. *khāditum* (981⁸) *anu-dhāvan*: inf. *hantum* used similarly, 40²⁰, 41².

12. *tapah-prabhāvāt*: the austerities of the holy men gave them supernatural powers, cf. 16¹¹ n.

13. *biḍālas*, predicate. See *vikṛ* 9. — *kukkurāt*, 292a: so *vyāghrāt*, next line. — See *vbhī* and 643b.

15. 'Looks upon even the tiger as a mouse.'

17-18. See *vnī*. — *yāvat* etc., see 999.

19. U.f. *svarūpa ākhyānam*, 'report about my true-nature.'

20. See *vyam* + *sam-ud*. — See *vikṛ*, desid.

20-21. U.f. "punar mūṣikas bhava" iti uktvā. — See *eva*.

NOTES TO PAGE 41.

3. SELECTION XVIII. The heron, the fishes, and the crab. *Hitopadeṣa*, book iv., fable 7. — See note to 31¹⁰.

— The story occurs in the *Pañcatantra*, book i., fable 7. *Somadeva* has it at lx.79. The Buddhist form appears in the *Jātaka*. A hypocrite is called 'one who acts like a heron,' *Manu* iv.196 (cf. 20² n.).

PAṬI. *Jātaka*, no. 38; translation, i. p. 317.

Old Syriac version. *Kaṭilag*, p. 12.

Arabic. *Kaṭilā*. *Knatchbull*, p. 113. *Wolff*, i.41.

Later Syriac version, p. 24.

Anvār-i Suhaili, book i., story 12.

Directorium, Cap. II., p. 8 of signature c.

Buch der Beispiele, p. 35¹⁸.

Benfey, i.174; ii.58. *Lancereau*, p. 344.

La Fontaine, book x., fable 8. *Regnier*, iii. p. 18.

Arabian Nights: Night 717 (*Well*, iii.914).

4. U.f. *tathā ud-vignam iva*, 'so, as if terrified.' See *vdṛṣ*, caus., and cf. *sthita* 4.

5. *prṣṭas*, 220. — See *iti* 2b.

7-8. U.f. *te ca atra avagyaṁ eva*. 'And these here very surely . . . will be killed: I heard (*vākarpaya*) a plan to that effect (*iti*).'

8-9. See *itas* 8. — U.f. *-abhāvāt asmad-maraṇam*. — *kṛtas*, 'am made = have become.'

10-11. See *iha* and *tāvant* 4. — 'This (heron, *ayam*) appears to be actually (*eva*) our benefactor; therefore let him be asked (*vprach*, 768) . . .'

13-14. U.f. *upakartrā aripā saṁdhis*. 'Alliance (is proper — cf. 22²⁰ n.) with a foe who does us a service, not with a friend who injures us (*apakāriṇā* — cf. 39² n.); surely service and injury are to be considered as the essential characteristic of these two.' The fact that one is called foe and the other friend is of no account. — *lakṣyam* agrees with predicate.

18-19. U.f. *kasmin cid deṣe*, 'in a certain place.' — *sthāpitā*, 1051⁸, 1042d.

20-21. U.f. *bakas api apṛva-kulira māṇsa arthī* . . . *kuliras api*: the api's may

be rendered by 'and' or 'but,' as the sense requires — cf. *api*5.

NOTES TO PAGE 42.

1. -ākīrṇām, √3kr+ā.

3. 'One should fear danger (bhayāt, 202a) so long (only) as the danger is future.'

5-6. U.f. paçyet na kim cid hitam (163). —mriyate, 773. '—Surely, if one sees not any salvation for himself (in a non-fight=) without a fight, then ...'

9^b is one copulative cpd adj., *utta*, 1257.

11. SELECTION XIX. The Brahman and his jar. *Hitopadeça*, book iv., fable 8. Count not your chickens before they be hatched.

—This story corresponds to *Pañcatantra*, book v., fable 9. The history and literature of the fable are treated at length by Max Müller, *Chips*, iv.145-209.

—The tale recurs in the *Arabian Nights*, Night 716 (Weil, iii.910): and the Barber's story of his fifth brother, Night 166 (Weil, i.540: Lane, chap. V.) is essentially similar. Ultimately dependent on the Indian original are Grimm's *Lazy Heinz* and *Haggard Liese*, *Märchen*, no's 164 and 168. Compare also

Old Syriac version. Kallag, p. 53.
Arabic. Kallia. Knatchbull, p. 200. Wolff, II.3.
Later Syriac version, p. 170.
Anvār-i Suhaili, book vi., story 2.
Directorium, Cap. VII., p. 7 of signature x.
Buch der Beispiele, p. 130¹⁴.
Benfey, I.499; II.345. Lancereau, p. 345.
La Fontaine, b'k vii., fable 10. Regnier, II.146, 495.

—For *çarman* in names, see 59¹⁸ and *n*, and see *viṣṇuçarman* in vocab.

11-12. The feasts of the winter and summersolstices (corresponding to Christmas and Midsummer), originated in the worship of the sun at his 'entrance' (*saṃkrānti*) upon his 'north-course' and his 'south-course' respectively, and were celebrated with lavish alms-giving, as appears from the *Pañcatantra*, book ii., fable 2 (where Kosegarten, 119¹, reads *uttarāyana*, and the Bombay ed., 14²¹, reads *dakṣiṇāyana*: see this last in vocab.).

—The vernal equinox was also the occasion of great festivities, whence, doubtless, the fulness of the Brahman's jar. This feast survives as the *Holi* or Indian Carnival — described by H. H. Wilson, *Works*, ii.222-43.

12-14. U.f. *tatastam* (= *çarāvam*) ā-dāya, *asāu* (*devaçarma*), *çayyā-nikṣipta*+*dehas* (1297) *san* (redundant, *vas*3), *rātrāu acin-tayat*. —The long cpd: 'in a dish-filled-pot-maker's-shed-part (*ekadeçe*).'

14-17. Construe: *yadi aham*, *imam* . . *vikriya*, . . *prāpnomi*, *tadā* (introduces verb of apodosis, *karomi*) *tāis* (= *kapardakāis*) . . *çarāvān tatas ghaṭā-ādin upakriya* *vikriya*, *anekadhā vṛddhāis* . . . *ādikam upakriya*, . . *utpādya*, . . *karomi*. As a help to the correct phrasing, note that the interjected adverbial clauses end each with its gerund. —*tatas*, line 15, 'then,' equiv. to 'and': 'dishes and jars and so forth.'

17-18. U.f. *tāsu* . . *yā adh*, *tasyām* . . : 'who among those wives (*is*) most beautiful, on her I bestow . . .'

18-20. 'Thereupon, when her co-wives (*tat-sapatnyas*), jealous, quarrel, then I (will) beat them so' (*ittam*, said while he throws the cudgel to show how). —U.f. *abhidhāya utthāya*.

NOTES TO PAGE 43.

1-2. 'By the potter, (who came=) who was brought by the noise of the breaking of the pots, seeing that, the Brahman, scolded (see *tiras*), was expelled (*bahiṣ*) . . .'

5. SELECTION XX. The Brahman with the goat, and the three rogues. *Hitopadeça*, book iv., fable 10.

—This story occurs in the *Pañcatantra*, book iii., fable 3, and, as usual, in a more elaborate and better form. Somadeva has it at lxii.62. Of the frequent imitations, *Gesta Romanorum*, Cap. 132 = 124 (see ed. of H. Oesterley, p. 486 and 733) may be mentioned. Compare also

Old Syriac version. Kallag, p. 67.
Arabic. Kallia. Knatchbull, p. 233. Wolff, I.206.
Later Syriac version, p. 141.
Anvār-i Suhaili, book iv., story 7.
Directorium, Cap. V., p. 2 of signature i.
Buch der Beispiele, 109²¹.
Benfey, I.355; II.238. Lancereau, p. 363.

6. U.f. *grāma antarāt* (202) . . *gacchan*.
7-9. U.f. . . *dhūrtās* "yadi *eças* (176a) *chāgas* (227) *supply* *asmābhia*, *kena api upāyena* (*tam chāgam*) *prāpya*, *khādyate*,

tadā . . bhavati" iti āloca, . . upaviṣya, sthitās (see sthita4).

10-11. abhi-hitas, see vldhā. — See iti 2b. — U.f. akandhena uhyate, 769 and 262.

12. tad eva, 'just that' = 'the same thing.'

14. dolāyamāna: Grierson, Bihār Peasant Life, p. 45, gives a good picture of the dooly.

16. U.f. "niṣcitam eva ayam k" iti matvā.

17. snātvā, to remove the supposed impurity arising from touching a dog. — yayāu, 800c. — Read cchāgas for -go.

19-20. See vldid4. — vañcyate, pass. of caus. — chāgatas, see 1098c³.

NOTES TO PAGE 44.

1. SELECTION XXI. The Brahman and his faithful ichneumon. Hitopadeṣa, book iv., fable 13.

— This story corresponds to Pañcatantra, book v., fable 2. It is undoubtedly of Buddhist origin — Beal, *Academy*, Nov. 1882, p. 331. It is discussed by Benfey, i.479, who gives a Mongol version and a Tamil imitation. Somadeva has the story at lxiv.3. Lancereau mentions numerous versions and imitations, p. 384. Especially famous is a parallel story, which is told of Llewellyn the Great and his faithful hound Gellert, and goes back to 1205. It is familiar to English readers through the well-known ballad of Wm. R. Spencer. A highly interesting English version is found in *Ye Seven Wyse Maysters of Rome*, printed by Wynkyn

de Worde, in 1520, reprinted London 1885, ed. G. L. Gomme, p. 28. Compare also

Old Syriac version. Kallias, p. 54.

Arabic. Kallia. Knatchbull, p. 268. Wolff, ii.1.

Later Syriac version, p. 169.

Anvār-i Suhallī, book vi., story 1.

Directorium, Cap. VII., p. 8 of signature x.

Buch der Beispieler, p. 131¹⁴.

Benfey, i.479; ii.328. Lancereau, p. 384.

— Through ujjayinī ran the prime meridian of Hindu astronomers.

2-3. 'For (see kṛte) the Br., from the king, a call to offer a grāddha came.' — grāddha, see p. 402.

4. saḥaja-dāridryāt, 'from connate poverty = a born beggar as he was.'

6-7. 'Of receiving, . . ., quickly, (if it is) not done, Time drinks the juice of it: i.e. if you have anything to receive or give or a deed to do, do it quickly or it'll not be worth doing.'

9. U.f. cira-kāla-pālitam . . rakṣārtham.

11. Natural enemies — cf. 39¹⁵N.

12-13. U.f. asāu . . āyāntam. — 'Having blood-smeared snout-and-paws.'

14. See vdhṛ+ava: his conclusion was "mama . . bhakṣitas:" anena = nakulena.

15-16. U.f. asāu upaṣṭya. — See vsthā4.

16-17. 'Finding out that the ichneumon was his benefactor, (and) possessing a discovered (vbhū+vi) deed (kṛtyā), i.e. discovering what he had done, with a pained heart (418) . . .'

19-20. 'Who, without . . (a-vijñāya), goes to or gets under (gatas) the power of passion . . .'

SELECTIONS XXII.-XXVII.

EXTRACTS FROM THE KATHĀ-SARIT-SĀGARA.

§ 45. The work from which the following extracts are taken holds a rather exceptional place in Hindu literary history, inasmuch as its date and authorship are quite definitely known. According to the author's fancy, it unites in itself all stories as does the ocean all rivers, and he therefore calls it the 'Ocean of the Streams of Story' or Kathā-sarit-sāgara. Following out the metaphor, he divides the work into one hundred and twenty-four chapters, called taraṅgas or 'billows.' By another division, independent of the one just mentioned, the work is broken into eighteen books, called lambakas, which Brockhaus, without authority, conjectured to mean 'surges.' The work contains about 22,000 disticha, that is, about one-

quarter as much as the Mahā-bhārata, and not quite twice as much as the Iliad and Odyssey together. An analysis of its contents is given by H. H. Wilson, *Works*, vol. iv. 109-159.

§ 46. BIBLIOGRAPHY. The following discussions connected with the literary history of this work should be mentioned.

Fitzedward Hall, the Vīṣṇavadattā, Calcutta, 1850, Introduction, pages 22, 23.

George Bühler, On the Vṛthakathā of Kāhemendra, *Indian Antiquary*, 1.302f, Bombay, 1872. Cf. Weber's Remarks, *Ibidem*, II.57.

George Bühler, Detailed Report of a tour in search of Sanskrit MSS. made [in 1876] in Kaçmir etc., published at Bombay in 1877 as an Extra Number of the *Journal* of the Bombay Branch of the Royal Asiatic Society, with vol. xii. Preliminary reports had appeared in the *Ind. Ant.*, v.27f, and vi.264f.

George Bühler, Ueber das Zeitalter des Kaçmirischen Dichters Somadeva, *Sitzungsberichte der phil.-hist. Classe der Kais. Akademie der Wiss.*, cx.545f, Vienna, 1885.

Sylvain Lévi, La Brhathakathāmañjarī de Kāhemendra, *Journal Asiatique*, 8.vi.307f, vii.178f. Vol. vi. contains chapters 1-8 in text and translation.

The text has been edited by H. Brockhaus, Leipzig, 1899, 1902, and 1906. A complete translation has been given by C. H. Tawney, Calcutta, 1890-84.

§ 47. The concluding verses of the work were printed from new and trustworthy manuscript material by Bühler.¹ From them it appears that the author was named Soma, i.e. Somadeva, and was the son of the virtuous Brahman Rāma. Somadeva says that he made this collection of stories to please the queen Sūryavati, and gives some of the facts relating to the royal house of Kaçmir then regnant. These facts are supplemented and confirmed by the Rājatarāṅgini or 'Chronicles of Kaçmir,' written by Kalhaṇa, about 1148-1157 A.D.² Combining these sources, Bühler reaches conclusions which may here be summarized briefly.

§ 48. In the year 79, i.e. 4079, of loka-kāla,³ Saingrāmārāja, a descendant of Sātavāhana (or Çāta-), succeeded to the throne of Kaçmir. This was A.D. 1003. He was followed in 1028 by his son Ananta. Anantadeva is described as weak-minded, rash, and impetuous, but as brave even to fool-hardiness. He married Sūryavati, daughter of the king of Jālandhar (jālandhara). She brought him entirely under her power, and induced him, in 1063, to abdicate in favor of his son Kalaçaadeva. He soon repented his hasty step and got control of the government again. Meantime, Kalaça abandoned himself to every vice, and, in rage, his parents determined to punish him, and give over the kingdom to his eldest son Harṣa. In fact, Ananta retired with his court to Vijayakṣetra, the modern Bijbahār, in [41]55 = A.D. 1079, and after two years of feud with Kalaça, took his own life in 1081, leaving the power in the hands of Kalaça, who held it till 1089, when he was succeeded by Harṣa. Sūryavati burned herself on the funeral pile of her husband Ananta. Now since, according to Somadeva, Kalaça was king when the work was finished, and since it was written for Sūryavati, the date of the composition must fall between Ananta's first abdication and his wife's death, i.e. between 1063 and 1081 A.D.

§ 49. The real source of the Kathā-sarit-sāgarā is stated by Somadeva⁴ to be the Brhath-kathā or 'Great Narration' of Guṇāḍhya. This work, according to Bühler,⁵ goes back to the first or second century of the Christian era; but no manuscript of it has yet been published. On the other hand, important evidence of its general character and contents is afforded by the two works that have flowed from

¹ Ueber das Zeitalter etc., pages 547-549.

² Bühler's Report, p. 52f; *Zeitalter*, p. 554, 557.

³ The popular calendar (loka-kāla) of Kaçmir is counted from a date corresponding to 3076 B.C. The era is connected — in some real or fanciful way — with Ursa Major (saptarṣayas — see p. 119f), and so

is called the Saptarṣi era. It is still in use. In giving a date, the hundreds and thousands are usually omitted. See Report, pages 59-60.

⁴ See Kathā-sarit-sāgarā, I.3 and cxxiv.260, and Reader 56f.

⁵ Report, p. 47. Cf. Wilson, i.e., p. 119f.

it, the *Bṛhat-kathā-mañjari* and the *Kathā-sarit-sāgara*. Each is a recast of Guṇādhya's original. The former was made by Kṣemendra Vyāsa-dāsa, a contemporary of Somadeva. Its date is not far from the year 1037 A.D., and it is therefore some thirty or forty years prior to Somadeva's work.¹ Both Kṣemendra and Somadeva distinctly assert that they translated from an original in the *pāiṣāci bhāṣā* or 'Goblin dialect'; and internal evidence² confirms their assertions, and, further, makes it certain that each worked independently of the other. But Somadeva seems to have been well aware of the faults of his predecessor, and his work is a decided improvement upon that of Kṣemendra, whose recast is only about one-third as long as Somadeva's, and sacrifices poetic merit in the effort to be brief.

§ 50. Although Somadeva was a Brahman, there are yet many remaining traces of the Buddhist character of his original, and even direct allusions³ to the Buddhist Birth Stories occur. Indeed, Weber maintained⁴ that Guṇādhya was a Buddhist. The name *pāiṣāci bhāṣā* seems to have covered a number of Low Prākṛit dialects⁵ spoken by the most ignorant and degraded classes in many different parts of India. In one of these dialects the *Bṛhat-kathā* is actually written.

§ 51. It remains — partly by way of introduction to selection xxvii. — to complete and summarize the half-mythical account there given of the origin of the stories.

In a retired spot on the Himālayan peak Kailāsa, the god Śiva, to please his wife Pārvatī, was telling her (*Kathā-sarit-sāgara*, i.48) the adventures of the Seven Fairy Kings. Unfortunately, he was overheard by his Gaṇa or attendant (see *gaṇa*), Puṣpadanta. Puṣpadanta foolishly told the tale to his wife, and she recited it in turn to Pārvatī. This made it appear that Śiva had palmed off upon her an old story. Even on learning the truth, she was still exceedingly enraged, and cursed Puṣpadanta to be born as a mortal. She also inflicted the same curse on the Gaṇa Mālyavānt who interceded for him.

At their entreaty, however, she set a limit (*anta*) to the curse of each, speaking (i.59) to this effect: "There is a Yakṣa named Supratika, who, cursed to become a mortal, is living in the Vindhya as a Piṣāca, under the name of Kāṇabhūti. When thou, Puṣpadanta, shalt see him, and tell him the tale which thou overheardest Śiva telling me, then thou shalt be released from thy curse. When Kāṇabhūti shall have told it to thee, Mālyavānt, he shall be released. And when thou, Mālyavānt, shalt have published it to the world, thou shalt be free also."

§ 52. Puṣpadanta, accordingly, is born as Vararuci or Kātyāyana, meets Kāṇabhūti, narrates to him the seven stories of adventure in seven hundred thousand stanzas (ii.26), and is released.

Kāṇabhūti, meantime, remained in the Vindhya, waiting the coming of Mālyavānt. The latter is duly born as a Brahman (vi.19, 20), with the name Guṇādhya, at Supratīṣṭhita (vi.8) in Pratiṣṭhāna.⁶ This is identified with Paiṭhān on the Godāvarī (vi.72), about 150 miles from Bombay, east by north. After travelling in the Deccan, Guṇādhya returns to the splendid royal city of Supratīṣṭhita (vi.24) and is appointed a minister (vi.70) of Śātavāhana, the king of whom the story in selec-

¹ Lévi, *Journ. As.*, 8.vii.218-220.

² *Ind. Ant.*, 1.306-309. *Journ. As.*, 8.vi.413.

³ E.g., at lxiii.120, to the Boar Jātaka. See Weber, *Indische Streifen*, ii.367.

⁴ *Ind. Ant.*, ii.57.

⁵ For the views of the Hindus and others concerning these dialects, see Muir, *Orig. Sanskrit Texts*,

IF.43f, esp. p. 48 and 50. Cf. also Jacobi, *Ausgewählte Erzählungen in Māhārāṣṭri*, Einl. § 2, § 15.

⁶ Its Prākṛit form is *Paṭṭhāna*; this is the ΠΑΙ-ΘΑΝΑ of the Περσίου and the Βαίβια of Ptolemy. See McCrindle, *Ancient India as described by Ptolemy*, pages 175-6, and J. Burgess, *Arch. Survey of Western India*, iii. (Bidar, etc.) p. 55.

tion xxvi. is related. In consequence of a wager with his colleague Ārvavarman (52'), Guṇādhya forswears the use of Sanskrit, Prākṛit, and the local vernacular. Since he knows no other language, he is forced to keep silence, and so to give up his position as minister. With two pupils he retires to the Vindhya, and, falling in with a host of Piçācas (vii.26), learns their dialect. In this he addresses Kāṇabhūti, who exists himself at the time as a Piçāca. Kāṇabhūti tells the tales in 'his own dialect' (svabhāṣayā, 58'), i.e. Piçācī, to Guṇādhya. The hearer writes them down in Piçācī, and with his own blood, since he had no ink by him. Kāṇabhūti is then released.

Guṇādhya, in order to "publish the stories to the world," sends the manuscript to Sātavāhana. The king, puffed up by his newly-acquired knowledge of Sanskrit grammar (52²³), rejects the stories on account of their dialect. Guṇādhya, overcome with grief, reads aloud to his two pupils six hundred thousand distichs and casts the manuscript, leaf by leaf, into the fire, while the beasts stand about in a circle and listen with tears in their eyes.¹ One hundred thousand couplets Guṇādhya keeps, because they especially pleased his pupils. At last the king hears of the strange proceeding, comes, and takes what is left,¹ namely the Br̥hat-kathā. The pupils expounded the poem to the king and he composed the first book or lambaka, called Kathāpīṭha (56^{10N.}), to serve as a general introduction to the rest, after Guṇādhya had ascended to heaven (56⁴), released.²

¹ Compare the stories of Orpheus and of the Sibyl.

² According, then, to Somadeva (and to Kṣemendra, as well, *Ind. Ant.*, 1.307), the *vapāḍav* of the stories is, in turn, from

1. Īva, to
2. Puṣpadanta (= Vararuci, Kātyāyana),
3. Supratika (= Kāṇabhūti),
4. Mālyavānt (= Guṇādhya),
5. Sātavāhana, and
6. The world.

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LINE 2. SELECTION XXII. King Putraka and the seven-league boots. Kathā-sarit-sāgara, Taraṅga iii.45. — Kṣemendra gives the tale in his Br̥hat-kathā-mañjarī, at ii.48. Tawney, i.14, adduces many parallels, among them, Grimm's Fairy Tales, no. 197, The Crystal Ball. See also Jātaka, no. 186 (vol. ii.); transl., i. p. xvi. f.

2-3. See atra 1. — King Putraka's uncles had bribed assassins to kill him. By a greater bribe and a promise to go far away, the king induces the murderers to spare his life: this in explanation of the "meantime," the "promise," the "Vindhya," and the "disgust." — For Putraka, see 17^{9N.} — See vṛaj + vi.

4-5. The sense-divisions do not correspond with the metrical divisions here as they do in the Epos. U.f. bhraman ava_āpa asāu -ekatatparāu puruṣāu dvāu; tatas tāu etc. — see iti2.

6. U.f. maya_asura-sutāu āvām sc. svas.

8. 'On account of this (is) our fighting. Who (is) mighty (= proves to be the stronger), he may take it.' — Brockhaus reads tannimittam — against the metre.

9. U.f. etad tad-vacanam . . pra_uvāca.

10. U.f. . . puṁsas (394)? tatas sam-avocatām (see vvac, and 864 and 847 end).

11. U.f. pari-dhāya ('by putting on') . . ava_āpyate.

12. U.f. yad (162) likhyate: see ya5.

13. See ya5. — 'Is thought of.'

14. avādīt, vvac, 898, 899c. Aorists are not very uncommon in this poem, though very few have been met before in this Reader. See 326. — U.f. kim yuddhena? astu ayam paṇas. See lka 1.

15. U.f. sas eva etad (= dhanam) haret (163).

16. See under iti2. — mūdha, 223⁴.

17. U.f. adhy-āśya, ud-apatat vyoma.

19. vtr+ava, with abl.

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1. SELECTION XXIII. Story of Mousey, the thrifty merchant. Kathā-sarit-sāgara, Taraṅga, vi.28. — It is introduced as a story which Guṇāḍhya hears on his return to Supraṭiṣṭhita — see p. 333, § 52. It may be called a kind of pendant to selection xix. It is identical with the Cullaka-seṭṭhi Jātaka, no. 4 (vol. i.), transl., i. p. 168.

2. 'By me, utterly without (vinā eva) capital, wealth was gained' (vsad + ā, caus.).

4. man-mātus, abl., 'from my mother:' man-, 161, 494.

5. tad-bhayāt: tad- (494) = tebhyaḥ, i.e. gotrajebhyaḥ. — See garbha3.

7. 'And there was I born, (as the=) to be the means of support of that excellent woman.'

8. See vṛrdh, caus. — kurvatī, 714^b.

9-10. U.f. atha abhy-arthya. — See vṛk B1. — Lit., 'And then by her, the sad one, having entreated a teacher, I was gradually made to learn writing and ciphering somewhat.'

13. For gen. w. vā, 297a.

15-16. agamam, 846. — so 'pi marks beg. of new clause and is little more than a *ś* *ś* with viçākṣhilah. — 'Thus (i.e. as follows, lines 17-20) spake (854) to a certain . . .'

17-18. See l idam, near end. — paṇyena, appositive to etena.

19. punar: the antithesis is between a dead mouse and good hard cash.

— The Roman *dēnārius* had long been known to the Hindus. The borrowed word appears, e.g., in an inscription of the time of Kumāra Gupta (ca. 430 A.D., *Ind. Ant.* xv.192), given by Gen. Cunningham, *Arch. Survey of India Reports*, iii. 54-56.

20. See vsthā7. — te 'pi (sc. *dinārās*), 'even the principal.'

22. tvattas, 1098a.

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1-2. Construe: asya sampuṭe (see this) tam (= 'mouse') likhitvā, gato 'bhūvam (829) aham, so 'pi ahasat.

3-4. -yugmena, instr. of price, 281b: mūl, appositive. — mārj- depends on kṛte; and the other genitives go w. dattas, 297a.

7-8. Construe: aham grāntāgatāya -saṃghāya adām (829) ambhas, etc.

9-10. dve dve, see dva: 'two apiece,' 1260. — U.f. vikritavān (960) āpape.

11-12. See tatas5: the second is a mere stop-gap. — See vhr + ā.

13-14. mayā, logical subject of kṛtam: tebhyaḥ, abl.

15-16. Loc. absolute. — The rains made the roads impassable for the wood-men. — paṇ, 486b. — çatāis, 281b.

19-20. 'A golden mouse was sent (1042d) by me, making (it), to that V.; and he gave (adāt) . . .'

21-22. See vsidh + pra. — U.f. lakṣmīs iyam. — satā, 'being.'

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1. SELECTION XXIV. King Çibi, the falcon, and the dove. Kathā-sarit-sāgara, Tar. vii.88. — This story is famous, old, and widespread. It is of distinctly Buddhist origin and character — see S. Beal, *Si-yu-ki*, i. p. 125 and note. Benfey, *Pañcatantra*, i. p. 388 f, gives a great many Buddhist and other parallels. It occurs in the Jātaka as no. 499 (vol. iv.). It is frequently figured on Buddhist sculptures: so on the tope of Amarāvati — see James Fergusson, *Tree and Serpent Worship*,² plate lxxxiii. 1, and p. 225, and plate lx. left, and p. 194; also on the great Javan temple of Borō Boudour. The Amarāvati tope dates from about the beginning of our era — see J. Burgess, *Arch. Survey of Southern India* (Amarāvati, etc.), p. 12, 101.

— In the Cariyā-piṭaka, Pāli text, ed. Morris, p. 77, Çibi appears as an incarnation of the Future Buddha. Sakka, in the form of a blind old beggar, asks him for one of his eyes, and he gladly gives up both of them. This is represented in a mural painting of a cave at Ajanṭā — J. Burgess, *Cave Temples of India*, p. 315. Beal gives a Chinese version of the story in his *Buddhist Literature in China*, p. 31-41. And the tale occurs in Mohammedan forms with Moses in place of Çibi, and Michael and Gabriel in place of Indra and Dharma (or Agni).

— In Sanskrit works the Çibi-story is common. We find it in the Southern Pāñ-

catantra, French version by J.-A. Dubois, p. 173. It occurs three times in the MBh. It is told at iii.130.21=10557, of Uçinara, the father of Çibi (translated by P. E. Foucaux, *Le MBh., Onze episodes*, p. 231); at iii.197.1=18274, of Çibi himself; and at xiii.32.3=2046, of Vṛṣadarbha, the son of Çibi.

—Çibi Āuçinara is the traditional author of RV. x.179.1, and seems to be the heros eponymos of a clan that dwelt between the Indus and Akesines. See Zimmer, *Altindisches Leben*, p. 130, 431.

1. King Suçarman, having been deceived by a Gaṇa in the form of a Brahman, says, "This is no Brahman, but a god come to deceive me; for such things are constantly happening in this world; and so (tathā ca—introducing the following story as a similar instance), in old times, there was (abhūt) a king, etc."

2. U.f. sarva-sattva-abhaya-pradas, 'giving a feeling of safety to all creatures:' see 29ⁿ.

3-4. The inf. denotes purpose: cf. 987 w. 982. —'Indra himself, having taken on . . . , pursued (anv-apatat) Dharma'—see dharmas.

5. U.f. sūkam aṣṭriyat: see vṛi3; for aorist, 859^a, 864.

7. 'This (is my) proper food. Surrender (758) to me (297a) . . .'

8. For Indra and the reader, who know the secret of the dove's real nature, there is a play upon the word dharmas.

9-10. U.f. enam (274b) . . . a-tyājyas; tad ('therefore') dadāmi anyad . . . tava (297a).

11. See evam. —ātma, see 18¹⁶n. —See 747.

18. See yathā5. —vṛt+ud. —aropayat, 1042e end.

15-16. See vruh+adhi. —U.f. " . . . tu etad" divyā vāk ud-abhūt. "That indeed is equal", referring to the promise contained in line 10, etat-samam.

18-19. U.f. tuṣṭāu akṣ (pred. adj.) . . . dattvā (991, 955c) ca . . . anyān tāu . . . iyatus (783b²).

20. SELECTION XXV. Story of Ahalyā.

Kathā-sarit-sāgara, Tar. xvii.187. —Çacī is a pattern of wifely virtue, but Indra does not requite her with equal fidelity. His amours are as notorious as those of Zeus. Indra is invoked with the words ahalyāyāi jāra, as early as the ÇB. (iii.3.4¹⁸). He is reproached for his affair with Ahalyā, at MBh. v.12.6=373; and this is narrated at length in the Rāmāyaṇa, i.48 Schlegel, or i.49 Gorresio. His attempt upon Ruci is told at MBh. xiii.40.16=2262, excerpted by Muir, *Texts*, i².466. Later books smooth over these immoralities by interpreting them allegorically—see Müller, *Ancient Skt. Lit.*, p. 529. —So Holtzmann, ZDMG. xxxii.302 (cf. 294); Muir, *Texts*, iv².48.

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2. U.f. -lubdhas (Vlubh) tām. —See Varthaya+pra, 959 and 960.

3. Construe: matīṣ pra-, vibhūti-andhā, dhāvati aviṣaye.

4-5. U.f. sū ann-mene (794e) . . . ; tad ('that occurrence') ca prabhāvatās (1098, 291²) buddhvā (160), tatra agāt . . .

6-7. See vṛkṣ3. —See sthita4.

8-9. 'She answered her husband with a speech, (provincially ambiguous, i.e.) ambiguous on account of its dialect, (but yet) having some regard for (verbal) truth, "This is, of course, a cat or my lover"'—see majjāo. Gāutama takes it in the latter sense and replies tvaj-jāra.

11. 'He caused to fall on her a curse, truth-regard-limited' (-kṛptāntam), i.e. not an endless curse, but one with a definite limit, because she did not lie outright.

12. The curse. —ava-āpnuhi, 703.

13. The limit—cf. p. 333, § 51. —See ā 4 and 293c. —See 2antara 1. —'Until forest-interior-wandering-Rāghava-sight, i.e. till thou seest R. wandering in the wood.' "Rāma removed the guilt of Ahalyā by merely looking at her," says the Viṣṇu-purāṇa, iv.4.42.

14. datta-çāpas, 1299, 1308. —yayāu, 800c.

16. SELECTION XXVI. The king who didn't know his Sanskrit grammar. Kathā-

sarit-sāgara, Tar. vi.108-164, omitting 111-112, 124-133a, 164-168, 161-162. — Kṣemen-dra gives this story in brief at vi.35-52, *Journ. As.*, 8.vi.446. The king is called Sātavāhana; but this is merely the family name of a dynasty that reigned in the north-west of the Deccan in the first and second centuries of our era. See Oldenberg, *Ind. Ant.*, x.225 f. Çarvavarman was a protégé of this family—p. 334, § 52. Somadeva, as we saw, makes Harṣa a descendant of Çātavāhana; and for the last, he adds (vii.13), Çarvavarman wrote the easy grammar called Kātantra—Bühler, *Report*, p. 74.

16-17. Guṇādhya, who had been interrupted by Kāpabhūti, resumes his story here with tatas. — adhy-āsta, 620. — tad, 'that' (garden), whose creation by Durgā (see deva2c), Guṇādhya had narrated a little before (vi.84). It was just outside of the capital of Pratiṣṭhāna (p. 333).

19. vṛt+ava, 957b. — Inf. of purpose.

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2. 'Çiriṣa—delicate-limbed, i.e. having limbs as delicate as a Ç. blossom.' —U.f. abhy-agāt.

4. 'She said "Don't with water (mā udakāis—cf. line 8) pelt me."' He understands it as "With comfits (modakāis) pelt me."

5. ānāyayat, vñi+ā, caus. inf.

7. rājann, 210. —See 2antara 1.

8. The order of the words is inverted to remove the ambiguity. —iti uktam . . tava (297a), 'Thus I said to thee.'

9. 'Knowest thou not the mere (mātrā2) euphonic combination of the mā-word and the udaka-word?'

12. hasati, present ppl., loc. absolute. —ākṛāntas, 955a. —See jhaṭ-iti.

13. 'Having abandoned-water-play,' 1308.

14-15. U.f. pra-aviṣat . . muhyan āhārādi.

17-18. Construe: "çaraṇam me ('sti) p- vā, mṛtyus vā" iti . . —'Having bed-thrown-limbs,' v2as+pari-ni.

19-20. Construe: parijanas, . . drṣtvā, abhavat sambhṛāntas, "kim etad" iti ('saying "What's that?").

21-23. aham, i.e. Guṇādhya. —tām, i.e. avasthām. —pary-ahiyata, 770b. —prātar āvām ('I and Ç.').

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1-2. sarvasya, subjective gen. w. praveṣa, which is loc. absol. w. ruddhe. —See ka-tham. —mama begins new clause. —See paṇca.

3-4. Construe: nṛpas vijñaptas (1042d³) mayā, upaviṣya . . —See vṛt7.

5-6. 'S., tho' he heard it, kept silent (just so, tathā eva, i.e.) nevertheless.' See v1as4. —U.f. tatas ca idam.

7-8. U.f. . . kuru" iti prāk . . tena . . adya . . niḥi—see adya.

9-10. See svapna. —U.f. nabhasas cyu-tam (nom.)—see vcyu4. —See v1as+vi.

11-12. tasmāt=ambujāt. —dhavala, ambarā, like the one Socrates sees, *Crito* 44.

13. iyat (451) drṣtvā. —See v1man 1.

15-16. 'Ç. having thus announced his vision'—see v1vid+ni and 1308. —U.f. asta-mānūnas . . avadat.

17-18. The question goes to pāṇḍityam. —See vṇak B1, pass. of caus. of desid. —kālena: for instr., 281c. Similarly var-ṣāis, line 21.

19. tena=pāṇḍityena. —eṣā, 'this' that you see about me. —na pratibhāsate = 'sordet.'

20. Observe caesura, and see lka 1. 'What pray has a fool to do with power, as it were a block with ornaments?' i.e. he has no more to do . . than a block . .

21-22. In the introduction to the Pañcatantra, also, the time needed for learning Sanskrit grammar is put at twelve years. —See mukha4.

23. See vṇak B1, caus. —tad=grammar.

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2. kuryāt, v1kṛ 1.

5-7. Protasis ends w. ced: tatas begins apodosis; 'then by me are renounced (tyak-tam) these three languages which pass current' (v1bhū+sam3). See p. 334, § 52. —See tadvat. —Kṣemendra (vi.52) has apa-bhṛaṇṣa for Somadeva's deçabhāṣā. Both of these terms denote indeed a Prākṛit

dialect; but, in contrast with the word *prākṛtam* in this connection, they denote a vernacular of a lower order than *prākṛtam*.

8-9. U.f. na ced evam . . . -abdhān (276) vahāmi eṣas . . . : eṣas, emphatic, 'I, this one,' 'I, Ç. here, (will) carry . . .'

10-11. tasminn = Ç. — agamam, 846. — See vman 1.

12. ca vīhastah is Boehtlingk's emendation for cavihastah.

15. 'Without S., no other way of escape appears.' She is led to look to S. or Kumāra for help, because a kumāra (see this) opened the lotus (51^{1b}). — Tawney. Weber conjectured that the war-god Skanda owed his name and existence to Alexander the Great.

18. Caesura. — 19. prāpa, 783c².

21. 'Showed (√ikṛ 1) favor to him (tasya, 297a), i.e. to Ç.'

22-23. 'Having magic power by K.'s gift.' — See cintitop: for a like magic, see 45¹⁸.

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1-2. U.f. prādus āsan ca tās (sciences) tasya (= dat.) . . . tatkaṇam. . . . hi (163).

3. SELECTION XXVII. The pathetic history of the stories. Kathā-sarit-sāgara, Tar. viii. — It forms Kṣemendra's eighth chapter (of only 16 couplets), *Jour. As.*, 8.vi.449. For a general explanation of the Taraṅga, see p. 333, § 51f.

3-4. 'So, by G's request (vii.113), that tale was told by K. in his own (piṣāca) dialect.'

5-6. 'And by G., likewise in (lit. with) that dialect, in (lit. with, 281c) seven years (varṣāis), it (sā) was written down as seven couplet-lacs' (appositively).

7-8. U.f. mā (580) . . . hārṣus (882) iti: 'Thinking "Let them not steal it," i.e. Fearing lest they might.'

— Both Somadeva and Kṣemendra state that the stories were written down in blood: S. gives the lack of ink as a reason; K. gives none. But the statement may rest on a popular superstition like the Germanic one which ascribes peculiar virtues to pure spittle (cf. also St. Mark viii.23) and to blood. Life rests in the blood, the "vital

fluid"; from it a drink of immortality is made; and with it pacts are made or subscribed (cf. Faust, l. 1383).

— At present (1878), all available information points to a Phoenician-Aramaic origin of the Indian alphabets. Writing was probably introduced not earlier than 400 B.C., and was, certainly, little used in India before 250 B.C. So says Burnell, *Palaeography*,² p. 9. See also Whitney, § 2. The material was the palm-leaf, and in Kaçmir, birch-bark. Paper was introduced by the Mohammedans, i.e. not till after 1000 A.D. For ink, see maṣi in vocab.

9-10. 'The sky (ambaram) became filled (nirantaram) with S. etc., who came (āyātāis) to listen, [became filled or covered] as if (iva) with a canopy.'

12. See vgam4. K. was orig. a yakṣa, see p. 333, § 51. — çāpa-muktas would be better.

15-16. 'I must make my B. famous on earth; and this business (of making it so) was enjoined on (lit. announced to, ud-īritas) me by Durgā when she told how my curse would end (lit. in the declaration, -uktāu, of the end, -anta-).' See p. 333, § 51.

19-20. The two nominatives in l. 19 are in partitive apposition to çayāu . . . ubhāu, the subject of ūcatus.

NOTES TO PAGE 54.

1. Explained under sthāna6.

4. pra_ahinot, 192c. — dattvā: cf. 991 w. 955c.

6. The garden mentioned at 49¹⁷ — see x.

7-8. 'That MS. was shown to S. (genitive, 297a²) with the words "This is G's work."' — The gender of the pred. determines that of the subject, eṣā.

11. See pramāṇa. "The length of the poem (700,000 disticha) is a weighty argument in its favor, but —" This is quite in accord with later Hindu taste. As if the 100,000 disticha of the extant MBh. were not enough, the preface (MBh. i.1.106a = 104c) tells us that there was a version of 8,000,000 couplets for the use of the gods. Fortunately their years were lengthened out so as to give them plenty of time to hear it — see

58²x. The Manes had to get along with a version of 1,500,000. Guṇādhya is said (54²², 56¹) to keep only one-seventh of his poem; but even this is an exaggeration (it contains less than 22,000 couplets — p. 331). Similarly Manu is said to have been abridged from 100,000 to 12,000 and then to 4,000. It contains less than 3,000 — strictly, 2685, cf. p. 341, § 56.

18. vivikta-ramya, 1257: √vic+vi. — bhūbhāgam, in appos. w. gil.

19-20. vika+vi. — √vac and cru, caus.

23. U.f. tasmin . . paṭhati, loc. absol.

NOTES TO PAGE 55.

1-3. These three lines and the preceding line make one sentence; the last word is the subject. — pari-tyakta-, 'having abandoned grass-food, quitting their pasturage.' — U.f. āsan abhyetya (vi+abhy-ā, 992): cf. sam-etya, line 10.

— Compare the story of Orpheus. In the MBh., iv.39.6 = 1290, horses shed tears. The horses of Achilles lament the death of Patroklos, II. 17.426: cf. Pliny, *Nat. Hist.*, viii. 42 = 64.

5. See √vad4. — See ja.

8-9. U.f. ūcus . . girāu . . ko 'pi . .

14-15. 'He saw him completely (abhitas) overspread (√3kr) with tangled locks, (that were) like (iva) the smoke of what was left of the fire of his curse, which was [practically] extinguished' [but still smouldering; for G. was almost, but not quite, released from his ban — p. 334].

— Lit., 'as it were, the smoke-of-extinguished-remaining-curse-fire.' The long cpd receives a fem. pl. ending to conform w. jaṭābhis; but it is a genitively dependent subst. (1264 — not adj.) cpd, whose prior member, praçānta-çesaçāpāgni, is a descriptive noun cpd (1280); çesa-çāpāgni, again, is a descriptive noun cpd (1280); and çāpa-agni, finally, is a descriptive noun cpd (1280b), with a bold metaphor. Cf. Kathā-sarit-sāgara, xix.104.

18². '(The adventures) of himself as P.': there is no objection to this grammatically (cf. τῇ ἐμῇ χεὶρὶ Παύλου); but G. and P. were never identical — see p. 334. The reading puspadantasya ca svam ca would be correct in sense and metre.

19. kathā-avatāram tam is in apposition w. caṣṭitam; 'the adventures (which were that coming down, i.e.) which were the occasion of that coming down of the divine story from heaven to earth.'

20. See gaṇa2. — 'Recognizing him as . . .' — U.f. pāda-ānataḥ, vnam. — See p. 333, § 51.

NOTES TO PAGE 56.

1. See lidam, end. 'But here are 100,000 (making) one story; take that.' Compare the story of the Sibyl.

3-4. See vmantraya+ā, and pada4.

5-6. Metre, āryā, p. 316, § 44. — U.f. ādāya . . agāt (830) nija-. The long cpd (q.v.) goes w. kathām.

7-8. Metre, as before. — The dual cpd is in the accusative — see vbhaj+saṁ-vi 2. For the long cpd, see 1258a.

9-10. Metre, as before. — 'And with (the help of) those two, King S., having comforted that Kathā, in order to narrate (vaktum) her or its descent-to-earth in that (pāiçāci) dialect, composed (cakre) the Kathāpiṭha.' This is the name of the prefatory lambaka; but there is a double mg, 'he made the pedestal of Kathā (personified), the next book being called 'head of K.,' Kathāmukha. He consoles (√vvas+ā, gerund of caus.) Kathā or Story, by studying it, and so atoning for the indignity he had offered it, 54¹².

11-12. Metre, rathoddhata, p. 316, § 43. — 'And that Story, full of varied beauties, made men forget the stories of the gods [lit. (was) possessing forgotten god-stories], by reason of its interest (kutūhalāt, 291²). Then (atra3), after accomplishing that in the city, it attained to uninterrupted fame in the three worlds.'

SELECTION XXVIII.

EXTRACTS FROM THE MĀNAVA-DHARMA-ĀSTRĀ.

§ 53. BIBLIOGRAPHICAL. The Manu literature is now very extensive. Only several of the most important and recent works need be mentioned here.

Arthur C. Burnell and Edward W. Hopkins. The ordinances of Manu. Translated from the Sanskrit. With an introduction. London, Trübner & Co. 1884. 8°. Price 12 shillings.

George Bühler. The laws of Manu. Translated with extracts from seven commentaries. [=SBE. vol. xxv.] Oxford, at the Clarendon Press. 1886. 8°. Price 21 shillings. The volume contains an elaborate and valuable introduction.

Julius Jolly. Mānava Dharma-āstra, the code of Manu. Original Sanskrit text, with critical notes. London, Trübner & Co. May, 1887. 8°. Price 10 shillings 6 pence.

Burnell's introduction contains an argument on the date of our Manu text. Professor Hopkins has summed up and criticised this argument (JAOS. xiii. p. xxviii = PAOS. May, 1885), and concludes that it brings us not one step nearer a solution of the problem.

Bühler's introduction (p. civ-cxviii) gives a learned discussion of the date. Of this, Hopkins makes a résumé (JAOS. xiii. p. cxviii = PAOS. May, 1887). He finds Bühler's conclusions probable, but does not think them absolutely proved by the proofs adduced.

The text-edition of Loiseleur Deslongchamps (Paris, 1830) is hardly obtainable now. It is safe

to say that Jolly's robs all preceding ones of their value, inasmuch as it is the result of far-reaching critical studies. The principal places in which Jolly's text varies from that of the Reader are 1.97; ii.11,76, 125; xii.23,37,42,45,90,95,96.

The general theory of the origin of the Laws of Manu was summed up and criticised by Whitney (JAOS. xiii. p. xxx = PAOS. May, 1885). Meantime, however, Bühler's Introduction has put the question in a new light.

The relations of our text to the Mahā-bhārata are ably discussed by Hopkins, JAOS. xi. 239-275 (cf. PAOS. Oct., 1883). Here may be found, conveniently assembled, quotations from Manu in the Sūtras and inscriptions, the legendary material about him in the Epic, and a careful discussion of the passages in the Epic which profess to be the declarations of a personal Manu.

By way of calling attention to the interesting subject of the knowledge of the Greeks concerning India, occasional citations are given. The references to Strabo's Γεωγραφικά (of which book xv., chap. 1, §§ 1-73 describe India) follow Casaubon's paging.

The following introduction is in the main a brief abstract of some of the more important points of Bühler's introduction.

§ 54. The native tradition respecting the origin of the Mānava-dharma-āstra takes the book to be the work of an individual law-giver. In accordance with this tradition, until quite recently, it has been usual for English writers to call the treatise 'The Laws of Manu.' And this designation may still be used, provided only it be used with an intelligent mental reservation, which takes due account of the results of modern criticism. For in the light of critical study, the figure of Manu, as a historical person, fades away; but, on the other hand, we find that Manu as a name is one of the greatest and most reverend of the Hindu antiquity. Questions thus arise: Whence the greatness of this name? What was the real origin of this law-book, and how came it to be called Mānavan?

§ 55. The word mānu originally means simply 'man' (see vocabulary). As we speak of human beings as the 'children of men,' so the Rig-veda speaks of them as the 'offspring of man' (mānu); and in this way arose the conception of a personal Mānu, the father of mankind. He is, in fact, the heros eponymos of the human race.

In the Veda¹ he appears as 'Father Manu, child of the Sun,' as a holy seer, the originator of prayer, praise, and sacrifice, and as the object of the special favor of the gods. In the Brāhmaṇas, Manu is the progenitor of the new race after the flood. That he was regarded as a type of wisdom, is evidenced by the ancient saw, 'Whatever Manu said, that is medicine' (TS.ii.2.10²). And again, that he was an eminent type of goodness appears from the fact that his actions came to be looked upon as

¹ For the Vedic legend of his birth, see 85¹⁴n. The ancillary books make Manu the author of RV. viii. 27-31. For ancient legends about Manu, see Bühler's *Manu*, p. ivii f; Muir, 1².161f, and esp. 181f.

examples highly worthy of imitation. Thus the Veda says (TS.iii.1.9*), 'Manu divided his property among his sons'; and this is quoted by Bāudhāyana in his Dharma-sūtra as such an example. Such simple beginnings are entirely natural; but they are also sufficient to show how, with the growth of legal literature, the authors of law-books came to cite all kinds of (supposititious) sayings and doings of Manu as authoritative precedent. For, after the custom of referring to Manu as authority was once started, the oftener he was thus cited, the greater his factitious authority and the temptation to cite him would become. Accordingly, if we examine the four oldest Dharma-sūtras, we find much more frequent reference to Manu in Vasiṣṭha, the latest of them, than in Gāutama, the oldest. And thus, at last, what had been a mere name, a part of the traditional inheritance of the mythical past, attained to greatness as a personal authority and actual law-giver.

§ 56. Before proceeding to our other questions, let us rehearse briefly the native account of the origin of the work. In Sanskrit, the book is entitled *mānava*; and this may mean either 'of Manu' or 'of the Mānavans.' The Hindus say, 'of Manu'; and accordingly the opening stanzas represent the great sages as approaching 'Manu, the son of the Self-existent,' and asking him to declare unto them the law. He accedes; but deems it necessary to go back to a time before the Creation, in order to show how he derives his lineage (Manu i.38), and hence also his authority, directly from the Supreme One, Brahman. 'He,' says Manu (i.58-60), 'composed this law-book, and taught it to me alone in the beginning; I taught it to Bhṛgu; and Bhṛgu will recite it to you.'

Bhṛgu accordingly takes up Manu's cosmogonical discourse, continues with an account of the Four Ages and of other matters, dwells on the excellence of Manu's Laws, and ends book first with a table of contents of the twelve books of which the treatise consists. And in order that we may not forget that it is all (or all but i.1-60) put into the mouth of Bhṛgu, we are frequently reminded of the situation by an 'I will next declare' or the like, especially at the beginning of books v. and xii., where Bhṛgu is mentioned by name as the promulgator of the laws in question. In accordance with all this, the work is entitled the Bhṛgu-saṁhitā of the Mānava-dharma-āstra, and it may conveniently be so designated. It contains 2685 ślokaś or 5370 lines; compare 54¹¹N.

§ 57. For the incredibility of this native account the reasons are near at hand. First, all the passages involving Bhṛgu as promulgator of the work can be separated from the rest as easily as a picture-frame from the canvas which it surrounds. Indeed, the entire first book is a most palpable later addition. And, more than this, Bhṛgu himself is cited (at iii.16), with three others, as an authority on a disputed point. Clearly, the later editors of the work were nodding here; else they would have expunged this stanza. And who knows how many more of a like sort they may have expunged?

Moreover, against the claim that Manu (to say nothing of the Supreme Spirit), was the author and the first law-giver, the case is equally plain. For the work appeals to the authority of Manu here and there, just as the other works of its class do, thus showing that its earlier editors at least did not pretend that Manu was the author of the whole. Nor was he a law-giver without predecessors or rivals; else we should not find, as we do, divergent opinions of other ancient sages cited along with what purports to be his. Moreover, the work itself (ii.6 = 58¹⁴f) admits that

the law is based on the Veda, the usage of virtuous men, etc.; and it plainly mentions (at iii.232) Dharma-āstras, which must be either contemporaneous, or else earlier than itself.

§ 58. Secondly, then, What was the real origin of the work? The first half of the answer is as follows. The Vedic works, as explained below, fall into the three classes of Sainhitā, Brāhmaṇa, and Sūtra. Chief among the works of the last class is the Kalpa-sūtra, or 'Ceremony-rules.' No Kalpa work had catholic validity among all Brahman families. On the contrary, many of the most important old families had each its own Kalpa-sūtra. In these clannish differences, doubtless, originated the Carakas or 'Schools,' in which Brahman science was cultivated and sacred tradition handed down from generation to generation. Thus among the adherents of the Black Yajur-veda, we find the family of Āpastamba; and, bearing his name, we find not only a Brāhmaṇa, but also a complete Kalpa-sūtra in its three subdivisions of Çrāuta-sūtra or 'Rules for the fire-sacrifices,' Grhya-sūtra or 'Domestic usages,' and Dharma-sūtra or 'Sacred law.' The Kalpa-sūtra of Baudhāyana doubtless had a similar make-up. Good editions of various Grhya- and Dharma-sūtras are now accessible in text and translation. They treat¹ of the sacraments, of the duties of a Brahman in the various stages of his life, as student, householder, hermit, beggar, of the duties of a king, of the law of inheritance, and so on.

Now these are the very subjects treated also in the Dharma-āstras. But there is one great difference, the difference of form. The Sūtras are in mingled prose and verse, the latter including both triṣṭubh and anuṣṭubh stanzas; while the Āstras are in the ordinary epic gōka. To a mind acquainted with the veriest rudiments of criticism it is quite clear from their form and language alone that the Āstras are later than the Sūtras—a view which is in entire accord with the stanza ii.6=58⁴, cited above. The conclusion, then, that the Dharma-āstras, in general, as shown by their contents and form, are the outgrowth, by a very natural process of evolution, from the Dharma-sūtras, is unimpeached.

§ 59. The other half of our answer is that the Mānava-dharma-āstra, in particular, is a later metrical recast of a lost Mānava-dharma-sūtra: in other words, that it is the 'Law-book of the Mānavas.' This is a particular thesis, quite different from the general conclusion just stated; and, although very widely accepted, it is not universally so. The theory² of this connection proceeds as follows. Among the schools of the Black Yajur-veda, especially among those of the Maitrāyaṇiya branch thereof, we find the school of the Mānavas.³ According to the investigations of Dr. von Schröder,⁴ the Maitrāyaṇiya seems to have been one of the oldest and most important of all the schools of the Yajus-period.⁵ Of these Maitrāyaṇiyas there are still some representatives surviving in Western India; and their Sūtras are entitled Mānava-sūtras. Manuscripts of the Mānava-çrāuta-sūtra and the Mānava-grhya-sūtra are still extant.⁶

§ 60. Unfortunately, the Mānava-dharma-sūtra, the link most important to connect our Bhṛgu-sainhitā with the Vedic schools, is still missing. The researches

¹ Compare p. 358, § 96f, below.

² This theory was broached by Weber (IST. i.60) and Müller (see SBE. ii. p. xi) in 1849. It was confirmed or elaborated by Jähntgen in 1863, *Das Gesetzbuch des Manu*, p. 100f; by West and Bühler in 1867, see *Digest*, p. 27; by Schröder in 1879, *Monatsberichte der Berliner Akad.* for 1879, p. 700, and

in 1881, ed. of *Maitrāyaṇi-sainhitā*, i. p. XVIII; and finally by Bühler in 1887, in his *Manu*, p. xviii-xiv.

³ See Carapa-vyūha, IST. iii.258.

⁴ In the places just cited.

⁵ Compare p. 356, § 90, below.

⁶ See ZDMG. xxxvi.442-48, where von Bradke describes some of them, and states their contents.

of von Bradke,¹ too, failed to show any striking correspondences between the Mānava-gṛhya-sūtra and our treatise. But, on the other hand, Bühler has discovered² important correspondences between it and the Mānava-ṛāddha-kalpa. Moreover, as has been repeatedly pointed out,³ the Dharma-sūtra of Vasistha contains a quotation (iv.5-8) which has every appearance of being a veritable fragment of the original Mānava-dharma-sūtra. In this quotation we have, first, the prose rule (5); next, the stanzas which support it (6, 7), and which agree entirely or nearly with Manu v. 41 and 48; and, last, a Vedic passage (8) to support both rule and stanzas. This is the arrangement usual in the Dharma-sūtras. And the prose rule (5) is characterized by the words *iti mānavam* as a quotation from the Sūtra of a special school; for works valid for all Aryans are not so cited.⁴

§ 61. Other quotations⁵ are found in Vasistha at iii.2, xiii.16, xix.37, and xx.18, in close correspondence respectively with Manu ii.168, iv.117, x.120, and xi.152 of our text, and introduced by the formula, 'And on this point they quote a Mānavan stanza.' From this, one might think that Vasistha was quoting from our Bhṛgu-saṁhitā. But this inference is barred by the evident posteriority of our text, as shown by its form and by other general considerations, and in particular by the fact that the stanza at xix.37 is in the *triṣṭubh* metre. We conclude, then, that the Mānava-dharma-sūtra known to Vasistha closely resembled our text, but was not identical with it.

§ 62. Now granting all that precedes, there is a very strong inherent probability in the conclusion that our Bhṛgu-saṁhitā is a metrical recast of the Dharma-sūtra of the Mānavan school. More than this cannot be said; for it is not a necessary conclusion. Its probability, however, has been greatly increased by the considerations respecting the occasion and method of the recast adduced by Bühler.

§ 63. The occasion was the development (beside the sectarian schools which studied exclusively a single branch of the Veda and the rudimentary works ancillary thereto) of the non-sectarian schools of special sciences, whose teachings claimed validity for all Aryans. In the old Vedic schools, the pupils had to learn the texts of the Mantras and Brāhmaṇas of their sect, and the short ancillary treatises, on ritual, etymology, metre, etc., called *Aṅgas* or 'Limbs' of the Veda. With the development of these subjects to elaborate disciplines, it became impossible for a student to master them all. He must either content himself with a thorough verbal but unintelligent acquaintance with the texts and short treatises of his own sect; or else he must become a specialist in the ritual, the law, or some other subject, and renounce an extensive knowledge of the sacred texts.

§ 64. That this truly describes the course of things is shown by the present state of learning in India. A good Vaidik is able to recite all the texts of his branch of the Veda. But in order to have an elaborate sacrifice performed, there is need of a *Ṣrotriya* specialist, who, though ignorant of the other *Aṅgas*, is yet a master of the ritual. In the case of two of the *Aṅgas*, grammar and astronomy, the Vedic schools possess no sectarian text-books of their own. These subjects, it would seem, had been abandoned to the specialists at an early period. For a good while longer the sacred law was cultivated in the Vedic schools, as appears from the existence of

¹ In the ZDMG. xxxvi. 417-77 (1882).

² Bühler's *Manu*, p. xlf.

³ See Bühler, SBE. xiv. p. xviii f and esp. 26; *Manu*, p. xxxi.

⁴ See Bühler's *Manu*, p. xxxvii.

⁵ See Hopkins, JAOS. xi.242-48; and cf. Bühler, SBE. xiv. p. xviii-xx.

the numerous sectarian manuals on the subject. But even in these (see Bühler, *Manu*, p. lii, p. xxv, N.3) we find mention of persons who know several different law-books, that is, who were specialists in the law. And this fact alone would lead us to infer the existence of special law-schools.

§ 65. Granting the existence of these schools, we have precisely the combination of circumstances which would lead to the production of such a work as our *Manu*-text. The schools had before them plenty of *Sūtra*-material, sectarian, of only local validity, unsystematic, and incomplete. In the very nature of things, the schools would tend to be non-sectarian, to widen their influence, and to systematize and complete the work of their predecessors. And this is exactly what they have done in our *Manu*-text. It is absolutely non-sectarian. As contrasted with its forerunners, it emphasizes the practical rather than the moral side of the law, treating strictly legal topics at much greater length. It shows the signs of being a school-book. And finally, it aims at general validity among all Aryans. This explains the fact that our *Manu* shows so little correspondence with the texts of the Vedic *Mānavan* schools. The recast was the work of men whose interest in their subject exceeded their interest in a sect.

§ 66. Finally, the greatness of the name of the legendary and semi-divine *Manu* suggests the reason why a special law-school should have chosen the *Mānavan* *Dharma-sūtra* rather than any other as the basis of their new manual. In constructing a treatise that aspired to universal acceptance, they must *ipso facto* withdraw any claim thereto which rested on the high standing of the *Sūtra*-original as a sectarian work. The problem then was, in accomplishing this task, to avoid too violent a break with tradition. Had they taken the *Gāutama-sūtra*, and recast it, waiving for it all claim to general validity on the score of *Gāutama's* authority, it would indeed have been a bold proceeding to father it upon *Vyāsa* or *Manu* or any of the great sages of yore. By choosing the *Mānava-sūtra*, after their silent waiver on the one hand, they had only, on the other, to interpret its title expressly as meaning 'of *Manu*,' when, — presto — without the smallest offense to tradition or grammar, they had a name of unsurpassed authority to commend their work to the Aryan world.

§ 67. A great deal of the recast — Bühler, p. lxxiii, thinks one half — cannot have been derived from the *Sūtra*-original. The entire first book is most clearly such a later addition; and such is likewise the twelfth book, whose classification of actions and existences according to the three *guṇas* (66^f) is based on the teachings of the *Sāṅkhya*, *Yoga*, and *Vedānta* systems of philosophy.

What now is the source of these later additions? The *Mahā-bhārata* offers very many correspondences with our *Manu*-text. A comparative study of the two works shows that the editors of the latter have not drawn on the former, but rather that both works have drawn upon a common stock of popular metrical maxims (Hopkins, *JAOS.* xi.268), which embodied much of the traditional legal lore, and were ascribed (as is attested by extant inscriptions) now to one and now to another of the ancient mythical sages — *Vyāsa*, *Manu*, and the rest.

§ 68. As for the method of conversion of the *Sūtra* into our *Manu*-text, Professor Bühler is of opinion (p. xcii) that it took place at one time, and that our text is not the result of many successive recasts.

§ 69. Coming, finally, to the date of the recast, Professor Bühler concludes

(p. cxiv, cxvii) that it existed in the second century A.D., and was made between that time and circa 100 B.C. General considerations make this conclusion seem far from improbable. Our Manu-text is doubtless the oldest of the class of secondary law-books, like those of Yājñavalkya and Nārada, to which it belongs (p. civ). And again, while it is doubtless posterior to the older portions of the Mahā-bhārata, our Manu-text—in some form or other—is probably prior to the later portions of the great Epic, books xii. and xiii. But we do not know the time of Yājñavalkya nor of the Epic; and at present it seems quite vain to seek for an accurate date.

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Warning against heterodoxy	68 ¹⁰

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15. This account of Creation (śloka 5-13), with others, is given and translated by Muir, iv². 30f. —See idam. —'Darkness'—cf. RV. x.129.3.

16. adhyā-1, i.e. prathamā 'dhyāyaḥ.

17-18. 'He, (himself) not-manifest, making manifest (vy-añjayann) this (universe), the grosser elements and so forth, revealed himself' (u.f. prādus āsit).

19-20. U.f. yas asāu atī- etc., sas . . . ud-babhāu.

NOTES TO PAGE 57.

1-2. Join the ablatives w. sinṛkṇus. — U.f. apas . . . ādāu. Primeval waters: cf. Muir, iv². 24f; also Strabo, xv.59, p. 713.

3-4. 'That (seed) became a golden (u.f. hāimam) egg, having sun-like splendor

(prabhā). —Brahman is conceived as too distant to be a father; cf. ZDMG.xxvii.295.

—The idea of the mundane egg may be traced to the Veda—cf. 91¹⁵. It plays a part in divers Indian cosmogonies: see QB. xi.1.6¹; Chāndogya Upaniṣad, iii.19 (SBE. i.54); Viṣṇu Purāṇa, i.2.52f (see esp. Wilson's Transl.², i.39f and notes); these passages are given by Muir, iv².24f, 41f. Cf. also Preller, *Griech. Mythol.*, i².35f; and Pott's *Anti-Kaulen*, 68f.

5-6. 'The waters are called "nārās," (because) the waters are indeed the offspring of the Primal Spirit (nara). Since these were his ancient place of motion (ayana), therefore is he called Nārāyaṇa' ('having the nāra = nārās as his ayana,' 1302). This oft-recurring etymology, as found in MBh. and Purāṇas, is discussed at length by Wilson and Hall in notes to Viṣṇu Purāṇa, i.4.6, Transl.², i.56-8. Cf. Lassen, IA. i².769. For correct derivation, see nārāyaṇa.

7-8. 'What (was) that cause (etc.—see *sadasadātmaka*), thence-created (was) the Puruṣa, (and) in the world he is called "Brahman." Cf. ZDMG. xxxviii.193-4, 206.

9-10. ātmāno dhyānāt, 'by his meditation' (291²). —See v1kr 10.

11-12. See v1mā+nis. —See diḡ.

13-14. U.f. -ravibhyas. —See brāhman 3. —U.f. yajña-siddhi-artham ro-yajus-sāman-lakṣaṇam. —Cf. AB. v.32.

15-16. The -tas puts the whole aggregative cpd in an ablative relation (1098 b). —The older designation of the second caste was rājanya, which term is used at RV. x.90.12, of which stanza this śloka is a paraphrase. For many other mythical accounts of the origin of the castes, see Muir, i².7-160, esp. p. 10 and p. 160.

18^b. 'Day (is) for performance of works.'

19-20. The dark and light lunar fortnights (= one human month) form respectively the day and night of the Manes; for with them everything is reversed. See ÇB. ii.4.2 or AJP. iii.403. They are fed once a month. —The older Greek division of the month was in two fortnights (cf. Hesiod, *Works and Days*, 780): $\kappa\upsilon\kappa\lambda\alpha = \mu\eta\nu \iota\sigma\tau\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$; $\kappa\rho\alpha\eta\alpha = \mu\eta\nu \phi\theta\iota\nu\omega\nu$.

21-22. U.f. ahas tatra (= rātry-ahnos) udag-ayanam.

23 f. Lit. 'Attend ye to that (tan) which is the extent both of a night-and-day of Brahman and of the ages.'

NOTES TO PAGE 58.

1. See tu 4. —Respecting the ages, see Roth, *Ueber den Mythos von den fünf Menschengeschlechtern bei Hesiod und die indische Lehre von den vier Weltaltern*, Tübingen, 1860. The conception of a past golden age is common. The scheme of ages as here presented is post-Vedic (see Roth, p. 24f), and based on the simple descending arithmetical progression, 4, 3, 2, 1. Description of the four ages, MBh. iii.149.11 = 11234, f. Criticism and numerical details: Whitney, JAOS. vi. 152f; Viṣṇu Purāṇa, i.3.10f, Transl.², i.49f; Monier Williams, *Indian Wisdom*, 333. Golden age described by the Brahman $\kappa\acute{\alpha}\lambda\alpha\nu\omicron\varsigma$, Strabo, xv.64, p. 715.

2-3. 'Four thousand of years, they say, (is) the $\kappa\rho\tau\alpha$ yuga (see $\kappa\rho\tau\acute{\alpha}$). Its morning twilight has just as many hundreds; and its evening twilight is similar.' $400+4000+400=4800$.

4-5. itareṣu, sc. yugeṣu, i.e. the Tretā, Dwāpara, and Kali, which last respectively 3600, 2400, and 1200. Total of all four, 12,000. —See $\sqrt{vrt}2$.

6-7. See ādi 1. —'What is that quadruple-age, just now reckoned up completely, that, consisting of 12,000 (years), is called an age of the gods.' Cf. Whitney, l.c., 154 top.

8-9. sahasram etc., cf. Psalm xc.4; II. Peter iii.8. —brāhmam ekam ahar: here then are distinguished periods of Brahman's repose (universal death) and of his activity ("new heavens and a new earth"); see ZDMG. xxxviii.191, § 25.

10-13 = MBh. v.6.1-2 = 109-110, with variants.

14-15. No real difference between $\tilde{c}\tilde{il}\tilde{a}$ and $\tilde{a}\tilde{c}\tilde{a}\tilde{r}\tilde{a}$. See also Bühler's *Manu*, p. lxxvii. — $\tilde{t}\tilde{a}\tilde{d}\tilde{-}\tilde{v}\tilde{i}\tilde{d}\tilde{a}\tilde{m} = \tilde{v}\tilde{e}\tilde{d}\tilde{a}\tilde{-}\tilde{v}\tilde{i}\tilde{d}\tilde{a}\tilde{m}$. — $\tilde{a}\tilde{t}\tilde{m}\tilde{a}\tilde{n}\tilde{a}\tilde{s}$ $\tilde{t}\tilde{u}\tilde{s}\tilde{t}\tilde{i}\tilde{s}$ may decide in cases where no rule of morals and no usage is involved. —L. 14 agrees exactly with Gāutama's Dharma- $\tilde{c}\tilde{a}\tilde{s}\tilde{t}\tilde{r}\tilde{a}$, i.1-2, except that it is in metrical form.

16-17. — $\tilde{u}\tilde{d}\tilde{i}\tilde{t}\tilde{a}\tilde{m}$, $\tilde{v}\tilde{v}\tilde{a}\tilde{d}$. —See vi+pra.

18-19. Observe that $\tilde{g}\tilde{r}\tilde{u}\tilde{t}\tilde{i}$ and $\tilde{s}\tilde{m}\tilde{r}\tilde{t}\tilde{i}$ (see these) or 'revelation' and 'tradition' have come to be important technical terms. Concerning their significance, see M. Müller, *Ancient Sanskrit Literature*, 86f. — $\tilde{d}\tilde{h}\tilde{a}\tilde{r}\tilde{m}\tilde{-}\tilde{c}\tilde{a}\tilde{s}\tilde{t}\tilde{r}\tilde{a}\tilde{m}$, collectively: see Bühler's *Manu*, p. xxv. —U.f. $\tilde{s}\tilde{a}\tilde{r}\tilde{v}\tilde{a}\tilde{-}\tilde{a}\tilde{r}\tilde{t}\tilde{h}\tilde{e}\tilde{s}\tilde{u}$ am.

20-21. $\tilde{m}\tilde{u}\tilde{l}\tilde{e}$: Jolly reads $\tilde{t}\tilde{u}\tilde{-}\tilde{u}\tilde{b}\tilde{h}\tilde{e}$. —U.f. $\tilde{h}\tilde{e}\tilde{t}\tilde{u}\tilde{-}\tilde{c}\tilde{a}\tilde{s}\tilde{t}\tilde{r}\tilde{a}\tilde{s}$ $\tilde{a}\tilde{c}\tilde{r}\tilde{a}\tilde{y}\tilde{a}\tilde{t}$, 'from support of or relying on $\tilde{h}\tilde{e}\tilde{t}\tilde{u}\tilde{-}\tilde{c}\tilde{a}\tilde{s}\tilde{t}\tilde{r}\tilde{a}\tilde{s}$.' Such treatises on dialectics are mentioned a number of times in the *Si-yu-ki* (Beal), e.g. ii.218f.

22-23. 'What is agreeable to one's own self'—same as $\tilde{a}\tilde{t}\tilde{m}\tilde{a}\tilde{n}\tilde{a}\tilde{s}$ $\tilde{t}\tilde{u}\tilde{s}\tilde{t}\tilde{i}\tilde{s}$. —See $\tilde{l}\tilde{a}\tilde{k}\tilde{s}\tilde{a}\tilde{n}\tilde{a}$ 1end.

NOTES TO PAGE 59.

1-2. 'The body-consecration, having the $\tilde{n}\tilde{i}\tilde{s}\tilde{e}\tilde{k}\tilde{a}$ as its first (rite), is to be performed etc.' $\tilde{s}\tilde{a}\tilde{m}\tilde{s}\tilde{k}\tilde{a}\tilde{r}\tilde{a}$ (see this) is here collective, including the various single sacraments.

—Observe that there are rites for all stages of a Brahman's existence from before his birth till after death. Megasthenes gives an interesting account of the Brahmins (preserved by Strabo, xv.59, p. 712f), and notes that even from the time of conception in the womb ($\tilde{\eta}\tilde{\delta}\tilde{\eta}$ $\tilde{e}\tilde{\theta}\tilde{o}\tilde{s}$ $\tilde{k}\tilde{a}\tilde{l}$ $\tilde{\kappa}\tilde{r}\tilde{o}\tilde{m}\tilde{e}\tilde{n}\tilde{o}\tilde{u}\tilde{s}$) they are under the care of wise men.

—The $\tilde{s}\tilde{a}\tilde{m}\tilde{s}\tilde{k}\tilde{a}\tilde{r}\tilde{a}\tilde{s}$ or 'sacraments.'

1. $\tilde{g}\tilde{a}\tilde{r}\tilde{b}\tilde{h}\tilde{a}\tilde{-}\tilde{a}\tilde{d}\tilde{h}\tilde{a}\tilde{n}\tilde{a}$, 'conception.'
2. $\tilde{p}\tilde{u}\tilde{m}\tilde{-}\tilde{s}\tilde{a}\tilde{v}\tilde{a}\tilde{n}\tilde{a}$, 'male-ceremony.'
3. $\tilde{s}\tilde{i}\tilde{m}\tilde{a}\tilde{n}\tilde{t}\tilde{a}\tilde{-}\tilde{u}\tilde{n}\tilde{n}\tilde{a}\tilde{y}\tilde{a}\tilde{n}\tilde{a}$, 'hair-parting.'
4. $\tilde{j}\tilde{a}\tilde{t}\tilde{a}\tilde{-}\tilde{k}\tilde{a}\tilde{r}\tilde{m}\tilde{a}\tilde{n}$, 'birth-ceremony.'
5. $\tilde{n}\tilde{a}\tilde{m}\tilde{a}\tilde{-}\tilde{d}\tilde{h}\tilde{e}\tilde{y}\tilde{a}$, 'name-giving.'
6. $\tilde{n}\tilde{i}\tilde{s}\tilde{k}\tilde{r}\tilde{a}\tilde{m}\tilde{a}\tilde{n}\tilde{a}$, 'going out.'
7. $\tilde{a}\tilde{n}\tilde{n}\tilde{a}\tilde{-}\tilde{p}\tilde{r}\tilde{a}\tilde{c}\tilde{a}\tilde{n}\tilde{a}$, 'rice-feeding.'
8. $\tilde{o}\tilde{u}\tilde{d}\tilde{a}\tilde{-}\tilde{k}\tilde{a}\tilde{r}\tilde{m}\tilde{a}\tilde{n}$, 'tonsure of scalp.'
9. $\tilde{u}\tilde{p}\tilde{a}\tilde{n}\tilde{a}\tilde{y}\tilde{a}\tilde{n}\tilde{a}$, 'investiture.'
10. $\tilde{k}\tilde{e}\tilde{c}\tilde{a}\tilde{n}\tilde{t}\tilde{a}$, 'tonsure of beard.'
11. $\tilde{s}\tilde{a}\tilde{m}\tilde{a}\tilde{v}\tilde{a}\tilde{r}\tilde{t}\tilde{a}\tilde{n}\tilde{a}$, 'return from study.'
12. $\tilde{v}\tilde{i}\tilde{v}\tilde{a}\tilde{h}\tilde{a}$, 'marriage.'

Most of these are described at length, AGS. i.13f or SBE. xxix.179f or 46f or M. Williams, *Indian Wisdom*, 246, 201. Number 2 is done to bring it about that the child prove a male. No. 3 is a consecration of the pregnant woman by the parting of her hair.

3-4. *gārbhāis homāis*: 'the oblations relating to pregnancy' are involved in sacraments 2 and 3. —The ligation of the girdle accompanies investiture (9). —U.f. *enas apa-mrjyate*.

5-6. See *vrata*4. —U.f. *ijyayā*, 'offering' to Gods, Rishis, and Manes, while he is a student. —*sūtāis*: procreation of sons is a duty. 'A Brahman is born laden with three debts. He owes Veda-study to the Rishis; sacrifice to the Gods; and sons to the Manes.' TS. vi.3.10⁶. —The 'great sacrifices' are five, to the Gods, Beings, Manes, Brāhman, and men: enumerated ÇB. xi.5.6¹ or AGS. iii.1 (=SBE. xxix.217) or Manu iii.69f. —*yajñāis*, such as a certain Soma-ceremony called *gyotistoma*, says a Scholiast. —U.f. *brāhmī*, 'holy, fit for union with Brāhman.'

7-8. See *prāñc*3. —'Feeding of gold-rubbings, honey, and ghee.' See AGS. i.15.1.

9. *kārayet*: note that in Manu the prescriptive use of the optative with indefinite subject ('a man' or 'one') is very common.

10. Here the *vā's* are = *eva* and mean 'just.' —Scholiast.

11-12. Subject, *nāma*. —See *vyuj+sam*. —See *vgup*. —"Nomen, omen." This is an old belief: cf. ÇB. iii.6.2²⁴. The ÇGS., i.24.4-6, mentions two names, one of which is kept secret by the parents to protect the child from witchcraft. See Stenzler's note to AGS. i.15.8. Cf. Weber's 2d *Nakṣatra* essay, *Abh. der Berliner Akad.*, 1861, p. 316f.

13-14. The scholiast Kullūka gives as examples: *Çubha-çarman*; *Bala-varman*; *Vasu-bhūti*; *Dina-dāsa*.

15-16. Sc. *nāma syāt*. —See *āçirv*.

17-18. U.f. *yad vā iṣṭam* (see *vi iṣ*) etc., 'or what passes for auspicious in the family,' sc. *tat kartavyam*. The rules allow some latitude for diversities of customs in families, villages, etc. See 98¹⁶ and note. Cf. Manu viii.46.

21-22. See *garbha* 1. —*garbhāṣṭame* = *garbhād aṣṭame*. —*upanāyanam*. this most important ceremony is described AGS. i.19-22 or SBE. xxix.187f.

NOTES TO PAGE 60.

1. *prad*-, see 99^{1x}. —U.f. *pari_itya* (992).

2-3. *bhavatpūrvam*, see vocab. The formulae are: *bhavati, bhikṣām dehi; bhikṣām, bhavati, dehi; bhikṣām dehi, bhavati*. Similar distinctions, 617^x.

4-5. *vyatyasta-pāpinā* (v2as), 'by (sc. the pupil) having crossed hands.'

6-7. *adhy-ṣyamānam* (vi, 939) etc., 'To (the pupil) about to recite, the teacher should say, "Ho, recite (617)!" and should stop (ā-ramet) him with the words . . .'

—India presents a thousand striking and interesting contrasts with the Occident. So especially in her way of handing down lore from age to age. This is described by the RV. *Prātiçākhyā*, chap. xv.; and reported by Weber, *IST* x.128f; Zimmer, 210; Kaegi, *Fleckeisen's Jahrbücher*, 1880, p. 451. Or see SBE. xxix.112f, 119f.

8-9. *brahmaṇas* (see *brāhman* 2) limits *ādāu* and *ante*. —See *vlkr*7. —*śravati*, subject *brāhma*. —*vlgr+vi*.

10-11. *a+u+m=om*. —*Prajāpati* belongs to the period succeeding the RV., and is later supplanted by Brahman. —*nir-aduhat*, 635. —See *iti* 4. —Compare 57¹⁸.

12-13. *adūduhat* (856) —see *vduh, caus*. —'Extracted one verse of the stanza beginning with "tad" (74¹⁴) from each of the three Vedas.' U.f. *tad iti ṛcas*.

14. *etām*, sc. *ṛcam*.

16. *hi*, 'for,' has pertinence only as connecting this *çloka* with 119. —U.f. *sthavire ā-yati* (619), loc. absol.

19. Hiatus, without combination, at caesura: cf. 12^{6x}.

20-21. See *param*. —'Saying "I am so-and-so by name," he should announce his name.' —The older one or the one superior in station speaks or salutes first. Thus, when the great *Yayāti* is falling from heaven and meets in mid-air *Aṣṭaka* and others, *Aṣṭaka* asks him, "Who art thou?" but not without excusing himself, as the inferior, for bold

incivility in speaking first. — MBh. i.88.10 = 3578. So Od. 3.24:

αἰδῶς δ' αὖ πρὸν ἄνδρα γεραιτέρων ἐξεπέσθαι.

22-23. See *abhivāda*. — *na jānate*, from ignorance of Sanskrit. Cf. Burnell, Introduction, p. xxvii. — *striyas*: thus in the prologue to act iv. of the *Çakuntalā*, *Durvāsa*, behind the stage, cries out to the women, *ayam aham, bhoḥ*, 'Ho there, it is I.'

NOTES TO PAGE 61.

1-2. 'The word *bhos* one should repeat (at the end of =) after one's name in salutation. For the use of *bhos* instead of a person's real name is declared by the Rishis (to be the same as) the use of the true form of a person's name.' See *bhobhāva* and *svarūpabhāva*. The *bhos* is of course in lieu of the name of the person addressed.

4. 'And the vowel *a* must be pronounced (added) at the end of his name, with the previous syllable protracted' — reading *pūrvaḥsaraplutaḥ* (see Bühler). Thus *Devadatta* and *Harabhūte* are to be pronounced *Devadattā3a* and *Harabhūtā3ya* — see Whitney, 78.

7-8. This rule is observed, e.g. in the drama, by the Rishis and the king, *Çakuntalā*, mid. of act v. For other differences in the modes of address used for or by the different castes, see 60^{2x}; ÇB. i.1.4¹³ (or SBE. xii.28 or Weber's *Ind. Streifen*, i.49). The rule is disregarded in the Epos, e.g. at MBh. i.71.5 = 2899.

Analogous distinctions: E. W. Hopkins, *Mutual relations of the four castes*, 6f; Weber, *ISt.* x.11f; *Manu*, viii.88 and 113.

9-10. 'A *d-* is not to be addressed by name even if he is younger (cf. *x.* to 60²⁰); but with *bhos* or (some case-form from the stem) *bhavant* a *dh-* should speak to him (*enam*).' Thus, *bho dikṣita! idam kuru!* or, *bhavatā yajamānena! idam kriyatām!* For the long adverb, see vocab.

11-12. U.f. "*bhavati*" iti *evam*: see *itiā*.

13-14. U.f. *ṛtvijas*. 'One should say [to those in line 13] "*aśāu aham*," rising up to meet (them, even if they are) the younger.'

15-16. The 'second' or 'spiritual birth'

of the 'twice-born' (see *dvija*) is the *upanāyana*. The teacher is the spiritual father. See SBE. ii.3,174; xiv.9.

17-18. U.f. *adhy-āpayām āsa* (1042e, 1045) *pitṛn* (see *pitṛ* 2) *çiṇus*. — See *ha*.

19-20. 'They, (having arrived-anger =) getting angry, asked the gods about the matter. And the gods, assembling (*sametya*), said (*ūcus*) to them etc.'

22. See *iti2f* and 1102a² near end.

23. See *ṣaṭtriṇçat* and *ābdika*. The Brahmanical school-term lasted 4½ months, began with the *upākarma* and ended with the *utsarga* — see Bühler's *Manu*, p. xlii, and note to iv.95. — See *guru4*. — 'The course (*vratā*) in the three Vedas is to be followed, (lasting 36 =) for 36 years.' Twelve years for each Veda (see *vēda2*), AGS. i.22.3. This is sober earnest for a Hindu. The idea would make a Greek laugh — cf., e.g., Lucian's *Ἐπερίφρονος*, chap. i.f, and esp. vi.

— Not even mighty Indra can absolve those who fain would know the Veda from the necessity of studying it. See the charming tale of *Yavakrita*, MBh. iii.185.15-42 = 10706f, outlined at ZDMG. xxxii.318.

— Caesar's account of the Druids (B.G. vi.14) comes near the truth for the Brahmins in several respects. *Magnum ibi numerum versuum ediscere dicuntur. Itaque annos nonnulli vicenos in disciplina permanent. Etc.* Cf. also Roth, KZ. xxvi.53.

NOTES TO PAGE 62.

1. See *2antika*: adjectives go w. *vratam*.

2-3. *vedān* (as contrasted w. dual and sing.) = '3 Vedas.' AV. not included. — *yathākramam*, first the Mantras, then the *Brāhmaṇas*, in order. — Two principal elements characterize the 'course' or *vratā*, viz., study (*adhy-ayana*) and holy living (*brahma-carya*). — *adhi itya* . . . & *vaset*: cf. Megasthenes, in Strabo, xv.59, p. 712, *ἐν δ' ἐντὰ (I) καὶ τριὰς καὶ ὀκτὼς ἔτησιν ἀναχρῆσθαι εἰς τὴν ταυτοῦ κτήνιν ἕκαστον* etc.

4-5. 'Him (= the student), approved (on account of [280] his =) for doing his duty, . . . he (= the "father," sc. *pitā*) should present with a cow.' — *pitus*, 'from his father,'

meaning his spiritual "father," i.e. (61¹⁵x.) his teacher, who may also be his natural father.

6-7. See *√man+anu*. —*smātvā*, technical, see *√snā*. He thereby becomes a *smātaka*. —*sam-ā-vṛttas*, technical — see sacrament no. 11, p. 346. —*savarṇām*: οὐκ ἔστι γαμεῖν ἐξ ἄλλου γένους, Strabo, xv.49, p. 707. — *lakṣaṇa*, cf. 987.³

8-9. 'Let him give up all affairs which hinder his study (296b), but (be) teaching anyhow (see *yathā*5); for that is the condition of having done his duty or of having attained his end.' — 'Teaching anyhow,' i.e. 'maintaining himself as best he can while teaching.'

10-11. *guklāmbaras*: Ἰνδοὺς ἐσθῆτι λευκῇ χρῆσθαι καὶ συνδέει λευκαῖς καὶ καρπῶσιν etc., Strabo, xv.71, p. 719. The castes wore clothes of different colors. The priests regularly wore white during religious ceremonies. — See *yuj*2.

12-13. There is so frequent need of water for ceremonial purification that a Brahman should never be without it (see Bāudhāyana, i.6 and 7, esp. i.7.1, or SBE. xiv.160f); hence the jar. — See *vedā* — not *vēda*. — 'Gold ear-rings': χρυσοφοροῦντα μετὰ πλεον ἐν τοῖς ὁσίν, Strabo, xv.59, p. 712.

14-15. U.f. *na ikṣeta ud-yantam*. — See *√rj+upa* and 23¹x. — See *gata*4.

16-17. See *√vrj*. — See *rūpa* 1.

18-19. 'Let him make . . . (to be) standing on the right' — see 99¹x. *Prad-* is an adj.; and is neuter, since sexless things are among the substantives. — Places where four ways meet have been the object of awe and of many superstitions: cf. W. Menzel, *Die vorchristliche Unsterblichkeitslehre*, i.145, 163. — *vanaspatīn*: for an instance of tree-worship, see *Kathā-sarit-sāgara*, xx.26. Cf. also J. Fergusson, *Tree and Serpent Worship*, passim.

20. U.f. *vāyu-agni-vipram*. — *apas*: a similar respect for the waters (which are divinities — 88¹) was shown by the Persians (Hdt. i.138; Strabo, xv.3.16, p. 738) and the Greeks (Hesiod, *Works and Days*, 757). — *paḡyāṇa*, 'facing.'

22-23. If the earth be regarded as a flat

surface, under which the sun passes by night in the same plane of motion as by day, the sun will be to the north of the dwellers of Northern India at night, just as it is to the south of them in the day.

The point of the prohibitions is that the parts of shame be not turned to the Sun-god or (as at 62²⁰) any other sacred or venerable thing. The prohibition recurs in very many Sanskrit books (e.g. MBh. xiii.104.75=5029,f; VP. iii.11.10f; for other parallel passages, see SBE. vii.194), and may be traced, with similar ones, back to the AV. (xiii.1.56).

— Entirely identical is the Pythagorean πρὸς ἥλιον τετραμμένος μὴ οὖρει — Frag. philos. Graec., ed. Müllach, i. p. 506. This coincidence, with others, is discussed by L. von Schröder, *Pythagoras und die Inder* (Leipzig, 1884), 31-39. But Weber points out that the same thing occurs in Hesiod, *Works and Days*, 727. Cf. Pliny, *Nat. Hist.* xxviii.6 end=19.

NOTES TO PAGE 63.

1-2. *ā-cakṣīta*, 616. 'Nor let him tell (the fact that she is drinking — *√2dhā*) to any body' (297a). — U.f. *divi in-*.

3-4. U.f. *-dhvanāu* ('at the sound of') *rg-yajurī* (1253a) *na adhi-itya* (616) . . . *adhi-itya vā api antam* etc. See *vā* 1 end. — Respecting this and the next *śloka* (SV. impure), see Muir, iii².25f, Aufrecht, *Rig-veda*², i. p. xxxviii, and Hopkins's note to Burnell's *Manu*, iv.124.

7-8. See *go*3. 'Like the earth, iniquity done in the world does not bear fruit at once; but etc.' — See *√vrt+ā*. — *mūlāni*: same figure at Proverbs xii.3. — *√kṛt*. — Cf. MBh. i.80.2=3333,f.

9-10. 'If (punishment falls) not on (the doer) himself, (it falls) on his sons, etc.' Cf. the second command of the Mosaic decalogue. — See *tu*3.

13. Lines 13-20: these and 29⁶ (= *Manu* viii.17) are translated by Muir, i².380; and (with classical parallels) in the same author's *Metrical Translations from Skt. Writers*, p. 26.

17-18. See *2sama*2. — *vimukhā*, very naturally! but the rules also forbid looking around (103¹⁷).

21-22. See *idam*.

23 f. See *api* 2 beg. — "Thus gazelles eat herbs; tigers eat gazelles; men eat fish; lions eat elephants." — Scholiast.

NOTES TO PAGE 64.

2-3. U.f. *kuryāt*, 59⁹N. — See *saṅga*2. — See *tu* 3.

6-7. U.f. *bhakṣayitā* (1050, cf. 944) . . . *iha admi aham*. — 'Me eat in t'other world will he, whose meat in this world eat do I. That the wise declare to be the meatness of meat = That is why meat is called meat.' An example of Hindu etymologies, which are often little better than mere puns — as here, *mām sa* and *māhsam*. Hopkins notes that this is given in varied form, MBh. xiii. 116.35 = 5714. Cf. Whitney, AJP. iii.402; also 94¹⁶.

8-9. See *upoṣita*. — See *ṽcru*, desid. — See *yena*2. — Cf. Strabo, xv.59, p. 712: *ταῖς δὲ γυναιξὶ ταῖς γαμεταῖς μὴ συμφοδοσοφείν τοὺς Βραχμῶνας* etc. Notable exceptions to this statement are found in the ancient legends of Maitreyī and Gārgī — SBE. xv. 108, 130, 136.

10-11. 'Any thing disliked of her husband (296b), displeasing to him.' — It is noteworthy that widow-burning (see p. 382) is quite ignored here. It is not mentioned anywhere in Manu; and the same is true of Yājñavalkya, Nārada, Gāutama, Āpastamba, and most of the others. — Jolly, *Sitzungsberichte der Bairischen Akad.*, 1876, p. 447. He thinks it originated among the lower classes.

12-13. See *kānam*, adv. — *ṽ2kṛj*, caus. — See *ṽgrah*5. — *parasya* limits *nāma*.

14-15. U.f. *āsīta* (616) *ā maraṇāt*. — *ṽkṣam*.

16-17. *evam*, 'so,' as described in book iii.

18-19. Prescriptions quite the reverse of those at 62¹⁰.

20-21. U.f. *pañcatapās* (see vocab.) . . . *varṣāsu abhīrā*. Compare, e.g., the penances of Yayāti after he retires to the forest, MBh. i.86.11 = 3544,f; and those exhibited to Alexander, Strabo, xv.61, p. 714; and see xv.63, p. 715.

22. *vihr̥tya*, *ṽhr̥+vi* 2.

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2. *pra-vrajan*, technical (see vocab.), describing the *pravrajaka*.

3. THE ORDERS. See *āgrama*. Perhaps the best English names are: 1. 'Student,' for *brahmacārin*; 2. 'Householder,' for *gṛhastha*; 3. 'Forest-hermit,' for *vānaprastha*; and 4. 'Ascetic' or 'Pious mendicant,' for *yati*.

The last is often called 'Beggar' (*bhikṣu*) or 'Wanderer' (*pra-* or *pari-vrajaka*).

5-6. Lit. 'One should diminish one mouthful at a time in the dark fortnight etc.,' i.e. 'diminish one's food by one mouthful etc.' — See *triṣavapa*. — This, the diminuendo-crescendo form of the lunar fast, is called *pipilikā-madhyā* or 'ant-middled.'

7-8. 'One should follow the same rule entire, in (case of) the *yava-madhyama* (see this), intent, performing (*caranṣ*) the lunar penance with the bright fortnight first.'

— These are fully described, e.g. by Gāutama, xxvii. (transl. SBE. ii.296f), and by Baudhāyana, iii.8 (SBE. xiv.303f).

9 f. Cf. below, p. 357, § 90. — For a summary of this schematic exposition of the doctrine of metempsychosis, see *Indian Wisdom*, 280.

9-10. 'Resulting in weal or woe (is our) *karman*, which originates in mind, voice, and body.' Thus qualified, *karman* comprehends 'virtuous and sinful thoughts, words, and deeds.' — See *gati*4.

11-12. *tasya*, sc. *karmanas*. — See *api*2 beg. — See *dehin*. — 'One should know that the mind is the prompter in this world (*iha*) of this (action) which is three-fold [viz. best, worst, and middling, cf. 65¹⁰] and has three manifestations [viz. as thoughts, words, and deeds, 65⁹], is connected with the body, (and) has ten kinds [3+4+3 kinds, enumerated in *śloka*s 5, 6, 7].'

17. *avidhānatas*: hereby are excluded from this category injuries to sacrificial victims when required by the ritual, or to a man when inflicted as a lawful penalty.

19. U.f. *manasā eva ayam* (lit. 'this one' = 'a man') *upa-bhuñkte*. See *ṽ2bhñj+upa*2

NOTES TO PAGE 66.

1. 'And (ca) he [if he does right for the most part and wrong a little] enjoys bliss in heaven, invested (vīṣṭā) with those very elements (see bhūta5), i.e. with a corporeal body.' — 'Those very' before-mentioned at Manu xii.16.

3. 'Deserted by the elements' = 'after death.' — Scholiast.

4-5. See jīva. — See the mention of the five elements, Strabo, xv.59 end, p. 713. — The spirit, after purgation, takes on a human form again. The purgatorial idea is prominent in book xviii. of the MBh.

6-7. 'Considering (dṛṣṭvā) these gatis (which result) from right-doing and from wrong-doing' (1098). — See vīdhā3.

8-9. See sattva2, rajas4, tamas3, and esp. guṇa3, and also ātman5, and mahant2, all technical terms here. — 'One should know goodness, passion; and darkness as the ātman's three qualities, with which the mahant constantly pervades all these existent things without exception.' See p. 344, § 67. Line 9 is explained under sthita4.

10-11. ca . . ca: the sense requires 'or . . or.' — 'As having the quality of darkness as its attribute:' tāmasam modifies only the prior member, guṇa-; the verbally strict phrase would be tamogūṇalakṣaṇam (cf. line 15).

14-15. 'What (deed) one wishes (to be) known by everybody etc.' — jñātam: conjecture of BR. at vi.489. — lajjati, metri gratia, for -te.

18-19. See ya3 and sarva2c. — 'But the transmigrations which (a man) enters upon by reason of any (quality of them =) of these qualities, these (of all, i.e.) through all this world in order I will briefly state.'

20-23. A summary of the scheme following.

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1-18, ślokaś 42-50. Scheme of the nine sets of gatis. On him who is governed by it, each guṇa entails a gati: to wit,

- I. tamas, the gati of a beast (42-44);
- II. rajas, the gati of a man (45-47);
- III. sattva, the gati of a god (48-50).

Each gati is of three kinds:

- a. lowest; b. middling; c. highest.

The scheme is not strictly adhered to. In line 1, for instance, 'plants' are put among the beasts; and in 15, the 'Vedas,' among the gods. But we are not surprised to find 'Çūdras' (line 3) among the beasts, and 'Brahmans' (line 13) among the gods (see 94¹⁸).

6. U.f. tāmasiṇu (sc. gatiṇu) uttamā.

7-8. See jhalla. — /sañj+pra.

11-12. ye merely fills out the verse — see ya3 beg. — 'Likewise all Apsarases.' On the Apsarases, see Holtzmann, ZDMG. xxxiii.631f.

17. Technically used words — see vocab.

19-20. 'A Brahman-slayer enters the womb of dogs (gvan), swine, asses, camels, cows, goats (aja), sheep (avi), etc.,' in order to be born therefrom as dog, etc.

22-23. U.f. pretās antyastrī: pronounce, pretāntyastrī, in violation of 177. — 'By stealing grain, one becomes a mouse; . . (by stealing) water, (one becomes) a duck; etc.' The same construction runs on to 68³. Note that some of the gatis have a special appropriateness.

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4-5. 'Women also in like manner (see kalpa) by stealing would incur guilt. They become mates of these very creatures (mentioned above).'

8-9. See pravṛtta and nivṛtta. — eti, 'one attains to.' — aty-eti etc., 'gets rid of the five elements,' i.e. 'obtains final liberation.'

10-11. 'And whatsoever heterodox philosophies (there are).' See 1 ka 2b: the first ca = 'and.'

12-13. 'Whatsoever doctrines (yāni kāni cid, sc. cāstrāṇi), differing (anyāni) from this (atas = vedāt), spring up and come to nought, — these (tāni) etc.'

14-15. See gṛeṣṭha and 2vara: and for abl., 202b. — vyava-, 'the resolute' who practice what they learn.

16. SELECTIONS XXIX. and XXX. Two specimens of vakrokti, 'play on words' or

'Calembourg.' Both come from the Subhāṣitārpava, and are taken by me from Böhlingk's *Indische Sprüche*, 2d ed., no's 1428 and 6846. Other specimens are no's 4042 and 6889.

16-17. 'Nineteen wives went to the wood to play. Twenty came home. The rest were

eaten by a tiger.' —Solution: ekonā viṅcatir nāryaḥ = 'wives twenty lacking one' (477a); or, dividing eko nā (stem nr), 'one man (and) twenty wives.'

18-19. U.f. mama ājñayā. —Solution: na tena, 'not by him,' when joined, gives natena (vnam), 'by him bending over.'

SELECTIONS XXXI.-LXXV.

EXTRACTS FROM THE VEDIC LITERATURE.

§ 70. Selections xxxi. to lxxv. comprise Mantra (or "Veda" in its narrower sense), Brāhmaṇa, and Sūtra. They are taken for the most part from the Rīgvedic literature (or "Rīgveda" in its broader sense). Professor Kaegi's little work, entitled *Der Rīgveda* (2d ed.), and described above, *Brief List*, p. xx, no. 23, is recommended as a most useful introduction to Vedic study, on account of its general excellence, and, in particular, on account of the fullness of its bibliographical details. It is, moreover, now easily accessible in an English version by Dr. Robert Arrowsmith, published by Ginn and Co., Boston, 1886, price \$1.65. Kaegi's book will be frequently cited in the sequel, as "Kaegi," with the page-number of the translation first, followed by that

of the original in parenthesis. The Note-numbers are alike in both.

§ 71. For grammatical forms peculiar to the Veda, reference to Whitney will be made when needful; but the student should read systematically the sections that describe Vedic noun-inflection and verb-conjugation. For the former subject, the small-print lines of 330, 340, and 342 are important; and for the latter, the paragraphs on the subjunctive, 567-568, 736, 700, and those on the mode-forms of the different aorists, chap. xi. The accent, explained by Whitney, 80-86, is important for the exegesis and otherwise. The accent-rules are given at 92-97, 314-320, 561-568, 1082-86. The notation of the accent is explained at 87-90.

§ 72. The Vedic literature is based on the songs of the early Aryan tribes immigrant into India. These tribes were life-loving, brave, and warlike, and show their nature clearly in their songs. But they were remarkable above all for the strength of their religious instinct. This is a cardinal fact—the prime determinant of the character of the early Indian literature; for that literature is one of prevalently religious content. The Veda is thus distinguished from the later literature of the Epic and the Classical periods by its contents, and also—no less—by its language and style. But within itself, the Vedic literature (or "Veda" in the broader sense of the word) shows differences which serve to divide it into three great groups.

§ 73. To assign a definite chronological period for each of these groups is neither feasible nor necessary.¹ But it is interesting and quite possible to establish an inner chronologic sequence among the groups themselves and the sub-groups, and even among individual books and parts of books. To the first group belong the ancient songs themselves, which are in metrical form and are known as the Vedic hymns or Mantras. The term "Veda" is often used in a narrower sense to denote them. To the second belong the Brāhmaṇas, the oldest Indo-European prose extant, which presuppose and are dependent on the Mantra-literature. The third group comprehends the Sūtras, collections of brief rules upon liturgical and other subjects, which, in turn, presuppose both of the foregoing groups.

¹ Indeed, to do so would give a very false impression. The periods overlap; and the styles of literature shade off from one into another—so, for example, in the Yajurveda.

§ 74. A great mass of Mantra-material originated and was handed down by memorial tradition orally from generation to generation long before the existence of any such collections of Mantras as have come down to us.¹ The Mantras fall into several different classes. To one belongs the hymn-stanza (ṛc); to another, the sacrificial formula (yájus); and to another, the magic charm (bráhmaṇ). From the stock of Mantras of one class—for example, the yájus—a certain collection with definite arrangement became established by popular usage in a certain community, and thus arose a Veda, for example, a Yajurveda—not a certain definite book, but some one of many possible and probable collections of Mantras of a certain definite class. From the same stock of the same class another collection was formed in another community, and thus arose another Veda, for example, another Yajurveda. The period in which the oldest hymns of the Rigveda originated may be set back into the second pre-Christian millennium;² but this only on certain general considerations—not as a matter of precise argumentation. Geographically, the early Vedic Aryans may be referred to Kábul and the Panjāb.³

§ 75. The Mantras have come down to us, for the most part, in several collections, diverse in form and purpose. There was, besides, more or less Mantra-material which was never embodied in any collection,⁴ but of which we find remnants scattered about in various books. The great collections of Mantras are the Rigveda, the Sāmaveda, the Yajurveda, and the Atharvaveda. The text of the Mantras forms what is often called a Samhitā. To each Samhitā is attached a body of dependent or ancillary works of the Bráhmaṇa and Sūtra groups: so that the oldest Indian books are classed, first, according to the Veda to which they belong; and, secondly, according to their character as Mantra, Bráhmaṇa, or Sūtra. It is to be remembered that “Veda” has a narrower and a broader sense, and that “Rigveda,” for instance, may mean either the Rigveda-samhitā or also the entire body of works belonging to that Veda.

§ 76. The Samhitā of the Rigveda is a historical⁵ collection. It consists of 1017 hymns, each containing on an average about ten double lines,⁶ so that the text is in volume somewhat less than that of the two Homeric poems together. There is a purely external and mechanical division of the text into ‘Eighths,’ ‘Lessons,’ ‘Groups,’ and ‘Stanzas’ (aṣṭaka, adhyāya, varga, ṛc); but this need not specially concern us now. Of deep historical significance is the other division into ‘Books,’ ‘Chapters,’ ‘Hymns,’ and ‘Stanzas’ (maṇḍala, anuvāka, sūkta, ṛc).

§ 77. There are ten ‘Books’ (literally, ‘Circles’). And of these, books ii. to viii. are the so-called “Family-books”—that is, they contain each the hymns ascribed to a single family or clan, in which they doubtless originated, and by which they were handed down as a sacred inheritance. Thus, book ii. contains the hymns of Gṛtsamada and his clan. Those of Viçvāmitra and his tribe follow in book iii.; and then in order those of Vāmadeva (book iv.), Atri (book v.), Bharadvāja (book vi.), Vasiṣṭha (book vii.), and Kaṇva (book viii.). The ninth book is made up of

¹ See Roth's *Atharvaveda in Kasmir*, p. 9-10.

² See Whitney in *The Century Magazine*, 1887, xxxiii. 921; or Kaegi, note 88. Cf. Ludwig, iii. 178f.

³ See Whitney, l.c., p. 918; Kaegi, note 89; Ludwig, iii. 198f.

⁴ The Hindus say that the Vedas are infinite. See Ludwig, iii. 15; Muir, ii. 17.

⁵ As distinguished from a liturgical collection—see § 86. Respecting the purpose of the RV. collection, see Roth, KZ. xxvi. 56.

⁶ For the number of stanzas, words, and syllables, and for some convenient tabular statements, see Müller, ASL. p. 230f.

⁷ There are eight ‘Lessons’ in each ‘Eighth.’

hymns addressed to the deified drink Soma. The tenth comprises hymns ascribed to very different authors;¹ while the first consists of fifteen² minor groups, each attributed to some ancient poet-sage.

§ 78. The general history of the text of the Rigveda was touched upon by Professor Roth in a very instructive little essay³ entitled *Vedische Studien*. Some of his conclusions may be briefly stated. The assembling of the Mantras into a collection was accomplished by the aid of writing.⁴ The first Rik collections were probably single books and parts of books, each an aggregation of material of such moderate compass as to be easily handled by a single collector. The small collections were later united into one large collection, which, completed by the addition of books ix. and x., and uniformly edited, constitutes our RV. Samhitā.

§ 79. Roth recognizes three stages in the tradition: 1. the oral transmission from the authors to the time of the collectors; 2. the reduction from the oral form to the written form; and 3. the transmission of the written text to us. We may admit that in the last stage the text—carefully preserved as it was, see § 98—has suffered no very important corruptions. The collectors themselves, however, did not by any means write down the texts precisely as they heard them. The reciters from memory must have recited rhythmically. The collectors (writers—redactors or diaskeuasts) have often destroyed the rhythm by putting the texts into the strait-jacket of the rules of grammar, and especially by writing the words according to the later rules of *saṁdhi*. To the first stage are to be referred the many mistakes which are ascribable to carelessness in listening,⁵ and which may be called blunders of the ear rather than of the eye.

§ 80. That the hymns themselves are of diverse origin, both in respect of place and of time, is probable *a priori* and is shown by internal evidence.⁶ Accordingly, if we find, for example, two hymns involving inconsistent conceptions of the same deity or of different deities, this is to be deemed quite natural, inasmuch as they originated among clans dwelling in diverse regions. Moreover, after the aggregation of the small collections into the large one, interpolations and later additions were still made. To discriminate between the different elements that now make up the canonical Vedic text is therefore an important problem.

§ 81. Again, in the course of time, and in part as a result of the wrangling pedantry of narrow teachers, the stock collections became ramified into slightly divergent recensions. These were called *çākhās* or 'branches,' because so related to each other as are different branches from the same tree-stock. The *Çākhās* often supply to criticism the various readings for which the classical philologist looks to good and independent manuscripts. The community in which such a *Çākhā* attained definitive authority was called a *carana* or 'school.' There once existed, presumably, many branches and schools⁷ of the RV. The school of the *Çakalas*,⁸ however, seems

¹ The orthodox Hindu conception of the hymns is that they had existed from eternity; it recognizes no human authors. The Hindus do not call Atri, for example, the "author" of a given hymn, but rather the "Rishi," i.e. the "seer," who was so fortunate as to "see" it the last time it was revealed. — Müller, ASL. p. 95.

² Bergaigne, JA. viii.8.263 (= 71).

³ Published, 1883, in KZ. xxvi. 45-68. See especially p. 62-62.

⁴ This is entirely consistent with the facts that the

tradition in the schools was oral and by memory, and that the open use of a written text was disgraceful. Compare, e.g., *Sarva-sammata Çikshā*, ed. A. O. Franke, rule 36. But this thesis of Roth is denied by some scholars.

⁵ Such as *nāmasā* for *mānasā*, etc., Roth, l.c., p. 62.

⁶ Cf. Ludwig, III. p. IX.

⁷ See Müller, ASL. p. 368.

⁸ See Müller, RV. Prātisākhya, *Einleitung*, p. 7.

to have gained exclusive predominance, and the extant recension of the RV. Saṁhitā bears their name. The Çakhā of the Bāṅkalas is also mentioned.

§ 82. The manuscripts of the RV. Saṁhitā exhibit almost no diversities of reading; so that, in the absence of çakhā-differences, the criticism of the text has to rest on intrinsic evidence, and on a comparison of the other Saṁhitās, and on a study of the RV. citations in the RV. Brāhmaṇas and Sūtras. Other criteria have been brought to light by the study of the arrangement of the collection. Thus, within each of the books ii.-vii., the hymns addressed to the same deity are grouped together and arranged according to the decreasing number of stanzas of each hymn. The same simple principle goes farther, governing, for example, the order of the groups within a book.¹ Violations of the principle may arouse suspicion as to the originality or genuineness of the passages concerned.

§ 83. The first written form of the text would seem to have been the saṁhitā-pāṭha or 'combined reading,' wherein the words are combined according to the more or less artificial rules of grammar.² These combinations often admit of several different resolutions. To obviate the resulting uncertainties, there was constructed the pada-pāṭha or 'word-reading,' which aims to give each word in its true independent form without reference to any rules of combination. The Pada-text of the published RV. is attributed to Çākalya,³ and is the oldest conscious exegetical work upon the Veda now known. It is far from infallible.⁴ For its secondary use, see § 98n.

§ 84. The Sāmaveda is a Veda of sāmans. A sāman is properly a 'tune'—not a text; but in this connection the word means an *ṛc* so modified⁵ as to be better adapted for chanting, especially during the ceremonies of the Soma-sacrifice. Of the 1549 stanzas of the Sāmaveda, 1474 occur also in the Rigveda.⁶ The SV. exhibits many variations from the readings of the RV. Saṁhitā, some of which are of value for the criticism of the latter text.⁷ In general, the relations of the SV. to the RV. still present many difficult problems.⁸

§ 85. The Saṁhitā of the Atharvaveda, as compared with that of the RV., represents a lower plane of life and thought, as it is also later in respect of form and language. It contains magic incantations for the warding off of the most diverse malign influences, and prayers and charms for success in the various affairs of life, as love, gaming, quarrels, journeys, and the like. It has a high degree of interest for the student of popular superstitions. The Saṁhitā has come down to us in at least two recensions. The one is called the Pāippalāda Çakhā.⁹ The other was published in 1856 by Roth and Whitney.¹⁰ About a sixteenth part of the RV. stanzas occur also—with more or less interesting variants—in books i. to xix. of this text. Shankar P. Pandit of Bombay is now editing the AV. with Sāyaṇa's comment.

§ 86. The Yajurveda belongs to the period¹¹ of the highly developed ritual, and originated in the sacred and famous Madhyadeça.¹² The Saṁhitās contain the

¹ For details see A. Bergaigne, *Recherches sur l'histoire de la saṁhitā du RV.*, J.A. s.viii.193f (esp. p. 199), and s.ix.191f. Cf. also Oldenberg, ZDMG. xii.508f; and Bergaigne, J.A. s.x.488f.

² This is the text given in the Reader.

³ See Weber, HIL. p. 32f.

⁴ A critical estimate of its exegetical value is given by Roth in the afore-mentioned essay, KZ. xxvi.45-52.

⁵ By protraction of vowels, insertion of sundry sounds, repetitions, etc.—Whitney, OLS. i.13-15.

⁶ See Whitney, IS. ii.347-63.

⁷ Whitney, JAOS. xi. p. clxxxiv=PAOS. Oct. 1883.

⁸ See Oldenberg's interesting discussion, ZDMG. xxxviii.439-80, and esp. 464-65.

⁹ Described by Roth, *Der Atharvaveda in Kaschmir*, Tübingen, 1875.

¹⁰ See *Brief List*, p. xix, no. 18. For bibliography of translations, see Kaegi, note 13.

¹¹ The civilization of this period is treated with especial fulness in Schröder's *Indiens Literatur und Cultur*—see below, § 100.

¹² Cf. p. 207, § 2: also Schröder, ILuC. p. 163.

formulas (see *yajus* in vocab.) which accompanied the sacrificial ceremonials, and are, as it were, the hand-books of the *adhvaryus* or priests who did the actual manual labor of the sacrifices.¹ With the growth of ritualism and its spread over a wide extent of territory² there naturally grew up many differing usages in connection with the sacrifice, and many centres of ritualistic study.³ In this wise it happened that the sectarian schools of the *Yajurveda* were especially numerous and flourishing.

§ 87. The Black *Yajurveda*. The various schools of this, the older *Yajurveda*, bear the names of men reputed to be the pupils—directly or indirectly—of *Vaiçam-pāyana*, a name great in the Epos. At least five schools⁴ possessed special *Saṁhitās*, of which four are still extant: to wit, the *Saṁhitā* of the *Kaṭhas* (*Καθαῖοι*) or the *Kāthaka*; that of the *Kaṣīṭhala-Kaṭhas* (*Καμβίσθολοι*); that of the *Maitrāyaṇīyas*; and that of the school of *Āpastamba*, a subdivision of the *Taittirīyas*. The one last mentioned, the *Taittirīya Saṁhitā*, was the first to be printed in a scholarly edition.⁵ The *Maitrāyaṇī Saṁhitā* has recently been published by Dr. L. von Schröder, Leipzig, 1881–86. The others are still unedited. In all these texts of the old *Yajus Saṁhitās*, the sacred formulas are commingled with prose passages, explanatory and prescriptive. A single such passage is a *Brāhmaṇa*,⁶ ‘the dictum of a *brahmān* or priest,’ ‘a priestly discourse.’

§ 88. The White *Yajurveda*. To remedy this confusion, a new school of *Adhvaryus*, called the *Vājasaneyins*, arranged a *Saṁhitā* of ‘clear formulas’ (*ṣuklāṇi yajūṣi*), i.e. a text in which the formulas or Mantras were separated from the priestly discourses or *Brāhmaṇas*.⁷ Not without some little animus, doubtless, they turned to account the double meaning of *ṣukla*, ‘clear’ or ‘white,’ and fixed the name of “Dark” (*ḱṛṣṇa*, ‘dark’ or ‘black’) upon the mingled or uncleared texts of their older rivals. The *Saṁhitā* of the White *Yajurveda* or *Vājasaneyi Saṁhitā* has come down to us in the recension of the *Kāṇvas* and in that of the *Mādhyandinas*,⁸ and was published by Weber, Berlin, 1849–52.

§ 89. The separate collections of the formulas naturally suggested a similar treatment of the priestly discourses. In the school of the *Vājasaneyins*, the result of this treatment was a collection of the formerly detached *Brāhmaṇas*, which collection is itself also called a *Brāhmaṇa*,⁹ and is practically an encyclopedic digest of the wisdom of their school.¹⁰

§ 90. The oldest collection of Mantras, the *Rigveda*, is in the main the reflex of the life of a vigorous, active, and healthy people—a people that prayed most for length of days, for sturdy sons, abundant cattle, doughty retainers, and victory over their enemies; a people whose religion was a simple worship of the deified powers of nature. But even during the Vedic period, there comes a profound change. The *Yajurveda* represents a turning-point in the development of the Hindu character. The centre of Vedic life is shifted to *Madhyadeça*; and here were made the first

¹ Ludwig, III. 27.

² Schröder, ILuC. p. 164–65.

³ Cf. Schröder, ILuC. p. 88–89: also Eggeling, SBE. xii. p. xxv f.

⁴ Schröder, *Einführung* to his ed. of MS., book I. p. IX f. Cf. ILuC. p. 89.

⁵ By Weber, as vol's xi. and xii. of Ist., 1871–72.

⁶ See this in vocab. and cf. it with *brāhmaṇa*.

⁷ See Eggeling, SBE. xii., p. xxvii; also ÇB. xiv. 9.4th or SBE. xv. 223.

⁸ Or *Madhyandini*: see HIL. p. 106.

⁹ Specifically, the *Çatapatha Brāhmaṇa*. It was published by Weber, Berlin, 1855. Books I.–IV. have been translated by Eggeling, SBE. xii. and xxvi.

¹⁰ Eggeling, SBE. xii. p. xxii f.

great advances in the arts and institutions of civilization, in trade, and in science. Here also priestly families and warrior-families attained to such importance as to assert their independence of the people, and so bring about the strongly marked class-distinctions that grew into the rigid system of caste. And here, with the waxing power of the priesthood, the old Vedic religion was converted into an infinitely complex system of sacrifices and ceremonies. To this period belongs the belief in metempsychosis—a dreadful and universal reality to the Hindu mind. With the growing tendency of the Hindu character towards introspection comes the system of hermit-life and the asceticism which are so prominent in the Hindu Middle Age, and which in turn led naturally to the habit of theosophic speculation. The sultry air of Ganges-land has relaxed both the physical and the mental fibre of the Hindu, and he has become a Quietist.

§ 91. The Hindu character has been transformed almost beyond recognition. The change is wonderful. It would be also incomprehensible, but for the literature of the Brāhmaṇas.¹ As a whole and by themselves, they are puerile, arid, inane. But as the sole and faithful reflex of an immensely important phase in the development of an ethnic type, they have a great interest—an interest heightened by the fact that the annals of human evolution hardly present another type whose history can be studied through so many centuries in unbroken continuity.

§ 92. The sacerdotal class, ever magnifying its office, has invested the sacrifice with a most exaggerated importance and sanctity. The sacrifice has become the central point of the Brahman's life and thought. About it he has spun a flimsy web of mystery, and in each of its events he sees a hidden symbolism.² Everything is not only that which it is but also that which it *signifies*. So lost is the Brahman in these esoteric vagaries that to him the line of demarcation between "is" and "signifies" becomes almost wholly obliterated.³ What we deem the realities of life are as pale shadows. The sacrifice and its events are the real facts, and to fathom their mysteries⁴ is omnipotence and salvation.

§ 93. It must not be forgotten that the phases of development represented by the Mantras and Brāhmaṇas are not separated by hard and fast lines. The oldest Yajus texts are of the transition type. They are called Saṃhitās, and contain indeed Mantras in abundance; but the Mantras are mingled with prose passages which are the first Brāhmaṇas. Descriptions of the sacrificial ceremonies, attributions to them of hidden meanings, accounts of their origin, legends to illustrate their efficacy—such are the contents of the older Brāhmaṇas. Conscious philosophic speculation plays a subordinate part: its beginnings we can trace to the RV. Saṃhitā;⁵ but the great mass of it is contained in the later Brāhmaṇa literature.

§ 94. In this, the later Brāhmaṇa period, the descriptions of the ritual are relegated to systematic treatises (§ 95); and the theosophic and philosophic passages become more lengthy and important, and receive—as containing material appropriate for the meditations of the ὕλοβιοι or Forest-hermits—the special names of Aranyakas⁶ or 'Forest-treatises' and Upaniṣads.⁷ Some of the best of these have

¹ Characterized by Eggeling, SBE, xii. p. lx f, esp. p. xxii-xxv. Enumerated by Kaegi, note 14 a.

² See Oldenberg, *Buddha*, 19(20) f.

³ A point of prime importance in reading the endless identifications of the Brāhmaṇas.

⁴ Hence the constant refrain, *ya evaṃ veda*—cf. 97' n.

⁵ See selection lxii. and x.

⁶ See Deussen, *System des Vedānta*, p. 8; Müller, ASL, 313f; or Kaegi, note 16.

⁷ Upaniṣad: lit. 'a sitting at the feet of another,' and then 'the hidden doctrine taught at such a session.'

been handed down by tradition as separate works with separate names; and other tracts of the same general style and contents have been written; but it must be remembered that the original *Āraṇyakas* and *Upaniṣads* were integral parts of the digested *Brāhmaṇas*.¹

Brahmanical speculation culminates in pessimistic Pantheism, in the doctrine of the misery of all earthly existence, from which we can hope for redemption only through reabsorption into the universal All-in-One. This is the result of Brahmanical thought, on which as a foundation was built up the doctrine and order of Buddha; this the link that unites the Brahmanic and the Buddhistic chains of development.²

§ 95. The *Brāhmaṇas* presuppose a thorough acquaintance with the course and details of the sacrifice, and do not undertake a systematic exposition thereof. But when the ceremonies had grown to tremendous length and complexity, it became necessary to have manuals giving full and orderly directions for the use of the celebrant. Such works are the 'Rules for the sacrifices' or *Ṛgveda-sūtras*, so called because they stand in most intimate relation to the Veda or 'sacred texts' (*gr̥ti*), and continually cite these texts, and prescribe the manner and the occasions of their employment with the various ceremonies.

§ 96. Usage and observance, crystallized into sacred ceremony, invest the whole life of an Aryan Hindu — nay, even his pre-natal and post-mortem existence. These usages differed considerably in different localities, and in the lesser details among the different families of the same locality. In part, perhaps, to counteract the tendency to diversity, books were made describing the observances recognized as normal in a certain school or community. They are called *Gṛhya-sūtras*, or 'Rules of domestic usages.' Here, too, as well as in the sacrifice, everything proceeds with the recitation of Mantras; so that these books also attach themselves to certain Vedas or Vedic schools. The legitimate subjects of these Rules are the 'Sacraments' (*samakāras*), and the 'Simple-sacrifices' (*pāka-yajñas*) of the householder.

§ 97. There is also a third class of *Sūtras*, called *Dharma-sūtras*, which prescribe rules for the every-day life of those who would conform to the example of the virtuous. Since they have to do with 'agreement-conduct,' i.e. the 'conduct' (*ācāra*) which has for its norm the 'agreement' (*sam-aya*, lit. 'con-vention') of those who know the law, they are also called *Sāmayācārika-sūtras*. The matters belonging more properly to the *Gṛhya-sūtras* are sometimes treated also in the *Dharma-sūtras*. But the legitimate subjects of the latter are far more varied than those of the former. They embrace all sorts of injunctions and restrictions relating to etiquette, to eating and sleeping, to purification and penance, and to the details of the daily life of the student and householder and hermit, and even extend to the duties of the king and to the beginnings of civil and criminal law. In the order of development they are plainly posterior to the *Gṛhya-sūtras*.

§ 98. As the sacred texts of the Mantras grew in sanctity, their dialect and style of thought became obsolescent. For the transmission of the sacred lore, a learned apparatus became necessary. To preserve the written text of a given 'branch' (*śākhā*) of the Veda from any change in "one jot or one tittle," by establishing the relations of the *samhitā* and *pada pāṭhas* (§ 83) of that branch, there were composed the phonetic treatises, which, because attaching each 'to a

¹ See Whitney, *AJP.* vii.1-2.

² The genetic relationship of Buddhism to Brah-

manism is admirably sketched by Oldenberg, *Buddha*, Introd., chap's ii.-iii.

(certain) branch' (prati-çākham), are called Prātiçākhyas.¹ These give with the utmost minuteness of detail the rules for the retroversion of the pada to the saṁhitā readings, and thus enable us to establish with great accuracy the text as it was in their day.²

§ 99. To preserve the knowledge of the sense of obsolescent words, there were made collections of synonyms and of hard words (γλῶσσαι), called the Nighaṇṭavas, the oldest Vedic Glossary. Upon the Glossary there was written, by the ancient sage Yāska, a comment called Nirukta, which is the oldest extant work of formal Vedic exegesis, but which itself acknowledges a number of predecessors. Among its successors, the most famous is the great commentary of Śāyana³ Ācārya, ca. 1350 A.D. The Anukramanīs are little works which give the divinity, the "seer," and the metre of each hymn of a Saṁhitā.

¹ See Whitney, JAOS. vii.339-40; iv.259-60.

² The word-texts were thus converted "from instruments more especially of exegesis, into a com-

plete and efficient apparatus for securing the preservation of textual purity." — L.c. iv.260.

³ Weber, HIL. p. 41-42.

§ 100. It remains to give a brief bibliography of the literature of the Rīgveda Saṁhitā with mention of the principal ancillary works appertaining to it. For the bibliography of the other Saṁhitās, reference may be made to Kaegi, notes 8-26, or to Weber's *History of Indian Literature*.

1. Rīgveda. Saṁhitā. a. Text-editions. The first complete edition was issued by Aufrecht, 1861-63, as vol's vi. and vii. of the IST. Müller's great six-volumed quarto, with the full Saṁhitā and Pada texts, Śāyana's commentary, an index, etc., was begun in 1849 and completed in 1874. Then came the editions mentioned at the beginning of this Reader, in the *Brief List*, no's 11 and 12.

b. Exegesis. The greatest achievements in Vedic exegesis must be ascribed to Roth. They are contained principally in the St. Petersburg Lexicon, *Brief List*, no. 5. Grassmann's Dictionary and his Translation are described in the *List*, no's 13 and 14. Professor Alfred Ludwig of Prague has published a large work in five volumes (Prag, Tempsky, 1876-81), entitled *Der Rīgveda*. Vol's i. and ii. contain a translation of the hymns arranged according to deities and subjects. Vol. iii. contains an introduction to the translation, entitled *Die Mantra-litteratur und das alte Indien*. Vol's iv. and v. contain a commentary on the translation.

c. General Works. Abel Bergaigne's work entitled *La religion védique* (Paris, Vleweg, 1878-83, 3 vol's) is a systematic and encyclopedic exposition of the religious and mythological conceptions of the RV. The work of Geldner and Kaegi (*List*, no. 16), and those of Weber, Zimmer, and the rest (no's 21-26), all bear more or less directly on the study of the Veda. Whitney's *Oriental and Linguistic Studies* (New York, Scribner, Armstrong, & Co. 1st series, 1873) contain among other things valuable essays on the history, interpretation, and contents of the RV. Very recently has appeared a book by L. von Schröder, *Indiens Literatur und Cultur in historischer Entwicklung* (Leipzig, 1887), the first third of which is devoted to the Veda, and especially to the period of the Yajurveda.

2. Rīgveda. Brāhmaṇas etc. The Āitareya Brāhmaṇa was edited by Aufrecht — see *List*, no. 16.

Haug had already published the text with a translation (Bombay, 1863), criticised and corrected by Weber, IST. ix.177-380.

The Āitareya Āraṇyaka is associated with the Brāhmaṇa of the same name. It has five books and was edited with Śāyana's comment by R. Mitra in the *Bibliotheca Indica*, 1876. See SBE. i. p. xcif.

Āitareya Upaniṣad is the name borne by certain parts of the Āraṇyaka, viz. book ii., chap's 4, 5, 6 — see SBE. i. p. xovi. The text was edited and translated by Röer, BI., 1849-53. Müller gives another translation, SBE. i.200f.

The Çāṅkhāyana or Kāuṣṭaki Brāhmaṇa was edited by Bruno Lindner (Jena, Costenoble, 1887). A translation is soon to follow.

The Kāuṣṭaki Brāhmaṇa Upaniṣad was edited (with Çamkara's comment) and translated by Cowell, BI., 1861. Another translation, by Müller, SBE. i.271f; introduction, ibidem, p. xcviil.

3. Rīgveda. Sūtras etc. Āpvalāyana's Çrāuta-sūtra was edited by R. Vidyāratna, BI., 1874.

Āpvalāyana's Gṛhya-sūtra was edited (with translation) by Stenzler — see *List*, no. 17. English version by Oldenberg, SBE. xxix.

Çāṅkhāyana's Çrāuta-sūtra was edited by Alfred Hillebrandt, BI., 1886.

Çāṅkhāyana's Gṛhya-sūtra was edited in 1878 by Oldenberg, IST. xv.1-106, with translation. English version by Oldenberg, SBE. xxix.

No Dharma-sūtra is certainly known to be attached especially to the RV. Saṁhitā.

The RV. Prātiçākhyas was edited by Regnier (J.A., 1856-58), and by Müller (Leipzig, 1856-69). Each editor gives a translation.

The Nirukta, with the Nighaṇṭavas, was edited and elucidated by Roth (Göttingen, 1848-52).

The Anukramanī of Kātyāyana was edited with valuable accessories by Arthur A. Macdonell in the *Anecdota Oxoniensis*, Oxford, 1886.

NOTES TO PAGE 69.

Selection XXXI. RV. i. 1. Hymn to Agni, the Fire-god.—Translated by Whitney, *Century Magazine*, 1887, xxxiii. 915. Respecting Agni, see Kaegi, p.35(50)f, and x.119f.

—THE METRE is gāyatrī. Each stanza (ṛc) consists of three octosyllabic pādas with iambic cadence—see Kaegi, p.24(34) and x.85. Observe that, if the stanza be a triple one, the strophe usually consists of three stanzas and the hymn of a multiple thereof.

—In respect of frequency, the order of the metres in the RV. is: first the triṣṭubh (about ½ of RV.); then the gāyatrī (about ¼); then the jagatī (about ¼)—see Haskell, JAOS. xi.p.lx = PAOS, May, 1881.

Lines 1-2. īḷe, vīḍ: accentless, 592: for the new letter, see p. 291 ¶ 8, and Whitney, 5 end. —RV.x.2.5 plays on the etymology of ṛtv-ij thus: agnir . . . devān ṛtu-ṣo yajāti. —For superl., 471.

3. pūrvebhīḥ, 330, Vedic instr.: for r final w. initial ṛ, Whitney, 14 end.

4. U.f. devāns ā ihā. This interesting combination is really the result of a historic survival, and is fully explained at 209. Observe that āh, though transliterated with two letters, is a simple nasalized vowel, 209 a. —ā . . . vakṣati: position of prefix, 1081; accent of verb form, 1082; vvaḥ, aor. sub., 893¹.

5-6. aṇavat, 700: use of mode, 576: subject indefinite. —divēdive, 1260. —yaçāsam, 1151.2a.

7-8. āgne, acct, 314³. —āsi, acct, 595 a. —Position of clauses, 512a. —Locative, 304 a.

10. ā gamat, true aor. subjunctive (836²), corresponding to the ind. āgan (833): see 558.

11-12. tvām may be read tuām. Observe that in the Veda, when rhythmically read, hiatus is common—113³. —āgne is at the beg. of a new pāda, 314³. —U.f. tāva id tād satyām. —Lit. 'Just what pleasant thing thou wilt (=willest to) do for the pious man, of thee indeed that (is) real or unfailing'—i.e. 'Whatever blessing thou

dost purpose to grant, that thou never failest to bestow.'

13-14. U.f. ūpa tvā (491³) agne (accentless) . . . ā imasi (548¹), vi+upa-ā.

15-16. The accusatives are to be taken w. tvā. —We may pronounce adhvarāpāṁ (113³), or leave the pāda catalectic. —U.f. gopām. —In pāda c, we must pronounce suś, in order to produce an iambic cadence.

17-18. sá . . . bhava, see ta. 2. —U.f. sūnāve āgne: for treatment of the acct in combination, see 135, example 4.

—Observe that—as the metre here shows—pādas a and b are always independent of each other as regards euphonic combination, and that—as here—the written text, with perverse consistency, always combines them when this is possible.

—sācasvā, pada, sācasva, 248 c. —Pronounce su-asṭāye.

NOTES TO PAGE 70.

SELECTION XXXII. RV. i. 32. Indra slays the dragon.—Respecting Indra and the natural significance of the myths about his battles, see Kaegi, p. 40(57)f, x.141f; and Perry, JAOS. xi.117f.

—The "hymn" appears to consist of two separate pieces—see x. to 70²⁰. The catenary structure is noticeable in some pairs of stanzas (1-2; 3-4)—see Kaegi, p. 24(34).

—THE METRE is triṣṭubh. The old Vedic triṣṭubh is much more free than that of the classical Sanskrit; but its most important feature, the cadence, is the same—see p. 316, § 43.

For statistics, see Haskell, JAOS. xi.p.lxii = PAOS. May, 1881. For a discussion of its development, see Oldenberg, ZDMG. xxxvii.55f.

1. Pronounce virīṇi and (line 3) svarīam, and see Whitney, 84b. —prā vocam, augmentless aorist (847 end), as improper subjunctive (563), with future mg (576).

2. U.f. āhan (837) āhim; ānu apās tātarda. Note juxtaposition of perf. w. impf. and see 823². —prā abhinat, vbhid, 692.

8. *ciṣṛiyāpām*, 807. — Indra's special attribute is his "beloved thunderbolt," of which the Epos fables much, ZDMG. xxxii. 296.

4. 'Like lowing kine, — flowing suddenly to a sea, down came the waters.' The point of comparison is the noise. — *samudrām*, perhaps 'to a gathering of water, so as to form one' — not necessarily 'to the ocean.'

5^a. Pronounce *avṛpita*, 135^a (important): in the AV., ii.5.7, the augment is written. Cf. 70^{ix}. — *sómam*: see Kaegi, p. 72(90), and notes 288-94; also Roth, ZDMG. xxxv. 680f and xxxviii.134f.

5^b. Pronounce *trikadrakeṣu a-*, and observe that final -u is almost never to be pronounced as -v when so written. — Cf. RV. ii.15.1, which seems to consist of reminiscences of the beg. of this hymn.

6. 'The Rewarder took the missile bolt — smote him, the first-born of dragons.' — *áhan* (593) has for direct object the enclitic *enam*, 'him,' or, more correctly, 'im,' since the English pronoun *him* loses its *h* when enclitic. The *enam* is then explained by an appositive. So 79ⁱ.

7-8. U.f. *yád indra áhan* · ·, *át mēyínām áminās prā utá* · ·. 'When, O Indra, thou smotest · ·, and (utá) thereupon broughtest to nought the wiles of the wily, thereupon bringing forth the sun, the day, the dawn, — then soothly foundest thou no enemy.'

— The first *át* continues the force of *yád* through páda *b*, as the acct (595a) of *áminās* (√2mi) shows. — Position of *prā*, 1081². — Order in páda *c* is unnatural: expect 'dawn, sun, (full) day.' — Pronounce *sūriam*. — *dyám*, 361d: vocab., under *dív*. — *uśásam* and *kilā*: see references in vocab.; the pro-longations are in the even syllables of the cadence. — *vivitse*, 798a.

9. Pronounce *viāśam*: cf. Whitney, 84a.

10. *kálīcanā*, 248b. — *vi-vṛkṣā*, nom. pl. neut., common in Veda, for -āni: *vṛaṣc*. — *ṣay-a-te*, transition-form (749) from root-class, for *ṣe-te* (629).

11. *á hí juhv-é* (alternative form for *juhuv-e*), *vhū+ā*: acct, 595d: subject, *Vritra*.

12^a. 'He (*Vritra*) did not escape (*vṛ*, 899a) the shock of his (*Indra's*) weapons.'

12^b. 'The (cloud-) rifts he crushed together, who had Indra as his conqueror.' That is, the monster, in his retreat or his fall, crushed into a shapeless mass his already riven cloud-castles. This is forced. If we dared emend the *āw. a. rujānās* to *rujānās* (840^a), we might render, 'Broken, he was (then) completely crushed' (898b).

— *indra-ṣatru*: later books, e.g. *ÇBr. i.6*. 8¹⁰, lay great stress on the correct accentuation of this word; *indra-ṣatrá*, 'conqueror of I,' would be blasphemy. See *Indische Studien*, iv.368; or Roth, *Nirukta*, p. xix.

13^b. U.f. *á asya* · · *jaghāna*, see *vhan+ā*. Subject here is Indra.

14. See *vṛṣan*. — See *vbhū*, desid. — *aṣayat*, 629. — Pronounce *vi-astas*, Whitney, 84a.

15. 'Over him, lying so, crushed like (*ná*) a reed, the waters go, flowing for mankind (lit. the waters of man, flowing, do go).' So Pischel, ZDMG. xxxv.717-24. P. thinks that the original text was *mānorūhānāśti*, i.e. *mānos* (cf. 73¹⁰) *ūhānās* (√vah4, pres. mid. ppl., 619³) *āti*, and that the author of the pada text divided it wrongly, *māno rūhānās*, changing, of course, *n* to *p*.

— If *mānas*, like *śūjas*, could pass for an instr., we might render '(With a will, i.e.) Lustily rising, the waters overwhelm him.' — *amuyā*, 'so,' w. a sneer: cf. *ātra*, 89^{ix}.

16. *pari-ātiṣṭhat*, acct, 595a, 1083. — *tāsām* limits only the first member of the foll. cpd.

17. Note relation of acct and mg in *vṛtrāputrā*. — U.f. *indras asyās*: observe the accordance between the written and spoken form here — see 135^a, and cf. 70^{ix}. — *vádhar*, 'weapon' of *V's* mother, not of Indra.

18. Translated, 777b. — *dānus*, fem., = *V's* mother. — *ṣaye*, see 613: similarly *duhe*, 80¹⁶, *iṣe*, 92^a.

19-20. 'The waters overwhelm *V's* hidden body, that was put down in the midst of · ·. In long darkness lay (*á aṣayat*, 629) he who was vanquished by Indra.'

— Here the narration comes to an end. Stanzas 1-10 form a brief but complete epic. The same general theme is treated again by

stanzas 11-14. Rik 15 seems to be a later addition

21. *dasápatnis*: after I's victory, the waters are called (x.43.8) *aryá-patnis*, 'having the Aryans as masters,' or 'having a gracious (god) as master.' — *paṇíneva gāvas* (see *gó*): the rain-giving clouds are often called 'cows.' These are pent up by a malicious demon (*Paṇi*), and their milk, the refreshing water of heaven, is withheld from man.

Curiously, the natural basis of this simple myth is so far forgotten that the myth itself is here made to furnish a simile for the very phenomenon from which it is the poetic outgrowth.

NOTES TO PAGE 71.

1. 'The orifice of the waters which was closed up—he who slew (805, 209) *Vritra* opened that.' Waters conceived as if pent up in some mighty cask.

2-3. 'A horse's tail becamest thou then, O *Indra*, when on his lance he (V.) impaled thee.—As god alone, thou conqueredst . . . Thou didst let loose the seven streams (but see *saptá*) to flow' (lit. 'for flowing,' *vár*, 970b, 982).

—In fighting with demons, *Indra* sometimes gets roughly handled for a while (so *iv.18.9*). Such I conceive to be the situation here. *Pāda a* is the crux. Possibly a magic transformation is intended. V. impales I. on his lance; but straightway the god becomes a great sweeping trail of vapor. Very differently *Bergaigne*, *Rel. Véd.* iii. 61-62.

—It seems unavoidable to join *devá ékas* with c: cf. i.33.4 and i.165.6 = 73¹⁴. —Second *ájayas* begins a new clause: hence acct, 593².

4. Explained under *yáá*: *asmāi* means *Vritra*. —*ákirad dh-*, 163. —Cf. what is said of *Yahve* at *Psalm xviii.13,14*.

5. *yuyudháte*, 800a. —U.f. *utá aparí-bhyas* (see *ápara*). —*vi jigye*, 787. —'Indra was victor (both for the time) while he and *Ahi* fought and (*utá*) for the future.'

6-7. 'What avenger of *Ahi* sawest thou, *Indra*, when in the heart of thee having slain (him) fear did come—when nine and ninety

streams as an affrighted hawk the skies thou didst cross?' This may refer to a time when—after all the aerial commotion (i.e. *Indra's* battling)—the rain refused to fall and the uncleared heaven signified *Indra's* retreat. Reminiscences of this legend occur at *TS. ii.5.3*: cf. *MBh. v.9.27* = 255 and 10.43 = 334.f. —*jaghñúṣas*, 805.

8-9. See *výā* 1 and *vā*. —U.f. *sás id u* (176b) . . *arān ná* . . —*Gen.*, 297c. —*Tenses*, 823².

SELECTION XXXIII. *RV. i.50*. To *Sūrya*, the Sun-god. —Respecting *Sūrya*, see *Kaegi*, p. 54(76). The hymn is rubricated at 106². It is still used in India, at the Midday Service. It was made the text of a linguistic-mythological comment of 225 pages by *W. Sonne*, *KZ. vol's xii.-xv.*

In the *textus receptus*, the hymn has 13 stanzas. I have given only 1-9. In the first strophe, stanzas 1-3, the god is mentioned only in the 3d person. In the second strophe, he is addressed in the 2d person; and so also in the third strophe, excepting—as often—the final stanza (9).

—That stanzas 10-13 are later additions is proved by their contents and language and their (differing) metre. This proof is confirmed by the fact that the corresponding passage of the *AV.*, *xiii.2.16-24*, has only stanzas 1-9; and also by the fact that only 1-9 are prescribed to be used in the ritual—see *Bezenberger's Beiträge*, viii.198, *ZDMG. xxxviii.475*, *JAOS. xi.p.cxcii* = *PAOS. May*, 1884, and *AGS. ii.3.13* and comment, and cf. 87^{10N}. Moreover, the addenda are at the end of an *anuvāka*—cf. *JA. 8.viii. 207* = 15.

10. See u2. —*jātāvedasam*, see *vocab.*: although 'All-possessor' was very likely the primary *mg* (*Whitney*, *AJP. iii.400*), yet the *mg* 'All-knower' also seems to have been associated with the word early and commonly (*Eggeling*, *SBE. xxvi.p.xxxi*). For analogous cases, see *hótṛ* and *yamá* in *vocab*.

In the present—very unusual—application of the epithet to *Sūrya*,

ὅς τάντ' ἐφορᾷ καὶ τάντ' ἐτακούει,

the latter phase of *mg* predominates.

11. 'That every man may see the sun, *lit.* for every one for beholding the sun.' See *dfc* and read 969, 970a, and 982. — *viçvāya*, 524².

12-13. *tyé* belongs logically with *nák-ṣatrā[pi]*, but is conformed in gender to *tāyāvas*. — With this simile, cf. RV. x. 189.2. — See *yathāā*. — *yanti*, no acct, 595a². — *sūrāya*, 'for the sun, i.e. to make way for the sun.' Render:

Off — like as robbers — sink away
Yon constellations with their beams
Before the all-beholding Sun.

14. *ādr̥gam* (834b end) ·· *vī* (1081²) — passively, 998b: equiv. to *vy-adr̥kṣata*, 882. — *jānān*, 209.

18-19. See *pratyāñc3*. — Pronounce *de-vānām*, 113². — *pratyāñn*, 210. — Pronounce *sūar* (Whitney, 84b): reg. written *sūvar* in TS. — *sūar dr̥ṣé*, 'a light to behold' (cf. *ṭaṣṭa l̥ḍṛṣai*), here equiv. to 'a glorious light.'

20 and 72¹. *yēnā*, 509 end. — *pāvaka*: see ref's in vocab.; this word the redactors persist in miswriting; it is a typical mistake belonging to the second stage of the tradition — see p. 354, § 79, and KZ. xxvi.60.

— *jānān ānu*: if joined w. ppl., render 'stirring or busy among (so RV. viii.9.2b) his fellows;' if w. *pāgyasi* (acct, 595a), 'over the peoples thou dost look on busy man.' — Pronounce *tuām*.

— *Строфы* 2, stanzas 4, 5, 6. Some join 6 with 7 — possible, but very hard. It is better to regard 6 as a parenthesis in which the poet turns suddenly from *Sūrya* to *Varuṇa*. The latter is the personified vault of heaven, and the sun is naturally his eye (RV. vii.63.1), and to mark the deeds of restless man is his proper function [Kaegi, p.65(90)]. *Yēnā* then refers to *sūar*, and *cākṣasā* is in explanatory apposition w. *yēnā*. We may render 4, 5, 6 thus:

Thou goest onward, all-beheld.
Thou makest light, god *Sūria*.
Thou shinest to the end of heaven.
Turning thy face upon the folk
Of gods, of men, of all the world,
Thou risest up, thou glorious light —
With which, as eye, bright *Varuṇa*,
Over the peoples thou dost look,
To mark the deeds of restless man.

NOTES TO PAGE 72.

2-3. U.f. *vī dyām* (see *div*) *eṣi, rājas* (171⁴) *pr̥thū, āhā* (425d) *mīmānas* (Vimā 4: see 661, 655) *aktūbhis* ('with beams'), *pāgyan* (202²). — 'Beholding (in pregnant sense) the generations, i.e. while generations come and go.'

4-5. J. Burgess, *Arch. Survey of Western India, Kāñhiawād and Kacch*, p. 216, mentions temple-images of *Sūrya* with a halo (cf. *ṣociṣkeṣa*) and borne by 'seven steeds,' see plate lxx.2. Cf. Kaegi, n. 205.

6-7. *śyukta* (834b), 'hath just yoked.' — See 356 and 356⁴. — *svāyuktibhis, Sāyapa* rightly, *svakiya-yojanena*.

SELECTION XXXIV. RV. i.97. To Agni. See Preface, p. v, note 4. — Rubricated at 106². Recurs AV. iv.33. The refrain or burden, *pāda c*, of each stanza, is a mere repetition of *pāda a* of stanza 1; it has no necessary connection with the rest of each stanza, although it happens to fadge well enough in the first and in the last three.

Grassmann and Ludwig make *āpa* ·· *ṣōṣcat* of the refrain a 3d s. subjunctive (1008²) — 'let him drive ··'; but this would require an accentless *ṣōṣcat*.

We may therefore disregard the refrains entirely and group the remaining eight couplets [each consisting of two octosyllabic verses], two and two, into four stanzas of four verses each.

8-11. See *v̥cuc+apa* and *ṣuc+ā*: *āpa* ·· *ṣōṣcat* is pres. ppl. of intensive conjugation (1012) — no nasal, 444. — U.f. *ṣuṣugdhī ā*, perf. impv. of primary conjugation, 818. — Three instrumentals (line 10), 365.1.

STANZA 1 [made by grouping stanzas 1,2] may be rendered:

Driving away with flames our sin,
Agni, bring welfare with thy light.
[Driving away with flames our sin.]
With prayer for fertile fields, for wealth,
And prayer for good, we sacrifice —
[Driving away with flames our sin.]

12. With *prā*, supply *jāyeta* in *a* and *jāyeran* in *b*. — *bhānd-iṣṭhas* (superl. to *bhad-rā, vbhand*, 467), 'brightest, luckiest' — *asmākāsas*, 330 end.

14. *prá yát* sc. *jáyeran* (760.3), 'that they may be propagated = that offspring may go forth from them' — and so in the other clauses of lines 12 and 14.

—In lines 12 and 14, the *yád*'s seem to introduce final clauses expressing the purpose of *yajāmahe*, line 10. In line 16, Whitney makes *yád* = 'as, just as.' For all the *yád*-clauses, Grassmann seeks principal clauses in the refrains.

STANZAS 3, 4 and 5, 6. '[We sacrifice,] in order that (offspring may go) forth from the luckiest of them (?); and forth from our patrons; that offspring may go forth from thy patrons, Agni, — forth from us (who are) thine,

'As forth from mighty Agni on all sides go the rays. For thou, O (God) who hast a face on all sides, on all sides dost protect.'

20. 'Bring us across the (stream of) foes as with a boat.' See *nā́d* and *v2pr+ati*.

NOTES TO PAGE 73.

2. Pronounce *sá naḥ sīndhivīa nāváyā*, w. elision of -m and combination: instance of a text-error of the second stage of the tradition — see p. 354, § 79 and KZ. xxvi.61, and cf. 78'. — See *tá2* end. — *áti parā́* (248c), *v2pr*, impv. of *s-aor.*, 896.

SELECTION XXXV. RV. i.166. Indra and the Maruts. — Respecting the Maruts and their relations to Indra, see Kaegi, p. 39 (58), and Bergaigne, *La religion védique*, ii. 369f, 392, and esp. the interesting article of Oldenberg, *Ākhyāna-hymnen in RV.*, ZDMG. xxxix.60-65. The hymn is the first of a collection of eight Marut hymns (165-172), concerning whose arrangement, see Oldenberg, l.c. We have here the beginnings of poetry in epic-dramatic form — cf. Preface, p. iv, note 7. This hymn has been admirably translated by Roth, ZDMG. xxiv.302 (or *Siebzig Lieder*, p. 84); English version by Whitney, *North American Review*, 1871, cxlii.182 = OLS. i.144. It is also translated with comments by Max Müller, *RV. Samhita*, translated, etc., i.162f. I give the "story of the hymn" abridged from Roth-Whitney.

STANZAS 1-2. The poet inquires whither

the Maruts are going and how they are to be detained at the sacrifice. The implicit answer is 'With praise.' This then is accomplished in the dialogue, where, although greatest glory is given to Indra, the god in turn lauds them generously.

STANZAS 3-4. The Maruts ask why Indra is going alone, without them, his usual companions. — Indra answers evasively that he is on the way to a sacrificial feast.

STANZAS 5-6. The Maruts are eager to go with him. — He retorts that they were not so eager when he went, alone, and slew the dragon.

STANZAS 7-8. The Maruts remind him that they have helped him do great things and can be most useful allies in the future. — Not inclined to share his glory with them, he boasts again of his exploits.

STANZAS 9-12. The Maruts acknowledge his might this time without reserve and to his satisfaction. — Indra, vaunting himself once more (10), thanks them for their homage (11), and declares that the sight of them delights his heart (12).

STANZAS 13-15. The poet (Agastya) turns to the Maruts directly and asks them to recognize and reward his skill and devotion.

4. *vmyak+sam*, perf. (785, 794b) as preterito-present. — Lit. 'With what common course (?) have they kept together? i.e. upon what common journey are they together?'

5. *matī*, Classic *matyā*, 340. — U.f. *kútas á-itāsas* (vi, 330 end) *eté? árcanti* (accent-combination, 135²) *çágman* — acc. as in *ἀγωνίζεσθαι πάλιν*. — *vasūyā*, as at 72¹⁰.

7. See *mānas* 2. — *vram4*: read 869, 864, and 856.

8. Pronounce *tuám indra*, as 5 syllables. — *māhinaḥ sánn*, 'being (usually) gay': Roth-Whitney, 'though (else so) blithe'; concessive force doubtful: perhaps they mean a gentle reproach for his slighting their company — 'Why go'st thou alone, and so merry withal?'

9. 'Thou talkest (usually), when going along with (us) moving onward.' — See *vṛ+sam*. Both *ppls* are of the root-aorist, 840⁸. — *vocás*, 854. — *harivas*, 454b. — *yát te aamé* (loc. 492²), 'which (is) to thee

on our score, lit. on us,' i.e. 'which thou hast against us.'

10^a. *śām*, '(are) a joy,' pred. to all three subst.

10^b. See *śāma*2. —*iyarti*, *ṽr*, 643c. —*prā-bhṛtas*, '(is) ready,' begins a clause.

11. 'They [men] are making supplication (to me); they are enticing (me) with invocation (*ukthā*, as instr. s.). These two (*imā*, 501 end) coursers here are carrying me (*lit.* us) unto (*āccha*) them' (*tā* = *tāni*, 495 end: the good things mentioned in *pāda a*).

12. *vayām*, 'we,' i.e. the few who are conceived as speaking for the whole troop. —See *vyuj*3: cf. 840^a. —Pronounce *tanūāḥ* *gūmbh* : notation explained by Whitney, 90b². See *tanū* under *tanū* and see *ṽṇubh*. —The spokesmen designate their 'companions' as 'free' in order to magnify the value of their readiness to follow Indra.

13. U.f. *ētān* (not *etān*): the Maruts drive a dappled team of does or mares. —See *vyuj+upa*: *yujmahe* is a root-class present (612a), used with future *mg* (777a). —U.f. *nū* | *indra* (314^a). —See 1 *svadhā*3. —*babhūtha*, 798b.

14. *kvā syā*, Whitney, 90b²: pronounce *kva siā* ·· *svadhā*id. —*syā*, 'that' (wish for my company), just mentioned, line 13. They did leave him in the lurch once—see 82^ax. —U.f. *yād* ·· *sam-ādhatta*: see *vidhā+sam* and 668.

15. Pada-text *ahām hī ugrāḥ*. —See under *ṽnam*: for gen., see 297c end, and cf. 77^a.

16. *bhūri*, acc. n., may be either pl. (340) or sing. —Pischel shows that *asmé* may be used as instr. (or gen.) also. 'With (= in company of) us combined, (and) by our united prowess.' —Pronounce *yājiebbhis*, *pāṇiebbhis*.

17. *krpāvāmā* (248c), pres. subjunctive (700) of *ṽkr*, 716. —*krātvā*, Classic *kratunā*, 342. —*maruto*, voc.: the spokesmen call on their companions to bear them witness. But the reading *marīto*, nom., has been suggested. —See *yād*4 end. —*vācāma*, 614.

18. *vādhim*, 904a. —*babhūvān*, 802.

19. Compare 70¹²x.

20. See *ā-nutta* and *ānu-tta* in vocab. —See *ā*3. —See *ṽ2vid*3 and 619^a. —Either, 'Entirely invincible for thee is surely nothing. Not (one) like thee is found among the gods'; or, 'Entirely granted thee is (the fact) that surely no one (*nākis* ·· *nā*, double neg. = single) like thee etc.' Cf. KZ. xxvi. 611 and JAOS. xiii.p.c = PAOS. May, 1886.

NOTES TO PAGE 74.

1. *nāgate*: acct, 596 and 597, cf. 89^ax.; the object (*tvā*) is to be understood from what precedes. —Roth emends to *karisyāḥ*, see 938.

2. Pronounce *ākasya cin me vibhā astu ōjas*. —*yā* = *yāni*. See *nū*3. 'Whatsoever things (I am) having ventured, (those) I will accomplish (subjunctive = fut. ind., 576) wisely (365.1).'

3. This *vidānas* may be referred to *ṽvid*. —*cyāvam*, 563, 743. —*īce*, as 1st pers. here. —'What things I may undertake, just I, Indra, am master of them.'

4. U.f. *āmandat mā marutas st*, 178a: cf. 74¹²x. —*yād* ·· *brāhma cakrā*, a subject-clause co-ordinate with *stōmas*.

5. *māhyam*, appositive to me. —*sākhye*, 343a. —*tanūe tanūbbhis*, 'for myself, by yourselves (vestra sponte), i.e. for me, spontaneously or heartily.'

6. See *evā* 1 end. —Roth suggests the emendation *ānedyāḥ* (*ānediāḥ*), as nom. pl. m.; or else *anedyagravāḥ*. —U.f. *ā ipas dādhānā*.

7. *sam-cākṣiā*, 993a. —*ācchānta* (*cch*, 227), for *a-chānt-a-ta*, 883, 233b. See *ṽ2chad*. —*chadāyāthā* (248c), subjunctive, 1043.2.

—'In very truth these (are) appearing good unto me, blameless, putting on glory (and) strength. Ye of shining hue have delighted me, upon looking at (you), O Maruts, and delight ye me now.'

8. See *ṽmah*. —*prā yātana*, 618. —*sākhiṇr*, 209.

9. See *ṽvat*. —*bhūta*, 835. —*nāvedās*, 416e, as nom. pl. m.

—The accent-rules for the oblique cases of the pron. root *a* (cf. 502) are simple and entirely natural. Thus:

A. If the form is used adjectively, distinguishing 'this' thing from others, it is accented (74⁹; 92⁸, 79¹⁸). B. So also if used as an emphatic substantive pron. (83¹⁶, 103⁴ *asmāt*).

C. But if used as an unemphatic substantive pron., 'his, her, him, their, them,' it is accentless (83¹⁶, 70⁸, 71¹⁴, 74⁸, 88¹⁷, and very often). In this case the form cannot stand at beg. of pāda.

10. The *ā* has pregnant mg (cf. *√qac*+*ā* and +*apa*) and goes w. both *duvasyāt* (582²) and *cakré*. —Both verbs depend (595) on *yād*. —Pronounce *mānāśya*. —'When the singer entices (you) hither as to an oblation, (and when) the wisdom of Māna's son has brought us hither —.'

—Roth would expunge one *d* and read *duvasyā*, instr. (365.1) of *duvasyā* (1149⁶), 'with an honoring, i.e. reverently.' The passage is a desperate one.

11. U.f. *ā u sū vartta* (irreg., 839) . . *āccha*. See *sū* 1 and *√vrt*+*ā*. —*imā* = *imāni*. —*arcat*, 743.

12. *va stōmo*, u.f. *vas stōmas*, 173a: similar combinations at 79¹⁷, *vīpras st*; 81¹⁷, *ājayas sp*; 87¹; 92⁸; 74⁴; per contra, 47¹¹. —*iyām* here refers back — see 11dām. —See *gīr*.

13. U.f. *ā iśā yāsiṣṭa* (914³) . . *vidyāma* (*√2vid*, a pres. opt. of the root-class) *iśā-m*. —Pronounce *vayāām*? —'Hither with refreshment come ye. For ourselves as a strengthening may we get refreshment (and) a well-watered dwelling-place.'

—It would seem that the poet Agastya was the son of Māna, of the race of Mandāra. This entire final stanza recurs at the end of hymns 166–168. The awkward repetition of 'refreshment' leads Roth to suspect that the original pāda *d* of the stanza is lost and replaced by the one in the text, which is a stock-verse recurring at the very end of twenty subsequent hymns.

SELECTION XXXVI. RV. iii. 62. To Savitar. —Respecting Savitar, see Kaegi, p. 56(79). The last "hymn" (62) of the third *maṇḍala* is really a collection of six short hymns to various divinities. Each hymn

contains three stanzas, and the triad to Savitar is the fourth of the six.

—The first stanza of this triad is the most celebrated stanza of the RV., and is called the *sāvitrī* (sc. *ṣk*), or the *gāyatrī kar' iṣṭya*. It has held, and holds even now, the most important place in the worship of the Hindus. In the Proceedings of the International Congress of Orientalists (1881) at Berlin, ii.2.160–187, and in *Religious Thought and Life in India*, p. 399f, Monier-Williams discusses the place of the RV. in the religious services of the Hindus of the present day.

He says that the worshipper must first bathe, then apply ashes to his limbs and forehead, bind his hair, sip pure water, and inhale pure air and retain it in his lungs for a while. The worshipper then utters RV. iii.62.10, which — like the Lord's Prayer among Christians and like the *Fātiḥah* among Muhammadans — takes precedence of all other forms of supplication. [Cf. Manu ii.101f.] Later on, the *gāyatrī* is muttered 108 times with the help of a rosary of Tulsi wood.

—Much has been fabled about the stanza and its virtues. See, for example, Manu ii.77–83. And it recurs frequently in the other Vedas; thus, four times in the VS., twice in the TS., and once in the SV. "No good and sufficient explanation of the peculiar sanctity attaching to this verse has ever been given." — Whitney, reprinted in Kaegi, n.222. The stanza has naturally been imitated a great deal: so even in the RV. (v.82) we find verses run in the same mould. And it is interesting to find the RV. stanzas iii.62.10 (*gāyatrī*) and v.82.1 repeated in juxtaposition in the *Tāittiriya āraṇyaka* at i.11.2 and i.11.3. After the pattern of the *gāyatrī* have been made a good many wooden and halting stanzas: so TA. x.1.5,6.

14–15. *dhimahi*, root-aor. opt. mid. (837) of *√ldhā* — see *√ldhā*8. See also Whitney in Kaegi, n.222. —*yó* . . *praoḍāyāt* (1043.2), 'and may he inspire.'

16–17. *pūramdhī*, perhaps 'with exaltation (of spirit)'. —*īmahe*, see *√i* and reference.

18. *nāras*, nom. pl. of *nā*.

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SELECTION XXXVII. RV. iv. 42. Indra contests the supremacy of Varuṇa. — Respecting Varuṇa, see Hillebrandt, *Varuṇa und Mitra*, 1877, and Kaegi, p. 61 (85), notes 241f. This hymn has ten stanzas; but the last three have nothing to do with the rest.

—Varuṇa is by far the noblest and loftiest character of the Vedic pantheon, and seems to have held the most prominent position in the earliest period. Later — as appears if we consider the RV. as a whole — the warlike and national god Indra is plainly most prominent. The gradual supersession of Varuṇa by Indra¹ is reflected in a considerable number of passages — among them, this hymn — and especially in x.124.

—In stanzas 1-4 of this hymn, Varuṇa claims the godhead, supreme and from the beginning, in virtue of his creating and sustaining the world. — Indra responds (5-6) by asserting his irresistible might as god of battle. — And the hymn ends with an acknowledgment on the part of the poet (st. 7) of the claims of Indra. This is essentially the interpretation of most of the authorities.²

—But the general drift of the hymn has been — no less than its details — the subject of very much discussion and difference of opinion. Bergaigne³ considers stanzas 1-6 as a monologue of Indra. Barth⁴ rejects the theory of the decadence of the Varuṇa-cultus and regards RV. x.124 as one of the few survivals of a class of myths in which Varuṇa is not the god of a smiling and gracious heaven, but a malignant divinity. Finally, Whitney urges that this is not a question of supremacy and subordination, but rather of comparative prominence. — This selection, I confess, is out of place in a Reader.

¹ Discussed by Muir, OST. v.116f; and, in connection with RV. x.124, by Hillebrandt, p. 107-111. See also Grassmann's introduction to x.124 and his translation of it.

² So GKR., p. 26; Grassmann, Translation; and Hillebrandt, esp. 72(159), 104-105.

³ La religion védique, III.142, printed 1877.

⁴ The religions of India, p. 18.

1. *māma*: note that every one of the stanzas 1-6 begins with an emphatic form of the first personal pron. — *dvitā*, if rendered 'equally,' means 'as well as thou, O Indra, who disputest my sovereignty,' or else 'as well over all creatures as over gods;' but Kern defines *dvitā* as 'from everlasting' or 'to everlasting:' the mg is uncertain and has been so since the time of the *nighaṇṭavas* (cf. *Nirukta*, v.3). — Pronounce *rāṣṭrām*. — See *viśvāyu* in vocab. — Grassmann would emend *yāthā naḥ* to *yātānāḥ*, root-aor. ppl. of *vyat*, 'joining themselves together, united:' 'mine (are) all immortals together.' Otherwise we must take *naḥ* as plural of majesty and equiv. to *māma*.

— 'To me, the ruler, forever (belongs) the sovereignty over all creatures, just as all immortals (are) ours, i.e. our vassals.'

2^b. Taking *vavri* in mg 1, 'I am king of the folk's highest cover, i.e. king of heaven,' or else 'I am king of the folk of the highest cover, i.e. king of the folk of heaven, or king of the gods.' — GKR. quite otherwise.

3. *rājā* as pred. — *prathamā* (ni), 'first' in order of time. — See *vdhr̥ṣ*.

5. *indro*: excellent authorities emend, and read *indra*. — *té urvī* (342) etc. are accusatives dual neuter, object of the verbs in next line. — *mahitvā* (330) 'by might.'

6. *sām āirayam*, *vīr*, 585. — *dhārāyam* ca makes a new clause, hence acct, 593².

7-8. 'I made the dropping rains to stream. I uphold heaven in the place of eternal order. And in accordance with eternal order, the sacred son of Aditi (i.e. Varuṇa) spread out the threefold world.' The sending of rain is a function proper to Varuṇa — cf. Hillebrandt, p. 85-86. In the assignment of *this* stanza the authorities differ and waver most.

9. Pronounce *māam* · *suācivās*. — *vṛtās*, 'the chosen ones, πρόμαχοι' (v2vr), or else 'hemmed in, sore beset' (v1vr2): opinion about equally divided. — *vhū*.

10. *maghāvā ahām indras* may make a sentence by itself or be taken appositively with the subject of *kṛnōmi*. — See *vṛ* and reference.

11. *cakaram*, 817, 818². — *nākis* begins

new clause. —varate, √lvṛ8, root-aor. subj. (836).

12. mamādan, perf. subj., 810a. —yád ukthā(ni) sc. mā mamādan. —rājasi, 138a.

13. U.f. vidūs (790a) te, 188b: similarly 80¹⁵. —‘All beings have knowledge of thee as such a one (tāsyā). These things thou proclaimest to Varuṇa, O true one.’

14. Pronounce tuām, both times. —graviṣe, 699² end, see vṛu2. ‘Tu hostium interfecto clues.’ —jagh-, 805: cf. 71¹. —vṛtān, √lvṛ2. —aripās, 725.

SELECTION XXXVIII. RV. iv. 52. To Uṣas, the Dawn-goddess.—See Kaegi, p. 52(73). The monograph by Brandes, *Ushas og Ushas-hymnerne i Rigveda*, Copenhagen, 1879, gives translations of all the 21 hymns in juxtaposition. Cf. also Easton, JAOS. x.p.lxix = PAOS. Oct. 1873.

—Stanzas 1, 2, 3 (= SV. ii.1075-7) form a strophe. Stanzas 5, 6, 7 seem to form a second. Stanza 4 seems to be an addendum to the prior strophe.

15-16. U.f. syā, 188a. —√lvas+vi. —svāsus, cf. RV. i. 113.3. —prāti adarṣi (844), note force of prāti.

17-18. citrā as pred. —mātā, cf. Hesiod, Theogony, 378-82. —gāvām, 361c. The ‘kine’ are the fleecy morning-clouds, the children of Dawn—cf. Kaegi, note 197. —See ṛtāvan: the idea in Job xxxviii.12^b or Psalm civ.19^b is similar. “The sun knoweth his going down.”

Bright as a ruddy steed became
The faithful mother of the kine,
Uṣas, the friend of Aṣvins twain.

19. Note how all three pādas of this stanza begin with utā. —Pronounce sākḥāsi, u.f. sākḥā asi.

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1. U.f. utā uṣas (voc.). —vāsv-as, 342, 297c. —īṣe, 630.

3. prāti . . abhutamahi (vbudh), 882 and 165: ‘we have awaked with praises to meet thee (tvā)’—vocab. wrong.

4-5. prāti adṛkṣata (vḍṛṣ), 879b, 882, 218. —U.f. ā uṣās aprās (889).

Gladsome before our eyes appear
Her beams—like herds of kine let loose.
The wide expanse of air she fills.

6-7. ā-papṛsī, sc. jṛāyas, or with Sāyana, jagat, ‘the world,’ ‘all’: the stems of this perf. ppl. are paprivāṇs- and papṛs-, cf. 803 and 459. —Pronounce vī āvar (√lvṛ, 831³, 586²). —‘According to thy wont, be gracious.’

8-9. dyām, see div. —U.f. ā antārik-ṣam, sc. tanoṣi (√tan+ā, 698B). —See priyā3. —Note the radical connection of the assonant words and render by ‘radiant ray,’ ‘effulgent flame,’ or the like.

SELECTION XXXIX. RV. v. 24. To Agni. —The stanzas are dvipada, i.e. consist of two pādas, one of 8 and one of 11 or 12 syllables. Most nearly like this hymn in metre is RV. x.172; but the stanzas of RV. viii.12,13,15, and 18 are essentially similar (8+8+12).

—It is very worthy of note that three of the stanzas occur in immediate juxtaposition in the other saṁhitās, and as follows: in the order 1, 2, 4, at SV. ii.457,458,459, at VS. xv. 48^a,48^b,48^c, and at VS. iii.25^a,25^b,26^a (here stanza 3 follows as 26^b); and in the order 1,4,2 at TS. i.5.6 and iv.4.4. Finally, to judge from the legend given below, and from the prescriptions of the ritual—of the sacrifice to the Manes, for example—this hymn would appear to be a tṛca or triad of riks (see Sāyana to RV. v.24 and to PB. xiii.12.5).

—Tradition (Kātyāyana) ascribes this hymn and also x.57-60 to the Gāupāyana brothers, Bandhu, Subandhu, Ārutabandhu, and Viprabandhu. In his comments to x. 57-60, Sāyana gives the pertinent legendary material taken from ancient sources; and this, with other matter, is given in translation, in JRAS. xs.ii.441f, by Max Müller, who discusses the legend at length.

—The Bṛhaddevatā says that king Asamāti sent away the four brothers who were his priests, and put in their stead two Brahman wizards. These took shape as doves, bewitched Subandhu, and plucked out his soul. In order to cause the spirit to return,

the three remaining brothers recited x.58 etc., and 'praised Agni with the dvipada hymn as it is among the Atris,' i.e. in the book of the family of Atri, the fifth. Then Agni gave back to Subandhu his soul, and the brothers, delighted, sang the rest of x.60 (7-12) and laid their hands (cf. 91²x.) on the one thus resuscitated.

10. *ágne*, acct, 314². — Pronounce *tuám*. — *bhavā*, 248c: so *urugyā* and *grudhī*, line 12.

11. *āchā*, 248a. — *nakṣi*, v2naç, 624. — *Superl.*, 471. — *dās*, 835.

12. *sá*, see t42 end. — *nas*, 297b. — *bodhi*, see 839 end: here from *vbudh*, see *vbudh3*. — *grudhī* for *grudhī*: aorist impv., 839: acct, 698² mid. — *po*, u.f. *nas*, 194. — *aghāyatās*, pres. ppl. ablative, 290: acct, 316, 318a. — See *Isama*.

13. See under t42. — *dīdivas*, vdi, perf. ppl., voc., 462a. — *īmahe*, see vi.

SELECTION XL. RV. v. 40. Indra and Atri, and the sun eclipsed by the demon. — For a critical analysis of the hymn, see Grassmann, Translation, i.190 and esp. 540. Stanzas 6, 7, 8, here given, are quite independent of the rest.

—Ludwig identifies the eclipse here referred to with that of April 20, 1001 B.C., O.S. — see *Sitzungsberichte d. böhmischen Gesell. d. Wiss.*, 1885. His argument is reported by Whitney, JAOS. xiii.p.lxi f = PAOS. Oct. 1885, and by Bergaigne, JA. 8.vi.372f. No fair interpretation of the text furnishes data precise enough for an exact identification.

—Stanzas 6 and 8 are spoken by the poet; stanza 7, by the Sun. The Sun's foe, *Sūrabhānu* (accent!), is 'he who has the sun's beams,' and is later identified with *Rāhu*, the demon who 'swallows,' 'devours,' or 'seizes' (v2gr, vgras — cf. 23¹x., vgrah) the sun or moon, and so causes eclipses. The Sun is in terror, and implores Atri for help: and the latter rescues the orb by prayer and praise.

—Atri's mythical exploit is often mentioned in the Brāhmaṇas (see texts in Lud-

wig, v.508; and cf. SBE. xxvi.346). Thus the PB., at vi.6.8,11, narrates how, at the request of the gods, Atri restored to brightness the sun, which the demon had smitten with darkness. On this account, it continues, a present of gold, the symbol of brightness, is made to a descendant of Atri at a sacrifice now-a-days.

—Interesting are the Greek ideas about the *πράκτορες τέρας* that bringeth to nought men's strength and wisdom — see Pindar's *Fragments* [74], Bergk⁴ i.411f and notes.

14. *avaśhan* (593), cf. 70⁷ and note.

15. *gūlham*, vguh. — *āpa-vrata*, 'having action off, i.e. baffling,' or, as in vocab. — 'The sun, hidden'; Atri found (*avindat*) by the fourth prayer.'

—Ludwig reasons thus: The other priests had a regular liturgy of three prayers for combating eclipses. On this occasion, these proved ineffectual. Atri knew a fourth, and that brought the sun out. Hence the totality must have been very long. This matter is discussed in full by Whitney, l.c., p. lxx (=xxi). Bergaigne, l.c., p. 383 (=14), says it is a mere case of the use of a sacred number plus one — cf. *Rel. védique*, ii.128.

16. *mām* (pronounce *mām*) *imām*, 'me here, i.e. in this plight'; *Sāyana*, *idrg-avas-tham*. — U.f. *atre*: the Sun is addressing Atri. — *irasyā*, 365.1. — *bhīyāsā*, '(me, who am thine) with fear, i.e. who am thine, (but) sore in terror:' or, the word may be taken actively, as the accent (1151.2c) and *Sāyana*'s gloss ('fear-inspiring') suggest, and joined with the subject — 'with a frightening.' — *mā* · *nī gārīt*: v2gr; aor., 899a; combination w. *mā*, 579.

17. Pronounce *tuám mitró asi* · *tād mehāvatam*. — *mitró*, 'friend.' — U.f. *tād* (see t42 end) *mā ihā avatam*: 'so do ye two help me here, (thou) and V.' With the peculiar omission of *tvām* compare that of *ahām*, 79¹⁰x. So RV. viii.1.6.

18 and 77¹. *brahmā* = *ātris* of next line. — *yuyujānās* (807), see vyuj2. — *kīrī* may rather mean 'praise.' — *upaçikṣan*, see vçak+upa. — U.f. *cākṣas ādhāt* (830). — *āpa aghukṣat*, vguh, 920, 916.

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SELECTION XLI. RV. vii. 55. Magic spells to produce sleep. — Ascribed to Vasiṣṭha. The hymn consists of three parts differing in metre and disconnected in contents. For a general discussion of it, see Colebrooke's *Essays* ²i.27, and Whitney's note, *ibid.* p. 112; JAOS. iii.336f; and esp. Aufrecht, *IST.* iv.337f. Sāyaṇa reports the native traditions about the hymn. Thus:

Vasiṣṭha came by night to the house of Varuṇa — to sleep, say some; to steal grain, say others. He was assailed by the watchdog, which bayed at him, and fain would have bitten him; but he laid the hound asleep with the stanza beginning,

When, sliv'ry Sārameya, thou,

and the one following. — Later superstition uses the hymn to quiet uncanny creatures at night: see *Rigvidhāna*, ii.26.

—**FIRST PART.** The hymn next preceding this in the RV., vii.54, is to Vāstospati, the Lar familiaris, and consists of three stanzas. The first part of our hymn, vii.55.1, is a mere addition to these three stanzas, and belongs accordingly to vii.54 rather than to vii.55, as appears from the fact that the four stanzas are all recited together in the ceremony of moving into a new house. See CGS. iii.4, AGS. ii.9.9, and esp. PGS. iii.4.7 — all in SBE. xxix.; and cf. MS. i.5.13.

The joining of this stanza to hymn 55 is a simple misdivision of which the NT. shows many parallel instances. Thus Mark ix.1 belongs to viii.; chap. ix. should begin with the Transfiguration. A converse misdivision is at AV. vi.63–64 as compared with RV. x.191.

—**SECOND PART.** Stanzas 2–4 are part of a scene at the entrance to Yama's kingdom or the regions of the blessed. Yama's two watch-dogs (cf. 83¹⁷n. and introd.) guard the pathway and keep out the wicked. Here one of them barks at some who would come in; and these, in turn, protest that they are godly men, and so have a right to enter in peace. See Kaegi, n.274; Zimmer, p. 421.

—**THIRD PART.** Stanzas 5–8 are the incantations by which the entire household is put to sleep. According to Aufrecht, l.c. (or Zimmer, p. 308), it is while a maid is receiving the visit of her lover; but that seems a little doubtful because we have plurals *nas* and *sām hanmas* and *vayām*, lines 12, 13, 15, and not duals.

With stanzas 5, 6, 7, 8 correspond respectively stanzas 6, 5, 1, 3 of AV. iv.5, and the variants are interesting. The third part has nothing to do with the second; but the disjuncts have juxtaposed them because in both a dog is put to sleep.

2–3. *vāstospate*, see above: for *ṣ*, see 187. — *viṣvā* for *viṣvāni*, 330. — *edhi*, 636. — Yaska, *Nirukta* x.17, says *yad yad rūpaṁ kāmāyate devatā, tat tad devatā bhavati*. Sāyaṇa quotes him from memory thus, *yad yad rūpaṁ kāmāyante, tat tad devā viṣanti*.

4–5. See *dānt*. — *viva*, accent!, 128 end: cf. 83¹⁵. U.f. *vi iva bhrājante ṛṣṭāya*. — See *ūpa*2. — See *v̄bhas* and 678. — 'They (the teeth) shine like spears, in the jaws of the devouring one.' — *nī ṣṭ* (188a) *svapa* is a refrain.

The dog here addressed is partly white and partly reddish brown, as Sāyaṇa rightly observes; and this is in accord with the adj. *ṣabāla*, 'brinded,' applied to both of them at 83¹⁷.

6–7. *punaḥsara*: for the *mg*, see vocab. and cf. Hamlet i.4.51–53. — *kīm*, 'why?'

8. For the genitives, see 297c end, and cf. 73¹⁵. — See *v̄ldṛ* and 1010 and 1011. — Probably the swine as a domestic animal is meant here. In that case, this stanza is a later addition to 2 and 3, and is based on a conception of the situation such as the native tradition presents.

10. Quoted at 593², which see.

11. In the Veda, 'complete' is *sārva* and 'all or every' is *viṣva*. Later, *viṣva* dies out and *sārva* does double duty. In the Veda, the use of *sārva* in the proper *mg* of *viṣva* (as here, 77¹⁷, 85²⁰, 91¹) marks the passage as late. See vocab. under *sārva*.

— *ayām* etc., 'these here people on all sides, all the people around here.'

—STANZA 5 may be spoken by maid or by lover or by both. With the AV. reading, *svāpanta asyāi jñātāyaḥ* (see 365.3), it must be spoken by the lover. Stanzas 6–8 may be spoken by both.

12–13. *naa*, expect *nān* — see above. — See under *yāthā2* and cf. *yā2*.

14–15. See *vṛṣabhā* 1. — *tēnā sahas-yānā* (248b), ‘by (aid of) this mighty one.’ — *vayām*, expect *āvām*? — *vṣap+ni*, caus., 648.

16–17. *nāria*, nom. pl., 365.2. — *Pāda c* may be read as catalectic.

SELECTION XLII. RV. vii. 56. To the Maruts or gods of the storm-winds. — Compare selection xxxv. (73^d) and introduction. The hymn consists of two parts, of which the first, here given, ends with stanza 10. Number 11 is only the fragment of a stanza. The rest (12–26) is in an entirely different metre.

—The metre of the ten stanzas is without doubt a secondary one, being simply a form of the *triṣṭubh* syncopated at the sixth place, i.e. with the prevaillingly light sixth syllable left out (cf. JAOS. xi.p.lxiii = PAOS. May, 1881). Thus,

◡ ◡ ◡ ◡ ◡ [◡] ◡ ◡ ◡ ◡ ◡.

Each of the parts into which the verse is broken is a ‘syllable-pentad’ or *akṣara-pāṅkti*; and each is an independent *pāda*, since verbs at the beginning of the even pentads are accented, e.g., at vii.34.3^b, 3^d, 4^b, 6^b. A pentad-couplet is sometimes joined with a simply broken but unsyncopated *triṣṭubh* verse to form a half-stanza or stanza (e.g. i.87.8^{cd}; 70.4^{cd}, 10^{cd}; x.46.1^{ab}); and this fact seems to suggest the derivative character of the pentads.

—The *gāyatrī*-stanza has 3 verses of 8 syllables; and the strophe has 3 stanzas, a multiple of the number of verses. The pentad-stanza has 4 or 8 verses of 5 syllables; and the hymn has 5, 10, or 20 stanzas, a multiple of the number of syllables. The hymns RV. i.65–70 have each 5 stanzas of 8 pentasyllabic verses; while vii.34A and vii.56A and ix.109 probably consisted origi-

nally each of 10 or 20 stanzas of 4 pentasyllabic verses. Compare Bollensen, ZDMG. xxii.572f.

18. U.f. *ké im viaktās* · · *ādha suāgvāa*.

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1. U.f. *nākis hí eṣām*: cf. John iii.8, *οὐκ οἶδας πόθεν ἔρχεται (τὸ πνεῦμα)*. — *vidra*, 790b, 798a.

2. *sva-pūbbis*, ‘with their (sva-) wings,’ taking -*pū* in the sense of *pāvana*. *Pāvana*, lit. ‘a cleaner,’ from *vpū*, sometimes means a ‘sieve’ or a ‘fan.’ At 104¹³ (see note), the *pāvana* used to clean or winnow the ashes from the bones of a cremated corpse may perhaps be a ‘wing-like winnowing-fan,’ and observe that German *Schwinge* means ‘winnowing-fan’ and ‘wing.’ — *abhi* · · *va-panta*, ‘bestrew, cover.’ — *asprdhra*, see *vspdh* and 834b end.

—Here the storm-gods are pictured as lusty eagles, each sportively striving with the others for precedence, and spreading his wings over them in turn, to put them down and master them.

—Ludwig interprets, ‘They vie in overwhelming each other with their blasts’ (*pāvana* has also the mg ‘wind’). This view accords with the character of the playful, boisterous, and roaring gods, but not with the conception of them as eagles; and it would seem to require the reading *abhi* · · *vāpantah*.

—Roth, and after him the vocab., suggests that *svapū* is a ‘besom (that raises the dust)’; ‘they bestrew each other (in sport) with dust.’ At best, the line is doubtful.

3. *ciketa*, 787, *vcit3*. — See *yād2*. — The storm-gods are cloud-born, i.e. children of the cloud conceived under the figure of a dapple cow, *pṛṇi*. This stanza (4) ought to come immediately after the second.

4. See *viç2*. — *sāhantī*, active: the forms are usually middle. — See *vpug2*. — ‘The host heroic, with the Maruts (as a part of it or as allies), must be ever victorious, displaying deeds of manhood.’ Similarly stanza 7. The *viṭ* seems to mean the Maruts in alliance with Indra (cf. p. 364) or with some mortal protégé (cf. vii.56.23, i.64.13).

5. Lit. 'As to going, the best-going; most adorning themselves with adornment; united with beauty; terrible with strength.' Their abundant ornaments are much spoken of (e.g. v.54.11). Note the radical connection of *ójas* and *ugrá*.

6. 'Terrible is your strength; steadfast your power; therefore (*ádihā*) is a troop, with the Maruts (as allies), mighty.'

7. *krúdhmī*, nom. n. pl., 840. — Pronounce *mūnīva* (cf. 73²n.) or *mūnir* 'va. — 'Clear is your whistling. Your hearts are wrathful as the wild onward-rush of a doughty troop.' Otherwise Bergaigne, *Mélanges Renier*, p. 86.

8. *yuyóta*: irreg. impv. (654) of *√yu*; accented, as standing at the beg. of a *pāda* (see above). — *prāpañ* *naḥ*, u.f. *prā-nak* (192a, 161) *nas*; *nak*, for *nak-t*, *√naç*, 833, 218²; augmentless aor. as subjunct., w. *mā*.

9. Classic, *priyāpi nāmāni* (425d). — *huve*: we should expect *huvā*. — U.f. *ā yád tṛpān* (3d pl., 848 end: *pada-pāṭha* wrongly *tṛpāt*). — See *yád3* and *√vaç2*. — We have here an unsynopated verse — see above. Grassmann emends. — 'I invoke the dear names of you the mighty, in order that they (among you) who desire (our praise) may be gladdened, O Maruts.'

SELECTION XLIII. RV. vii. 86. To Varuṇa. — Respecting Varuṇa, see vocab. and cf. p. 367. The hymn is rendered by GKR., p. 6. The comments of Ludwig, vol. iv. p. 88, deserve careful attention.

— The poet is ill and deems his sickness a punishment sent by Varuṇa for some sin. He acknowledges the wisdom of the majestic god; but ventures to approach him with confession of sin and prayer for forgiveness and renewed self-consecration to the divine service. Compare Kaegi, p. 66(92).

10-11. *dhīrā* = *dhīrāpi*. — See *tá2*. — *mahinā*, poss. like colloquial Eng. 'mightily, i.e. very.' — *urv-ī*, acc. du. f. — *paprāthat*, classed doubtfully as an augmentless reduplicated aor., 869². — Note how the accent or the lack of accent of the verb-forms affects the exegesis.

— 'Wise in sooth is his nature (with

might =) and mighty [? or Stable in sooth are the creatures by his might], who propped asunder the two wide worlds, even. He set the great lofty firmament in motion, the stars (collectively) for ever [or the stars as well, cf. 76¹n.]; and he stretched out the earth.' — Biblical parallels, Kaegi, p. 62(86).

12-13. Accent-marks, Whitney, 90b²: *tanúā sám . . ná antár*. — *bhuvāni*, 836¹s. — See *kím3*. — *abhi khyam*, 847 middle.

— 'And with my (*sváyā*) self I say this (take counsel thus), "When pray am I to be in Varuṇa's presence?" etc.'

14. *tád énas*, *√ádpṛṇma*, 'the (admitted) sin.' — U.f. *didfkṣu* | *ápa u emi* — see u2 end. Ludwig takes *didfkṣu* as loc. pl. m. of *didfk*, 'seer.' Thus case-form, stem-form (see 1147b), and construction (cf. German *bei Jemand anfragen*) are entirely regular. Others take *didfkṣūpa* for *didfkṣus ápa* (nom. s. m. with elision and crasis, cf. 78¹n.); but the acct is wrong — see vocab.

— 'And unto the wise (*veit*, 787, 802) I go to find out by inquiry' (*√prach*+vi, 970a, 981²).

15. *kaváyaç cid* — not my conscience only. — U.f. *āhus*, 801a. — *√2hr*.

16. 'What was, O Varuṇa, the sin most grievous (lit. principal)?' — See *yád3*. — See *vhan* and 1028 e and f.

17. *prá vocas*, 'tell,' 848², 847 end. — U.f. *svadhāvas* | *áva* (135²) *tvā anenās námasā turás iyām* (616²). Pronounce, with elision and combination, *turévām*.

18-19. See *√arj*+ava 3 and 2. — Note prolongations of finals in *arjā*, *arjā*, and *cakṛmā*. — With the second *áva*, supply *arja tāni*: *yā* = *yāni*. — Pronounce *dāmano* (425f end), abl. — *Vasiṣṭha*, the seer to whose family all the hymns of this seventh book are ascribed.

20. 'It was not my own will, it was infatuation . . .' Note how the pronouns conform in gender with the predicates. — 'Liquor, dice' — ancient and perennial sources of crime: cf. Tacitus, *Germania*, xxiv.

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1. 'The older is in the transgression of the younger. Not even (*canā1*) sleep itself

(id) excludes wrong.' I, Vasiṣṭha, have not entirely overcome the sins of my youth. Thoughts of malice or impurity trouble even my sleep. — Interpretation doubtful.

2-3. āram (not arām) karāpi, 'I will serve,' root-aor. subjunctive (836¹) of √1 kr. — ānāgās, now that my sin has been, as I hope, forgiven. — 'Made the unknowing to know.' — 'The wise (man) unto wealth the still wiser (god) doth speed' (vṛjū).

4-5. ayām . . stómas, referring back to the hymn just ending — see idām. — See √gri+upa. — See kṛéma2. — See u 1 end. — 'Ye gods, O keep us evermore with blessings' — refrain of the Vasiṣṭha-hymns; see Kaegi, note 83c, and Ludwig, iii.129.

SELECTION XLIV. RV. vii. 88. To Varuṇa. — Translated by GKR., p. 10. Like enough stanza 7 is a later addition.

— The poet, forsaken by Varuṇa on account of some sin, calls sadly to mind the by-gone days when he walked so happily with the god, and also the scene when, gliding over the waters with the god of the waters, he received the sacred appointment of Rishi. He asks forgiveness and restoration to divine favor. See Kaegi, p. 68(94). — It is not unnatural that Vasiṣṭha should address himself (cf. Ps. ciii.1) or speak of himself as a third person.

6-7. Pronounce práy-iṣṭham and cf. 470³. — im, enclitic pron., with which vṛṣṇam is in exegetical apposition — cf. 70⁶N. — kárate, root-aor. subjunctive, 838. — See vṛṣṇa3, and cf. the Hebrew conception of the sun that "rejoiceth as a strong man to run a race," Ps. xix.5.

8. mañśi, vman2, s-aor. mid. 1st pers. s., 882. — 'So now, having come (805) to the sight of him, as Agni's face I deem Varuṇa's.' When I contemplate Varuṇa, his face seems to me like blazing fire.

9. ácman, 210, 425c. — abhí . . niniyāt (accentless), put doubtfully as a present opt. of the reduplicating class, 651. — 'The light which in heaven [is], and the dark, let the lord unto me bring, a wonder to see.' The beauty of the heaven by night no less than by day was a wonder.

10. á . . ruháva implies the subject ávām, i.e. (ahám) várupaḥ ca: see 76¹N. At KZ. xxiii.308 is adduced the AS. parallel, *vīt Scilling song āhōfon*, 'we two, Scilling (and I) raised a song.' — See vīr+pra. — See mādhyas.

11. ádhi apām snúbhis, 'ér' (eṓpa) rāra θαλάσσης: pronounce sánubhis. — U.f. preñkhé. — prá . . iñkhayāvahāi (1043.2) is apodosis, as the accent shows. — See 1 gūbh and kām.

12. U.f. nāvi á-adhāt (829). — Pronounce su-ápā(s).

13. sudinatvé áhnām (430a): cf. εἴποτε εὐήμερος ἡμέραν ἐκτελοίη, 'if ever he makes a jolly day of it,' Alkiphron's *Letters*, i.21. — U.f. yāt (see this) nū dyāvas (361d) tatānan (810a), yāt usāsas (tatānan). Cf. Psalm lxxii.5,7,17.

14. Pronounce kūs tyāni nāu sakhiā and see kvā. — sácāvahe: tense, see 778a; depends on yād. — See yād3. — Muir compares Psalm lxxxix.49.

15. jagamā (248c, 793b), 'I had access to: we might expect jagāmā, accented, and so co-ordinate with sáo. — V's golden house is built (AV. vii.83.1) on the waters:

apsū te rājan varuṇa
grhó hiranyáyo mitáh.

16-17. See explanation under yā7. — Pronounce tuām. — kṛávat, 715, 700. — 'Doeth sins against thee.' — sákha te, '(he is yet) thy friend,' as apodosis to the concessively taken yás kṛávat. So Ludwig. — See v2bhuj5. — U.f. yandhí (617, 212) sma (188a, 248a) vípras (see 74¹³N.) stuvaté (619).

18-19. GKR. transpose pādas b and c. — tvāsú: u.f., as given rightly by the pada-pāṭha, tvā (object of vanvānās) āsú (loc. pl. fem. 501). 'In these fixed or secure dwellings dwelling, thee we (are) beseeching (vvan, 713, 705) for grace from the lap of Aditi.' — ví . . mumocat, 809, 810a. — Refrain as before, 79⁶N.

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Selection XLV. RV. vii. 89. To Varuṇa. — The hymn has been often translated:

so by Müller, ASL. p. 540; Muir, v.67; GKR. p. 12; Hillebrandt, *Varuṇa und Mitra*, p. 64; Bergaigne, *Religion Védique*, iii.155.

—It is the prayer of a man who is *varuṇa-grhita*, 'seized by Varuṇa, i.e. afflicted with the dropsy.' V. is god of the waters (cf. 710ⁿ, 791ⁿ), and the disease is supposed to come from him and as a punishment for sin: see AV. iv.16.7; also AB. vii.15, *atha ha_āikṣvākam varuṇo jagrāha; tasya ha_udaram jajñe*; and ÇB. ii.5.2². Cf. Hillebrandt, p. 63-65, 54. Ludwig's interpretation is quite different: see his notes, vol. iv. p. 91.

1-2. *mó*, see u2. —*ṛá*, 188a. —*grhām*, Kaegi, note 329: cf. also the AS. poem in Thorpe's *Analecta*, p. 142, entitled *The Grave*, and familiar through Longfellow's translation. —*gamam*, 833, 835: with *má*, 579. —*mrlá*, 248c, *ṣmrđ*.

3-4. 'When I go, tottering along, like a bag, puffed up,—have mercy.' —*ṣphur* implies quick or vigorous motion—see vocab. Here the *iva* is not a particle of comparison; it modifies the *mg* of the root to that of a languid shake or wobble such as is characteristic of a dropsical person. So *pra-hasan*, 'laughing out'; *pra-hasann iva*, 'smiling.'

—*dhmātās*, 'puffed up' (with wind) or 'bloated' (with serum), has reference not only to the bag, but also to the understood *ahām*. Grassmann, 'schnaufend,' i.e. 'blown, winded, puffing.' Otherwise Bergaigne, iii. 155ⁿ. —*adriivas* (454b), always of Indra, except here, and at ix.53.1 (of Soma)! — On this stanza the exegetes differ much.

5-6. *krátvas*, gen. 342. —*dīnātā*, 385.1. —*jagamā*, 791ⁿ.

7-8. Line 7 has trochaic cadences. — 'On (me, thy) singer, (though) standing (803) in the midst of water, thirst has got hold' (*avidat*, *ṽ2vid2*). See Horace's description, Odes, ii.2, *Crescit indulgens*, etc.

9-10. See *yád5*. —See *2idám*. —See *jána*: for loc., 303a. —*dhármā*, 425d. —*yuyopimā*, 793e. —See *vrīṣ*: caus. aorist, 1046, 869; augmentless form as subjunctive w. *má*, 579.

—'If we mortals do anything (*kīm ca*, neut.) here (that proves to be) an offense

(masc.) against the gods, if with folly thy steadfast decrees we have thwarted, do not (cause us to take harm from this sin=) chastise us for this sin.'

—METRE, *jagatī*. This stanza is not a part of the hymn. The stanza is an oft-recurring one—Schroeder, MS. iv. p. 290. Its repetition daily for a year is prescribed at Manu xi.263: cf. *Rigvidhāna*, ii.29.1. The interesting stanza at RV. iv.54.3 = TS. iv.1.11¹ is probably a reminiscence of this. The AV., at vi.51.3, modernizes *ācittī* (340) *yád to ācittiyā céd*.

SELECTION XLVI. RV. viii. 14. To Indra.—Indra and Namuci.—For the introduction to the Namuci-myth, see 811ⁿ. For the later forms of the myth, see selection lxxii., p. 97ⁿ.

—Division into five strophes of three stanzas is possible. In respect of contents, the first three stanzas and the last three make very good strophes. Stanzas 1, 2, and 3 form a strophe at SV. ii.1184-6; but 5, 7, and 8 form another at 989-91. The hymn is unsymmetrically divided into three at AV. xx.27-29.

11-12. *īṣṭya*: form, 616; acct, 628; mode, 581b, note the second example. Similar ideas at 87²f, and often in RV., e.g. viii.19.25, 26. —*vāsvas*, gen. 342.

13-14. See *ṽṣak* B2 and 1030. —*dītseyam*, 1030; accented at beg. of clause, though not at beg. of *pāda*, 593². —Note the old *mg* of *ṣāci-pāti* (vocab.), whence was evolved the later 'Mrs. Might' (see *ṣāci*).

15-16. U.f. *dhenús te*, 188b: similar combinations at 87¹, 84¹. —*sūnftā*, cf. 2810ⁿ. —*sunvaté*, *ṽ1su*, 706; acct, 318. —'Kine and horses,' see under *gó1*. —*pi-py-úṣi*, *ṽpī*, 802 end, 459. —*duhe*, 613, and 701ⁿ.

17-18. 'Nor god nor mortal is a restrainer of thy blessing, when . . .'

19. U.f. *yád* ('when') *bhūmim ví ávar-tayat*: cf. "He taketh up the isles as a very little thing," Isaiah xl.15; also 12.

NOTES TO PAGE 81.

1. *cakrāpās*, *ṽ1krṣ*, and 807. 'Putting his plume in the heaven=touching the

heaven with his plume.' Just so, RV. x. 125.74.

2-3. See वृध३ and 807². —ji-gy-*ū*-as (787 — strong stem ji-gi-vāns) goes also with te. —U.f. indra ā vṛpīmahe (718).

4-5. U.f. vī antārikṣam (Whitney, 90b²) atirat (vṛt). —ābhinat, vḥhid, 692. —valām, cf. Indra's epithet, 5¹⁷.

6-7. U.f. úd gās (361c) ājat (vaj). —āviṣ-kṛvān, 187, 1078.

8-9. dṛhāni dṛhītāni ca, '(were) made stable and (were) established,' both from vṛdh. —parā-pāde: form of inf., 192a, 970a: use of inf., 982c. —'Steady, not for thrusting away=so steadfast they may not be moved.' Cf. Pa. xciii.1 or 2; xcvi.10.

10-11. See under vmad 1. —See vṛāj+vi and 902.

12-13. Pronounce tuām. —U.f. indra-āsi: acct, 595d. —stotṛpām (acct, 372), objective gen. w. bhadrakṛt, which has noun construction rather than verbal.

14-15. U.f. indram id kecinā (441). —vakṣatas, 'let them bring,' 898². —See ūpa2. —surādhasam might be joined with either indram or yajñām.

16-17. NAMUCI-MYTH. 'With foam of the waters, Namuci's head, O Indra, thou didst cause to fly asunder, when thou wast conquering all thy foes.' It appears to me likely that the natural phenomenon to which this refers is a water-spout ('Trombe') on an inland lake. This fear-inspiring thing may well be personified as a demon. The verb úd avartayas means 'didst cause to move out or fly asunder with a gyratory or centrifugal motion.' This accords well with the facts of the not infrequent phenomenon as seen by unscientific eyes. See Major Sherwill on Bengal waterspouts, JASB. 1860, xxix.366f, with good pictures, and Th. Reye, *Die Wirbelstürme*², p. 17f. The line MBh. v.10.37 = 328 seems to favor my view. The whole passage is a reminiscence of the Namuci-myth.

The head of the column is twisted and made to burst asunder and scatter itself (phénena, instr. of accompaniment, lit. 'with foam,' i.e.) in abundant foamy masses. Then, with the dispersion of the column, often

comes (Sherwill, 370; Reye, 32) a heavy rain. All this is set forth as gracious Indra's prowess. —U.f. ājayas spṛdhas, see 74¹²π.

Bergaigne's discussion, ii.346-7, may be compared and also RV. v.30.7,8 and vi.20.6.

—The form of the myth as it appears in the Brāhmaṇas originates in a misconception of the case-relation of phénena (see above), which they take as an instr. of means, i.e. as the weapon by means of which Indra slew Namuci. So Śāyana: phénena vajrī-bhūtena; see vocab., v.3c3. Cf. notes to selection lxxii., p. 97.

18-19. ut-sarpasatas (vārp) and ā-rūruk-satas (vruh), acc.pl.m. of ppl., 1027, 1029. —dyām, 361d. —dāsyūn, u.f. dāsyūn, prop. dāsyūns, see 209 and b and 338². —See vdhū+ava and 706. —Cf. the legend at Odyssey xi.305-20, and see Eggeling, SBE. xii.286.

20-21. viśūcim (408), 'so that it was parted asunder or scattered,' as factitive predicate of vi-anācayas (vī naç). —See ūttara 1. 'Becoming victorious (after or as result of) quaffing the Soma.'

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SELECTION XLVII. RV. viii. 85. 7, 8, 9. Indra and the Maruts, and Vṛtra. —For the corresponding Brāhmaṇa legend, see selection lxxvii., p. 94⁴. Cf. also Muir, v.93.

—All three stanzas are addressed to Indra; and might be put in the mouth of the Maruts, were it not for haviṣā, st. 8⁴. If, on the other hand, they are put in the mouth of the worshippers, then ūpa ā-imas cannot serve as verb to marūtas nor govern tvā of st. 8⁴. I therefore suspect that either pāda b or d of stanza 8 is a foreign intrusion. If it is the former, the original may have contained ānu yanti or the like.

1. See viṣ. —viṣve devās, other than the Maruts; for here, presumably, they are not included among the friends who desert Indra; and the Brāhmaṇa says expressly that they do not desert. But at RV. viii.7.31 the contrary is affirmed; cf. p. 364. —ajahus, v2hā (661, 657): its object is tvā.

2. Explanation under ātha2. Similarly ātha is used after an impv. implying a con-

dition (572²), at 96¹⁷, 97¹⁰. —jayāsi, 736.
—Half-line, cf. 88¹⁵.

3-4. Numerical construction, 486b. —
vāvṛdhānās (807²), 'growing strong, rejoicing
in strength.' —ūpa tvémaḥ (acct!) u.f.
ūpa tvā āśīmas (127, end). —kṛdhī, 839.
— 'Thy impetuosity = thee, the impetuous.'
—enā, 502².

— 'Thrice sixty Maruta, in their strength
rejoicing, (do follow!) thee, like hosts of
morning, reverend. Unto thee come we.
Grant thou us a blessing.' Etc.

5-6. āyudham and ānikam are best made
co-ordinate with vājram. —See āsura².

SELECTION XLVIII. RV. viii.91. To
Agni. —Stanzas 7,8,9 and 13,14,15 form
strophes in the SV. The rest of the hymn
(16-22), after rejection of one stanza, forms
two strophes: 16,17,18 may be safely grouped
together; and of the remaining four, I have
followed Grassmann in rejecting st. 21, on
account of the contents and language. More-
over, the tense of idhe is proper to a final
stanza — cf. Delbrück, *Tempuslehre*, p. 106-7.
On the other hand, it must be admitted that
stanzas 20 and 21 occur in juxtaposition at
MS. ii.7.7, TS. iv.1.10¹, VS. xi.73-4, and else-
where.

7-8. Four explanations of dhītī. 1. Grass-
mann, for diti, q.v.; instances of the con-
fusion of dhi and di are adduced. 2. Lud-
wig, 'durch die künstlichen mittel des ghṛta,'
see 2dhītī. 3. Sāyana takes it from vdhā,
'put,' and renders by nidhānāis, 'with the
deposits' of ghee. 4. Best taken as
'draughts,' vdhā, 'drink,' see 1dhītī and
reference, and cf. RV. x.115.1.

—tepānās, 794e, 807. —vakṣi, vvaḥ, 624:
so yāḥṣi (vyaj); accented, 593² middle, cf.
76¹², 77¹⁰, 78¹¹, 80¹², etc.

9-10. tān tvā: see examples under tā2.
Sāyana renders tān by prasiddham, 'illum';
similarly tān, at 83¹, he glosses by tādr̥gyas.
—ajanānta (a-class and mid.), classic ajan-
ayan. —See mātṛ: cf. RV. iii.29.1-3.

11-12. Pronounce tuā. —nī śedire (185),
see śad+nī2; subject, 'men.' Cf. 88¹⁷.

13-14. Pronounce āsti (595d) āghniā.
—Perhaps, 'There is no ax (with me) de-

siring (it), i.e. I have no ax by me, = own
none.' —See etādṛg.

—I have no cow from whose milk I might
make ghee for an oblation, nor an ax to
cut sticks for the sacrificial fire. So I offer
thee such as I have, i.e. gathered bits of
wood. — 'One should sacrifice, if only a
bit of wood,' says tradition: cf. the widow's
mites; and see ASL. p.204 and Bhagavad-
gītā, ix.26.

15-16. VS., kāni kāni cid; MS. and TS.,
yāni kāni ca; AV., yāni kāni cid; see
1 ka2d. —vdhā+ā2; ending, 548. —Pro-
nounce yaviṣṭha: the anomalous ending is
solely for the sake of the metre, since
yaviṣṭha makes just as good a catalectic
diambus as yaviṣṭhya. 'Youngest,' for he
starts into life anew every day.

—In old times Agni would not devour fuel
that was not ax-hewn. The Rishi Prayoga,
who was too poor to own an ax and had to
pick up his wood, made it toothsome for
Agni with this stanza, yād agne yāni kāni
ca. So TS. v.1.10¹.

—Note how the other texts make 20 and
21 into two anuṣṭubh stanzas by inserting
21° in the one and adding 20° to the other.

17-18. See vidh or indh. —See mānas 1.
—idhe, 'I have enkindled,' tense, see above.
Perfect used to state a thing to some one
who has just seen it transpire.

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SELECTION XLIX. RV. x.9.1-3. To the
Waters. —Rubricated at 105²¹, funeral ser-
vice. This hymn in the RV. has nine stan-
zas; but the first three form a strophe which
recurs very often in other texts: so TS.,
thrice; MS. and VS., twice; K., SV., AV.,
and TA.

—The Gṛhya-sūtras prescribe the use of
this strophe, with the pouring or sprinkling
of water, at the wedding-ceremony, QGS.
i.14, in the choosing of a house-site, AGS.
ii.8.12, in the consecration of a new dwelling,
ib. ii.9.8, and in certain funeral rites, ib. iv.6.
14 = 105²¹. Indeed, so frequent is their use
that they have a name and are called the
"three āpohiṣṭhiya stanzas" — cf. 1215a.
The modern Hindus use them daily in their

mārijana, see Monier-Williams, as cited at p. 366.

1-2. *sthā*, u.f. *stha*, 188a, 248c. — *tās*, see 82^ox. — *vi dhā2* and 669. — *cākpase*, *vcakṣ*, 970c. — Lit. 'Bring us to vigor, to great gladness, to behold:' attraction, 982a.

3-4. See *vbhaj*, caus. — *uṣatī*, fem. ppl., *vvaṣ*.

5-6. U.f. *tāsmāi*, the master of the new dwelling. — *gamāma*, 848^o. — *janāyathā* (248c), 'produce, i.e. bring:' for aught the accent shows, it may be co-ordinate with *jinvatha* (595) or also not (see 594a).

— 'For him may we satisfy you, to whose dwelling ye hasten, Waters, and bring us' — whatever that may mean. It seems to have pertinence only as said by officiating priests in performing the above-mentioned consecration.

SELECTION L. RV. x.14.1-2, and 7-12. Funeral-hymn. — Rubricated at 102¹a, 103¹a — see p. 402. See Whitney's essay, On the Vedic doctrine of a future life, OLS*t.* i. 46-63 (= *Bibliotheca Sacra*, 1859, xvi.404f); also Zimmer, p. 408-22. On immortality as an Indo-European belief, see Kaegi, x. 265 and literature there cited, and x. 283a. On the funeral rites, see introduction to selection lxxv. and literature there cited. Translations of this hymn: Muir, v.292; GKR. p. 146; and Whitney, l.c., p. 58.

— Although *maṇḍala* x. on the whole is late, it yet contains antique passages; and among these the following seems to belong: so Roth. The hymn contains 16 stanzas, of which 13-16 are palpably later additions. Only 7-12 are actually prescribed by *Āçva-Mṃyana* for use in the funeral service; but 1 and 2, although not rubricated, are given for their intrinsic interest.

— The passage as it stands consists of an introductory summons to the assembled mourners (1-2); and of an address to the departed (7-8); then, after bidding the mourners disperse (stanza 9), the spokesman implores the favor of the kindly-disposed hounds of Yama, for the departed (11) and for the company (12).

— In stanza 10, on the other hand, these hounds are conceived as ill-disposed creatures standing guard to keep the departed out of bliss — see p. 370; and possibly the stanza which originally belonged with 9 has been displaced by the one in our text. Or is stanza 9 itself the intruder? See Bezzenberger's *Beiträge*, viii.202.

— The stanzas of RV. x.14 recur elsewhere, with more or less interesting variants. Those in the Reader correspond respectively with AV. xviii.1.49,50,54; 3.58; 1.55; 2.11, 12,13. Compare also MS. iv.14.16; ii.7.11; TA. vi.1.1; 4.2; 6.1; 3.1.2. For st. 9, see note thereto, 83¹a.

7-8. *parā jyvānsam*, vi, 808, 783b². — 'Along after (*ānu*) i.e. unto the mighty heights,' i.e. to the other world. — *anupaspacānam*, vi paç, 807. — *vāivasvatām*, cf. 85¹x. So also in the Avesta, Yima is V's son. — 'Gatherer of the peoples;' precisely so in the Avesta, Vd.ii.21, Yima makes a gathering (*hañjamanem*) of mortals. Cf. *Αἰθης ἀγροίλαος*, Preller, *Gr. Myth.* 1.660, Kaegi, x. 276. — Note that Yama is a king, and not, like Varuṇa (line 12), a god.

— Yama is the first mortal (see *yamā* in vocab.); the first to reach the other world (AV. xviii.3.13); the leader of the endless train of them that follow him; and so the king of the blessed (see *yamā-rājan*). The comparison of Yama with the Avestan Yima is very interesting: see Roth, *die Sage von Dschemschid*, ZDMG. iv.417-431; and SBE. iv.p.lxxv., and p.10-21.

— We read at AV. xviii.4.7,

tīrthāis taranti pravāto mahīr itī,

By passes pass they to the mighty heights, 'tis said.

This is most interesting as a reminiscence of the same traditional material of which RV. x.14.1 is another outgrowth.

9-10. 'Yamus nobis perfugium primus repperit:' *gātām*, q.v., pregnantly, like *τόπος* at John xiv.2. — *eqā gāvvyūtis*, i.e. the *gātā*, just mentioned. — *āpa-bhartavā u*: the *pada-pāṭha* reads *-tavāi u* (133); form of inf., 972²; use of inf., 982c. — For the thought, see an Avestan parallel, Kaegi, x. 270. — *yātrā*, 248a. — *parā jyvā*, 783b².

—jajñānās, vjan2, 807, '(their) children,' sc. párá yanti.

11-12. prá ihi, 617, see vocab. —The A.V. modernizes the forms a little, reading rájānāu, mādantāu. —paçyāsi, subjunctive (760.2), w. future mg, as in Homer. —Note the appropriate connection of this stanza with st. 2 and observe the identical pādas.

13-14. The derivation and mg of iṣṭā-pūrtá are discussed most carefully by Windisch, *Festgruss an Böhlingk*, 1888, p. 115f. —hitváya, v2hā, 993b. —púnar ástam á ihi, 'Go back home,' as if the soul had come from heaven. Illustrative material in Kaegi, n. 275. Cf. zu Gott heimkehren = 'die.' —Pāda d is metrically defective: te tanúā, 'with thy (new) body,' is suggested, Kaegi, n. 278, which see; te tanúā suvárcasā is suggested by Sāyana's comment. Cf. the Christian conceptions at Philippians iii.21, I. Cor. xv.40f.

15-16. U.f. ápa_ita, ví_ita, ví ca sar-pata_átas. asmāi (accent, 74ⁿ.) etám . . áhobhis adbhís . . vi-aktam (vañj). —vita, acct, 128 end; so viva, 77ⁿ. —akran, 831. —Second asmāi, accentless, cf. 74ⁿ.

—Pāda c. '(A place of rest) adorned with days, with waters, with nights:' i.e. where the delights of earth are found again, the change of day and night, cooling waters, etc. Note the especial mention of waters in the enumeration of the joys of heaven at RV. ix.113.7f, and in the description of the 'Assembly-hall' of Yama Vāivasvata, MBh. ii.8.7 = 317. And observe how very frequent are the allusions to the waters in the mentions of Paradise in the Koran, e.g. xlvii. 10-20; lxxvi.5; xiii.35.

—This pāda at best is bad. It is avoided by the noteworthy, but not very helpful, variants of the Yajurveda. VS. xii.45 reads

ápa_ita ví ca sarpatáto
yé átra sthá purānā yé ca nūtanāḥ.
ádād yamó avasānam prthivyā
ákrann imám pitáro lokám asmāi,

and substantially so read MS., TS., TB. The scholiast to VS. takes this as an address to 'Yama's men.' It is a little forced to refer it to the mourners.

17-18. In this stanza, these dogs, the offspring of Saramā, are ill-disposed (dur-vidátra) — see introduction. — Pronounce guánāu. — 'Four-eyed:' later this is taken to mean 'with two eyes and two round spots above the eyes.' Note the Parsi custom of having such a dog (cf. Vd. viii.16) view the corpse before exposure — Monier-Williams, *Mod. India*, 173-6, ed. 1878.

—Respecting Saramā, see Kaegi, n. 149. Respecting the dogs, see ib., n. 274, 274a, and Muir, v.294. Homer mentions the 'dog of Hades,' Od. xi.623f, II. viii.368. Not till later is he called 'many-headed' and Képēpos. With Képēpos is identified çabála — see Benfey, *Göttingische Nachrichten*, 1877, p. 8f = *Vedica*, i.149f. In Avestan belief (Vd. xiii.9), dogs guard the entrance of the other world. These beliefs are compared, SBE. iv.p.lxxxvii.

19. In this stanza and the following, the dogs are kindly creatures.

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1. Pronounce tábbhiām. — Verbs, 668.

2-3. U.f. asutpāu: admits several explanations — see vocab., and Bergaigne, iii. 72. — These messengers go about to conduct to the other world those who have received the summons of Yama. —sūryāya, attraction, explained at 982a. —U.f. púnar dātām (839) ásum adyá_ihá: 'may the two give back again —,' for the mourners have been in the shadow of death.

SELECTION LI. RV. x.16. Funeral-hymn, used at the ceremony of cremation. — Rubricated are only stanzas 1-9 and 14 — see p. 402. The rubricated stanzas are translated by Max Müller, ZDMG. ix.p.viiiif, and the whole hymn by Zimmer, p. 402. Most of the stanzas are addressed to Agni; but 3, 6, and 7, to the dead man. The hymn has two parts, clearly sundered by the metre.

—In the first, Agni is to burn the corpse, not rudely, but gently, just enough to "make it done." To this end, a sacrificial goat (st. 4) is provided, and (st. 7) the corpse is covered with a caul, in order that Agni may spend his fury on these things and spare the

corpse from too severe a burning. The original purpose of this custom may have been different. The Greeks had the custom — see II. xxiii.165f, Od. xxiv.65f.

Moreover, Agni is to carry up the departed to the Fathers or Manes, who have their seat in the 'fore-heaven' (AV. xviii.2.48, Whitney, OLSt. i.59). Perhaps st. 8-10 did not belong originally to the first part.

—The second part consists of heterogeneous material, vagrant stanzas, having some connection, verbal or logical, real or apparent, with the words or ideas of the first.

—Every stanza of the hymn, save st. 11, appears in the AV., and some elsewhere also, and with interesting variants.

4-5. *enam*: the minds of all present are so exclusively upon the departed, that the first reference to him may be made by an accentless and gestureless word without unclearness. Similarly *asya*. —*vi dāhas*, *abhi gōcas*, 743, 579. The AV. reads *gūgūcas* (869). —*cikṣipas*, 869, 579. —*kṛpāvas*, 700. —U.f. *ātha im enam*. —*prā hiṇutāt*: η, 192c; form, 570, 704, cf. 91⁶; mg, 571.

6-7. *Pāda d* = *atha devān vaçaṃ neṣya-ti*, 'he shall bring the gods into his control' (cf. RV. x.84.3), i.e. 'win their favor.'

8-9. Note the combination of *triṣṭubh* and *jagati* *pādas* (11, 12, 12, 11). Pronounce *dīām*. —See *dhārman*. —*apās, oṣadhiṣu*, cf. x.58.7. —See *hitā2*. —*ṇarīāis, Sāyaṇa*, '*ṇarīa avayavāis*' ('members').

—For this stanza there is abundant and interesting illustrative material. See Muir, v.298,319; Kaegi, x. 275,276a. Man is a microcosm. Each element in him comes from some element in nature with which it has most affinity and thereto it returns (cf. Eurip. Suppl. 532f). These affinities are pointed out with much detail in ÇB. xiv. 62¹².

yatra asya puruṣasya mṛtasya agniṃ vāg apyeti, vātam prāṇaḥ, cakṣur ādityam, manaḥ candram, diṇaḥ gṛotram, pṛthivīm ṇarīam, ākāṣam ātmā, oṣadhir lomāni, vanaspatin keṇā, apsu lohitaṃ ca retaḥ ca nidhiyate, — *kva ayaṃ tadā puruṣo bhavati?* 'In case the dead man's ... soul goes to the ether, the hair of his body to the

plants, the hair of his head to the trees, and his blood and seminal fluid in the waters are put, what then becomes of this spirit?'

Cf. the formula recited at the slaughter of the sacrificial victim, AB. ii.6.13,

*sūryam cakṣur gamayatāt,
vātam prāṇam anvavaṣṛjatāt,
antarikṣam asum,
diṇaḥ gṛotram,
pṛthivīm ṇarīam.*

Dissolution into the five elements (see *bhūta*) is later the stereotyped phrase for death (see *pañcatva*). Cf. the four elements *ἐξ ὧν συνετέθη τὸ σῶμα, γῆς πυρὸς ὕδατος τε καὶ ἀέρος*, Plato, *Timaeus*, p. 82.

—The affinity of the eye and the sun is universally palpable: cf., for example, Plato, *Repub.* 508, *ἡλιοειδέστατον γὰρ οἷμα* [τὸ ὄμμα] τῶν περὶ τὰς αἰσθήσεις ὀργάνων. Not less so is that of breath and wind. Bones and earth, *Timaeus*, 73e; blood and plants, ib.80e. Cf. Darmesteter, SBE. iv.187, who cites *Iliad* vii.99 and *Empedocles*, 378-82 (ed. Müllach).

10-11. 'The goat [laid limb by limb on the corpse on the fire] (is thy) portion. Burn it with burning; that let thy heat burn; that, thy flame.' —But deal gently with the dead man. —Note the emphatic position of the last two *tām's*. —The goat is the animal most fit for sacrifice — see the legend, AB. ii.8. Later, *ajā* is taken as *a-jā*, the 'unborn' part: so *Sāyaṇa*; cf. Ludwig, iii.p.435-6; *Pañcatantra*, book iii., fable 2; MBh. xii.338.3 (= 12820) fol. 255^b; Ist. i.428.

—Agni has 'dreadful forms' (*ghorās tanūas*) as well as 'kindly' ones. —See *lokā 2b* and *sukṛt*. The Hindus regard u as a particle; but it may be part of a word *ulokā*, which combination appears in old texts, and even at the head of a *pāda*, where u (as enclitic) could not stand.

12-13. See *ṇhu+ā*. 'Who, offered to thee, goes freely.' The corpse may have been conceived — now as yielding easily to the devourer, and now as struggling against it. Otherwise Zimmer, p. 403n.

— 'Putting on life (as a garment), let him seek after offspring.' Where is to be found expressed the wish for children in the new life? It is repulsive. But that carnal inter-

course was by no means excluded from the (doubtless later) ideas of heaven would appear from the material gathered by Muir, v.307-9, esp. from AV. iv.34.2 and xiv.2.32. Add AB. i.22.14, and cf. Zimmer, 413.

—After all, may not *śasas* here mean simply 'those whom we leave behind us,' viz. at the grave (see 63^{17.18}), in order to continue the journey of life without them, i.e. 'those who have gone before?' These the dead man is now to rejoin.

—Pāda d: cf. 83¹⁴ and n.

14-15. *kṣpāḥ cakunās* is one of ill-omen. —*utā vā*: function of *utā* like that of *ātha* in *ātha vā*, see *ātha*6. —U.f. *agnis tād* (80¹⁸N.) *viṣva-āt*. —See *brāhmaṇā*: no necessary allusion to caste here. —If unclean creatures have done any harm to the corpse, Agni is to remove from it the traces of such imperfections, i.e. 'make it whole.' The 'soma' seems to stand for some purifying sacrifice at which it was used in conjunction with the fire.

16-17. Rubricated at 102²⁰. Cutting out the caul of the *anustāraṇi*, the celebrant covers the head and face of the dead man with it, for the purpose mentioned in the introduction. —*gōbhis*, see *gō2*: the caul, suet, and fat are meant. —*vvyā+pari*: see the orig. mg of *vvyā*. —U.f. *sām prā-ūrṇuṣva* (712): acct, 1083-84. —See *néd* and references. —*vhr̥*, intens., 1012. —*vi-dhakṣyān, vdah*, fut. ppl. —Subjunctive form, 1068, cf. 736.

—Lit., then, 'Wind a protection (*vārma*) from the fire (abl.) around thyself by means of the caul etc., i.e. envelop thyself with the caul as a protection from the fire [addressed to the dead man, although the celebrant actually does the enveloping]; cover thyself completely with suet and fat: in order that the bold one (Agni), very impatient, may not with his grip firmly clasp thee around, to devour thee.'

18-19. *vī jihvaras, vhr̥*, 858¹, in form and use like *cikṣipās*, line 4. —Pāda c: metre faulty; read *esā u* or *esā id*? —See *vmad*, caus. 2. —This stanza seems to have pertinence only as an accompaniment of the

ritual (108¹). The hymn proper may have ended with st. 7.

20. For p. 192c. —*yamārājāna*, cf. 83²N.

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1. U.f. *ihā evā ayām itaras, jātāvedās*, 'Right here is this other one, Jātavedas,' i.e. *agnī havya-vāhana*, as distinguished from *agnī kravya-vāhana*. The cremation has now proceeded far enough; so the corpse-consuming Agni is dismissed to the Manes, and the oblation-bearing Agni summoned.

2-3. This continues the thought of st. 9. In the presence of the Manes (who don't mind the heat), the dismissed Agni may burn as fiercely as he likes and drive his flames in or to the highest place. —'Him I remove or dismiss (v1 hr̥3) to the *pitṛyajñā*:' this Ludwig, v.p.423, takes to be a sacrifice to the gods conducted by the Manes; otherwise vocab. —*invāt*: form, 736; quasi-root *inv*.

4-5. The diaskeuasts have put this stanza here on account of the mention of *kravya-vāhana* and the Manes. —*yákṣat*, 893², *vraj*. —U.f. *prā id u* '. —'Both to the gods and to the Manes'—so *Sāyana*, *Mahidhara* (to VS. xix.65), and vocabulary under *â2*. But Ludwig (see transl.) says 'to the gods also, from the Manes.'

6-7. See *vvaq*. —*tvā*, the sacred fire. —*nī dhīmahi* (cf. 74¹⁴) and *sām idhīmahi*, 837. —'Gladly would we set thee down, gladly make burn brightly' (*sām* gives to *idh* this intensive force). The optative does not imply that they do not suit the action to the word. —'Glad, bring thou hither the glad Fathers, to the oblation (982a) to eat' (*vad*, 970b).

8-9. 'Him cool thou off (see v1 *vā+nis*), i.e. let him whom thou wast consuming cool off again.' And let the burning-place be so cool and moist that even water-plants (*pādas c d*) may grow there.

10-11. Rubricated at 104¹¹. —The four words in line 10 may be either voc's s.f. or loc's s.m.n.: accent, indecisive; the *i* before *k* (1222d) favors the first view. —*sām gamas* (active!), 848². —The stanza seems to be meaningless rubbish.

SELECTION LII. RV. x.17.1-2 and 3-6. Funeral-hymn.—Under x.17 are included divers elements: A. the fragmentary legend of the Children of the Sun (1-2); B. the funeral-hymn proper (3-6); C. a prayer to Sarasvatī (7-9); D. sundry fragments.

—A. STANZAS 1-2. This famous fragment begins a new *anuvāka* and has nothing to do with the funeral-hymns. It smacks of antiquity; and it has become the nucleus of later legends. Of these, the oldest is that reported by Yāska, in the Nirukta, xii.10; and the next is that of Čāunaka, in the Bṛhaddevatā, vi.33 to vii.2. Č's version is quoted in full by Sāyaṇa, in his comment to RV. vii.72.2, in order to prove that the Rishi Vasiṣṭha was a relative (first cousin) of the Aṇvins. Both legends are given in the original and in translation by Muir, v.227-9; also by Kuhn, KZ. i.440-43; L. Myriantheus, *Die Aṇvins oder arischen Dioskuren*, Munich, 1876, p. 1-4; and in substance by Max Müller, *Lectures*, 2d series, no. xi., p. 501 Am. ed. of 1865 = 528 Eng. ed. of 1873. Late form of legend, VP., b'k iii., chap. 2.

—The verbal exegesis of the two stanzas is beset with uncertainties: see Roth, in the essay cited above (83ⁿ.), ZDMG. iv.425; Grassmann, Transl., ii.p.466; Bergaigne, ii. 318; and the very suggestive discussions by Ludwig, iii.332-5 and v.391-2.

—As for their interpretation from the mythological point of view, see Roth, l.c. p.425 (reported by Müller, l.c., p.503 = 530); Ist. xiv.392f; Kuhn, l.c., p.443f; Müller, l.c., p.528 = 556, and 502 = 529; Grassmann, l.c.; Bergaigne, ii.506-7; and esp. Ludwig, iii. 332-5 and v.391-2.

12. U.f. *iti idām*. — Note that *parihyāmānā* is from the same root as *vah-atām*. — Tvaṣṭar, a god, gives the wedding; yet it takes place on the earth!

13. *yamāśya mātā*: proleptically; prop., she who afterwards became Y's mother.

14. *kṛtvī*, 993b. — *adadus*, 668.

15. U.f. *utā aṇvīnāu abharat yād tād āsit* | *ājahāt* (2hā 1) u. — *dvā mith-*, 'two pairs' (Yama, Yami; Aṇvins): Yāska, 'the two (Y. and Y.) that formed a pair' ('she forsook').

"Tvaṣṭar's making a wedding for his daughter"—At this news all the world here comes together. Yama's mother, during her wedding, The wife of mighty Vivasvant, vanished. They hid away the immortal from mortals. Making a like one, they gave her to Vivasvant. And she bore the two Aṇvins when that happened, And left two pairs behind her—Saraṇyū.

— "A braw story, but unco short." The actual text is tantalizingly fragmentary. We can hardly hope to recover the legend with any satisfactory completeness. Yāska gives it thus:

Tvaṣṭar's daughter, Saraṇyū, bare twins (Yama and Yami) to Vivasvant. She foisted upon him another female of the same appearance (*sāvarṇā*), and, taking on the form of a mare, fled forth. Vivasvant took on the form of a horse, followed her, and coupled with her. From that were born the two Aṇvins or 'Horse-men.' Of the *sāvarṇā* was born Manu.

That is—Vivasvant, the Sun, and Saraṇyū, were the parents of Yama and Yami (83^s, 92¹⁴), the first human pair. But there was a coexisting belief in Manu (see *manu* in vocab., and cf. SBE. xxv.p.lvii) as the father of mankind. Are not RV. x.17.1-2 the fragment of a legend which attempted to reconcile the two beliefs by fabling a *sāvarṇā* who should give birth to Manu, so that, according to either myth, the human race are the Children of the Sun?

—Yāska tells more than does the text; yet we are not sure that he (to say nothing of Čāunaka) knew anything more than is contained in the two stanzas. We are therefore not obliged to interpret the stanzas so as to fadge with Yāska's story.

A possible rendering of line 14 is (see Ludwig): 'They disclosed (*ἀνεκάλυψαν*) the immortal to mortals (*dat.*). Endowing her with visible form, they gave her to V.' Lit. 'making her (to be) *sā-varṇā*,' i.e. (see 2sa and 1304c) 'making her (to be) having an accompanying *varṇa* or making her (to be) endowed with external appearance.'

B. STANZAS 3-6. The funeral-hymn proper, addressed esp. to Pūṣan *ψυχρομορός*, and rubricated at 103¹². Respecting Pūṣan, see Kaegi, p. 55(77), and notes 209-12. As sun-god and heavenly herdsman, he knoweth

well the ways through the heaven and the spaces, and so is a safe guide to conduct the souls of the dead to the regions of the blessed. Translation by Muir, v.173.

16-17. U.f. tvā (= the dead man) itās cyāvayatu prā (goes with cyāv-, 1081²) vidvān. —pāri dadat, 650³.

18-19. pāri pāsati, v2pā, 893². —See prāpatha. —U.f. yātra āsate (628). —See sukṛt.

20. U.f. imās ācās. —See v1 vid+anu. —sārvās, see 77¹¹n. —neṣat, vni, 893²

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2-3. aṇiṣṭa, 902, vjan2; as we say, 'he was "born and bred" there, i.e. is at home.' — 'On the distant-way of ways . . . : on the distant-way of heaven; etc.' No matter how long or where the journey is, P. is at home on it.

— 'Unto the two most wonted places — both to and from, he goes, knowing the way.' The construction is faulty — and yet plain enough: abhī sadhāsthe harmonizes with ā carati; but pārā carati requires sadhāsthe-bhyaṣ (abl.).

SELECTION LIII. RV. x.18. Funeral-hymn. — Rubricated, all except the last stanza, in the later ritual — see p. 402. The simple ceremonies originally used are inferrible from the hymn. Very different are those of the later ritual. For illustrations of these differences, see Roth, ZDMG. viii. 471f. The hymn is given, with the concordants and variants of the AV., TB., TA., and VS., and the scholia of Sāyaṇa and Mahidhara to the concordant passages, by Windisch, in his *Zwölf Hymnen* (see p. xviii, no. 10 of my *Brief List*).

— The hymn has been translated by Roth, ZDMG. viii.467f (reprinted by Zimmer, 404f); Max Müller, ZDMG. ix., appendix; H. H. Wilson, JRAS. xvi.201f = *Works*, ii.270f; Whitney, *Bibliotheca Sacra*, xvi.409 = OLSt. i.46f; GKR. p. 150; Ludwig, no. 943; Grassmann, no. 844; Rājendralāla Mitra, *Indo-Aryans*, ii.122f; and most of it by Kaegi, 76(105)f. Roth, Whitney, GKR., and Kaegi give "the action" of the hymn.

— The hymn is remarkable for its intrinsic interest and beauty. And it has acquired great notoriety in connection with the discussions of Suttē (= satī) or Hindu widow-burning. Properly, satī (see sant 4) means a 'virtuous wife.' Improperly, but more commonly, it has come to be used of the rite of self-immolation which she practised. See the admirable article *Suttē* in Col. H. Yule's *Anglo-Indian Glossary*, with some forty pertinent extracts.

— That Suttē is an ancient custom appears from many references to it in classical authors. See Cicero, *Tusc. disp.* v.27.78; Propertius, iv.12.15; Plutarch, *Moralia*, p.499; Nicholas of Damascus, fr. 143 = frag. hist. graec., ed. Müller, iii.463; Strabo, xv.30, p. 699; 62, p. 714; and esp. the story in Diodorus Siculus, xix.33-34, according to which the rite is authenticated for 316 a.c. These passages are given in full by J. Grimm, in his masterly essay, *Ueber das Verbrennen der Leichen*, *Abh. der Berliner Akad.*, 1849, p. 261f = *Kleinere Schriften*, ii.298f. And Peter von Bohlen, in *Das alte Indien* (1830), i.293-302, cites a great deal of interesting pertinent literature.

— The custom was abolished by the British during the administration of Lord William Bentinck, in 1829. The story of the abolition is well told by H. H. Wilson, in his continuation of James Mill's *History of British India*, vol.iii.(= ix.), 185-192. For descriptions, statistics, etc., see *Parliamentary Doc's*, 1821.xviii.; 1823.xvii.; 1824.xxiii.; 1825.xxiv.; and esp. the *Calcutta Review*, 1867, vol. xlv. p.221-261. Other descriptions in *Quarterly Review*, lxxxix.257f; Shib Chunder Bose, *The Hindoos as they are*, chap. xxi.; *Das Ausland*, for 1857, p. 1057f.

— From Müller's *Essay on Comparative Mythology*, *Chips*, ii.34f, or *Selected Essays*, vol. i. (ed. of 1881), p. 333f, it would appear that the seventh stanza of our hymn had played a great rôle in Hindu history. At any rate, this idea is current, and seems traceable to the *Essay*. Here it is stated that the stanza was purposely falsified by an unscrupulous priesthood, and that a garbled version of it, reading agnēḥ for āgre, was

directly responsible for the sacrifice of thousands of innocent lives. That the author is in error on these points is argued with great detail by Fitzedward Hall, JRAS. ns.iii.183-192. He shows that the misreading can be traced to Raghunandana, ca. 1500 A.D., and no further; and that Suttee was deemed to be amply justified by warrants other than those of the Vedic *samhitā*, which was by no means the ultimate appeal for the mediæval Hindu.

—In the literary discussions of Suttee, on the other hand, the stanza has indeed played a rôle. There is probably no other stanza in the Veda about which so much has been written. It was first cited, in mangled form and as sanction for Suttee, by Colebrooke, in 1794, *On the duties of a faithful Hindu widow*, *Asiatick Researches*, 1795, iv.209-219 = *Essays*, i.133-140. It was discussed by Wilson, in 1854, in his paper *On the supposed Vaidik authority for Suttee*, JRAS. xvi.201-14 = *Works*, ii.270-92. In answer to this, Rājā Rādhākānta Deva, in 1858, endeavored to adduce good Vedic authority for the rite, JRAS. xvii.209-17 (reprinted in Wilson's *Works*, ii.293-305). The most exhaustive treatment of the various readings of the stanza is that by Hall, l.c. Finally must be mentioned the paper read by Rājendralāla Mitra in 1870, *On the funeral ceremonies etc.*, JASB. xxxix.1.241-264 (reprinted in his Introduction to the TA., p. 33-58, and with additions in his *Indo-Aryans*, ii.114-155); see esp. p. 257f (= 50f = 147f).

—The Rīgveda gives no warrant for the custom. Čaunaka, in the Bṛhad-devatā, furnishes important positive evidence against it (see *Chips*, ii.37); and likewise Manu, v. 156-8(= 64^{10f}, see n.). Cf. Kaegi, n.51.

—The hymn was originally used at a burial which was not preceded by cremation. The situation and action are as follows. The corpse lies on a raised place; and by it is the widow.

STANZAS 1-2. The spokesman adjures Death to remove, and to harm not the living (1); and pronounces for them absolution from impurity (2).

STANZAS 3-4. The conductor of the cere-

mony dwells with joy on the fact that, thanks to the efficacy of their prayers, they have not joined the company of the dead (3). Now, for the better safety of the survivors, and wishing them long life, he sets a stone near the grave as a symbolic boundary of the domain of Death, as a barrier, so that he may not pass to the space beyond or domain of the living.

STANZAS 5-6. The wish and prayer for long life is here continued.

STANZAS 7-8. The women are now summoned to make their appearance together, and, provided with ointments, 'to go up to the place,' i.e. of course, where the dead man and the widow are (7).

Here we must infer that they adorn the widow (as a sign that she is to re-enter the world of life), and that the dead man's brother (devṛ, 'levir') then takes her hand in token of the levirate marriage.

The priest then bids her leave her lifeless spouse, and makes solemn declaration of the new relation into which she has entered (8).

STANZA 9. The bow is now taken from the dead man's hand, in order that the power and glory of which the weapon was the symbol may remain with the survivors; and a closing benediction is said for them and for the departed.

STANZAS 10-13. "And now, with gentle action and tender words, the body is committed to the earth."

4-5. *vi + anu-parā. —te suās*, cf. 55¹⁸ⁿ. —*ītara*, w. abl., like *anya*, 3⁴. —*devayānāt*, 'going or leading to the gods,' sc. *pathās*, abl. —U.f. *mā . . ririṣas* (80¹⁰ⁿ.), *mā utā*. Note how *utā* follows the repeated portion of the second clause.

6-7. See *padā*3. —Discussions of *vyup*, Ludwig, v.514, Whitney, AJP. iii.402, Roth, *Festgruss an Böhlingk*, 1888, p. 98-99. —*āita*, 620. —See *v1 dhā*7. —*vyā + ā*.

8^a. Either 'Clogging Death's foot [by a bundle of brush (*kūḍī*) or a billet of wood, tied to the corpse's foot], as ye came;' or else, 'Effacing Death's foot-print' [by the same means]. I confess, I incline to the former view. But, whichever way we take *padām yop*-, the simple symbolism amounts

to the same thing. The clog is attached to the foot of the corpse, which represents Death, in order that Death may not get back or find his way back so easily to harm the living. See AV. v.19.12 (explained by Roth, l.c.) in connection with xii.2.29. Roth adduces the device of Hermes, in the Homeric Hymn to Hermes, 80-84.

8-9. U.f. *vi mṛtāis* (283²) *āavavṛtran* (*vṛt+vy-ā*): Whitney takes the form as a 3d pl. (550⁴) impf. mid. of the redup. class, present-stem *vavṛt*, irreg. like *caṅ* (expect *vivṛt*). — *ābhūt*, 'hath been,' 928. — Pāda *c* refers — not to "mirth in funeral," but rather — to a fresh start on a new stretch of life, in which, leaving the dead behind, they look for much joy.

10-11. Note radical connection of *paridhīm* and *dadhāmi*. — U.f. *mā eṣām nū gāt āparas* ('an other'). — 'A hundred autumns, numerous, may they live.' Prayers like this are frequent. The love of long life is very clear in the Vedic texts as contrasted with those of the later period. We must not think of 'hundred' as just '99+1.' — See *vi dhā+antar*, and note carefully the development of the mg. 'May they hide Death by a mountain, i.e. put a mountain (symbolized by the rock or *paridhī*) betwixt themselves and Death.' See *pārvata* 2 and 4.

— There is much evidence that the age of a hundred years was deemed entirely normal. This appears from RV. i.89.9. Again, to a question about a funeral lustration, *Pāras-kara* (PGS. iii.10.14,15) prescribes the use of a special answer "in case the departed was not yet a hundred years old." Weber, *IST*. xvii.500. *SBE*. xxix. 356. The 'tenth decade of life' has a name, *daṣamī* (see *BR.*). In the *Jātaka* (*Fausböll*, vol.ii.p.16), the *Bodhisat* says to his father, when the latter sneezes,

O Gagga, live a hundred years,
And twenty others added on.
Live thou a hundred autumns yet.

See also *Bhartṛhari's* fine stanza, *āyur varṣaṇatām nṛṇām* etc., *Vāirāgya-ṇṇāṇa*, 50 *Bohlen* = 107 *Telang*. — Among Semitic peoples, the sacred age was 120 years; while the pious Egyptian prayed to *Osiris* that he might live to be 110. — *Krall*.

— Very interesting are the classical stories of Hindu longevity. Sometimes, according to *Onesikritos*, they capped a hundred with thirty more — *Strabo*, xv.34, p.701. The *Uttara Kurus* are said, *MBh.* vi.7.11 = 284, to live 1000 or 10,000 years, and to this fable is probably due the report of *Megasthenes* *περὶ τῶν χιλιετῶν* 'Τρεῖς ἑκατόμβαι' in *Strabo*, xv.57, p.711 — see *McCrinkle's* *Megasthenes*, p.79n., or *Lassen*, *IA.* i.2.613.

— Note that years are counted, now by winters, now by autumns, and now by rainy seasons (see *hima* and *varṣa* in vocab.), and that these differences correspond in general with differences of habitat of the people. *IST*. xvii.232, *Zimmer*, 371-2.

12-13. U.f. *yāthā āhāni, yāthā ṛtāvas* (see 127²): pronounce *yāthāhāni* . . . | *yāth-artāva*. — 'As a following one deserts not the former one, i.e. as each season lacks not a successor.' — See *evā* 1: contrast 18^{18,19}. — See *vkṛp*: 'so dispose their lives, i.e. make them move on in the same unbroken way.'

14-15. *yāti ṣṭhā* (188a), 'quot estis.' — *karati*, true root-aor. subjunctive, 836¹. — *jīvāse*, 970c, 982. — 'Attain ye to (long-life, *āyus*, i.e.) fulness of days, old age your portion making, one after another, in turn (*yātamānās*) all of you' (*yāti ṣṭhā*). Otherwise *OLSt.* i.53.

16-17. STANZA 7. See introduction, and *Kaegi*, n.328. — *nārīa*, classical *nāryas*, 365. 2. — See *vṛiṣ+sam*. — Pāda *d*: 'Let the wives ascend to the (raised) place (on which the corpse lies), to begin with' (*āgre*). — After which, they are to do their errand, see introduction to stanzas 7-8. It does not mean, 'Let them go (away from the bier) up to a sacrificial altar first, i.e. before others;' for this we should expect *prathamās* rather than *āgre*.

18-19. U.f. *ūd irṣva* (*ṛir*) *nāri* . . . — *gatāsum etām ūpa ṣeṣe*, lit. 'With this one whose life is gone liest thou.' — U.f. *ā jhi*. — 'To take the hand' is the essential preliminary of wedding — see 89⁴n. — U.f. *didhiṣós tāva idām*. See 21dām. — *pātyus* (348b) *janitvām* means 'condition of being *jāni* of a *pāti*;' and the whole line 19 (see *bhū+abhi+sam*) means simply 'Thou hast

entered into the state of being wife of a spouse (who was) a hand-grasper (and is) thy suitor now.'

—Hillebrandt, at ZDMG. xl.708f, shows plainly that this stanza, RV. x.18.8, belonged originally to the ritual of the human sacrifice. Weber describes the ceremony at ZDMG. xviii.269f = *Indische Streifen*, i.65f. The king's first queen was obliged to lie with the dead victim. The situation is evident from the connection in which RV. x. 18.8 occurs at AV. xviii.3.1-4. She is bidden to rise with our stanza, *úd irṣva nāri* — see *Āṅkhāyana Āraṇya-sūtra*, xvi.18.13.

In this light, the logical connection of *pādas a b* with *pādas c d* becomes clear. She is to forsake the corpse and "come hither" to the king.

Rise up, woman, to the world of the living.
Fled is the soul of him with whom thou liest. Come hither.

Quitting the embrace of hateful Death, the queen rises and approaches him who had already once taken her hand in wedlock and now stands waiting for her as a suitor once more. Upon thus resuming her proper relation of wife again, she is greeted with the words:

To him who grasped thy hand, thy suitor now,
As wife to husband art thou become related.

—As appears from AGS. iv.2.18 = 1027, this stanza was at an early date appropriated for the funeral-service, where — as an accompaniment of the levirate marriage — it fits very well (*didhiṣṭ* means also 'a second husband'). Regarding leviration, see Kaegi, x.51. Its existence in Vedic times is proved by RV. x.40.2. — Compare also Deuteronomy xxv.5-10.

20. U.f. *dhānuḥ hāstāt ā-dādānas* (668) *mṛtāsyā | asmé* (dat., 492²) *kṣatrāya* etc. '(I, the spokesman,) taking from the dead man's hand the bow, for us for power . . . i.e. that ours may be the power, glory, might' — Here the construction breaks off short, but without a jot of unclearness. — Note that the bow is left in his hand till the very last. This was their noblest and chiefest weapon: cf. RV. vi.75; the stories of Arjuna's bow, *Gāṇḍīva*; and Strabo, xv.66.p.717.

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1. U.f. *ātra-śvā tvām* ('thou,' the departed — sc. jayes); *ihā* . . . See *ātra*2. The adverbs are contrasted as in *εὐδαμονότορεσσι* *εἰς οἱ ἐκεῖ τῶν ἐπὶ δόδε*, Plato, *Ap.* 41c. — U.f. *viṣvās*, cf. 74¹³x. — *abhimātis*, as adj., 'plotting against (us)' — cf. *vman+abhi*2.

2-3. Addressed to the departed. — The earth, 'a maid soft as wool to a pious man (*dāksipāvate*) — she shall protect thee from destruction's lap.' — *Pāda c* has 12 syllables.

4-5. *ṣvañic+ud*: note mg of *ṣvañic* and its concinnity with the metaphor of *yuvatī*. — *mā nī bādhatās* (748): compare the formulae

sit tibi terra levis!
ne gravis esca vellis!
tu levis esca tegas!

etc., cited by J. Grimm, l.c., p. 193 = 214.

— *asmāi* and *enam*, cf. 84⁴x. — U.f. *bhūme*.

— *vī vr+abhi*, 712.

6-7. *mītas*, nom. pl.: cf. 486b. — *grhāsas*: cf. 80¹ and x., and Kaegi, x.329.

— Pronounce *santu ātra*. — The like beautiful conception of committal to a place of security pervades the Eng. word *bury*, the Old High Ger. *bi-felan*, and Goth. *ga-filhan*.

8-9. Pronounce *tuāt pāri*: see *pāri*. — U.f. *ni-dādhat*. — See u and 1122a². — *riṣam*, 848². — *té 'trā*, u.f. *te | ātra*: *te* is accentless (135²) and so belongs of course to *pāda c*.

— *Pāda b*: 'And laying down this clod may I not get harm.' This seems to refer to the *glebam in os inicere* (a custom which still accompanies the "earth to earth, ashes to ashes, dust to dust" of Christian burial), and to betray the natural "uncanny feeling at having to do with a corpse." Cf. Kaegi, x.330.

— *Pāda c*. The 'pillar' or 'prop' may be a rude beam or tree, laid over the corpse so as to keep the earth from caving in on it: cf. AV. xviii.2.25,

"Let not the tree press hard on thee,
Nor yet the earth, the great, divine."

Sometimes the tree was hollowed out as a coffin (AV. xviii.3.70): cf. the Germanic *Todtenbaum* of sacred oak — Weinhold, *Alt-nordisches Leben*, 497, 491.

10-11. Uf. āhani : iṣvās . . ā dadhus.
'On a fitting day me, as the plume of an
arrow, have they set.' —The stanza seems
to express the poet's satisfaction at having
made a good hymn at the right time and
place and with as good skill as a skilful
horseman has. Whitney renders,

They've set me in a fitting day,
As one the plume sets on the shaft.
I've caught and used the fitting word,
As one a steed tames with the rein.

—The stanza is fully discussed, JAOS. xi.
p.xci = PAOS. May, 1884. It is interesting
as illustrating the varieties of cumulative
evidence that may be brought to bear on
the criticism of the Veda. Thus: 1. The
stanza is at the end of the hymn and out of
connection. 2. It is in a different kind of
metre. 3. The metre is bad of its kind.
4. The form iṣvās is bad Vedic—for iṣos;
and 5. pratićim is a late form for pratićim.
6. The stanza is ignored by Āçvalāyana;
and 7. by Sāyaṇa.

SELECTION LIV. RV. x.33.4-9. The
aged priest to the young prince. —The hymn
has nine stanzas. The first three have nothing
to do with the rest. The rest (4-9) forms
two ṛca's. This passage has more than
common freshness, and also directness of
connection with the life of Vedic time. The
situation would seem to be somewhat as
follows.

—The old priest stood well with the gods,
so that the efficacy of his intercession with
them was of unusually good repute. Accord-
ingly, the foes of king Kuruçravaṇa had
once tried to win the Rishi over to their side
and away from his master, Kuruçravaṇa;
but in vain. He had remained faithful to
the royal family in whose service he long
had been.

Now at last king Kuruçravaṇa has passed
away, leaving Upamaçravaṇa as his son and
heir. And in presence of the young prince,
the priest tells with pride and pleasure of
the old times, and speaks with regret of the
loss of his departed patron.

—Ludwig, iii.182, has called attention to
the genealogical series of the RV. These
cover oftenest, of course, only three genera-

tions, since memory, unaided by records,
does not easily go further back. But for
preserving that amount of genealogical tra-
dition there was frequent need (Weber, IST.
x.78-88, esp. 82): thus, at the offering to
the Manes, the priest has to address by name
the father, grandfather, and great-grand-
father of the sacrificer; see ÇB. ii.4.2¹⁶ or
SBE. xii.365 or OLSt. i.60: similarly at
the pravara; cf. IST. ix.322-3 or x.78-9 or
Müller, ASL. 386.

In the present instance, however, we have
a series of five at least. Trasadaśyu is a
prince of the Pūru tribe, and of the line of
Purukutsa (he is not necessarily the latter's
son — RV. vii.19.3), and is often mentioned
for his generosity and for the special favors
shown him by the gods. The series is

Purukutsa
⋮
Trasadaśyu
⋮
Mitrāñthi
⋮
Kuruçravaṇa
⋮
Upamaçravaṇa.

Compare Bergaigne, JA. 8.vi.373-4, and
Kaegi, 80(110), and n.340. The Pūrus were
one of several tribes that were ultimately
fused together in the famous Kurus — Olden-
berg, *Buddha*, 403 = 411.

12-13. āyṛpi: augment, 585²; impf. mid.
(725), 1st sing. 'I, the Rishi, preferred
king K.' (to his enemies); i.e. I chose to
keep him as my master, in order to go out
to battle with him, etc. A choice was in-
evitable. It would appear that priests who
sacrificed for many or for a village were
despised (Yājñavalkya, i.161,163, Manu, iv.
205). The purohitas marched out with their
kings to battle (AGS. iii.12), as did the
μάντεις, e.g. to the battle of Plataea (Hdt.
ix.33,37), and for similar motives — μεμ-
σθαμένοι οὐκ ὀλίγου — κατὰ τὸ κέρδος.

14-15. tisrās, 482c. —stāvāi (626, 617),
'I will praise,' sc. tām, meaning Kuru-
çravaṇa. —sah-, sc. yajñé. —K's horses
(triga) still come to fetch the priest in state
to the sacrifice.

16-17. yāśya: K. is still meant. —
ūcūse, 803, vvac. —'Of whom, (namely)
of U's father, the words (were) highly pleas-

ing to (me) the intercessor, as a lovely home.' [? The text is awkward and unclear.] Time was, when king K., to offset the overtures of his enemies, had to make very persuasive offers to the priest. No false delicacy restrains the latter now from alluding to these with satisfaction in the presence of his future patron. —The mention of K. as 'father of U.' is peculiar. Somewhat analogous is the Semitic fashion: cf. *Abd-allah*, 'Gott-schalk.'

18-19. *ādhi* goes w. *ihi*, *vi*, q.v. —U.f. *nāpāt* . . . *pitās* te (80¹⁵N.). —*pitās* limits *vanditā* as a possessive (not objective) genitive. The objective gen. would be *devānām*. —*asmi*: the present does not necessarily imply that K. is still alive.

20. *yād īgiya*, cf. 80¹¹N. "Had it depended on me, my maghavan K. should have lived. But —." —But for *utā*, the *vā* would have to follow *mārtiānām* —cf. *athaś*.

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1. U.f. *id*. —See *maghāvan* 1.

2-3. See *vratā* 1. —Passage explained under *canā* 2. —'Accordingly, with my yoke-fellow (K.) I have parted' —*√vrt*+*vi*.

SELECTION LV. RV. x.40.10. "Wedding-stanza." —Rubricated at 100¹² and ÇGS. i. 152. Recurs with variants at AV. xiv.1.46. The ritual prescribes that it be recited, if, on the way from the wedding to the groom's home, the bride chance to weep. For such an occasion, its relevance lies solely in the fact that it contains the word 'weep.'

4-5. See *√mā* or *mī*+*vi*: form made after the model of *nayante*. —*ānu didhiyus* (AV. *didhiyus*), 786³. —U.f. *yé idām sam-iriré* (AV. correctly, *sam-iriré*), 'who have come together here: ' *iriré*, perf. of primary conj. (not caus. —vocab. wrong) of *√ir*. —*√svaj*+*pari*, 970a.

—The import of the very obscure (if not hopelessly corrupt) stanza is possibly this. The first half tells what happens at the burial of a wife. While the rest lament aloud, the men show their sorrow for the bereaved husband by pensive silence. The second half contains reflections on the joys

of wedlock, whose appositeness is clear, if we assume that they are uttered in the tone of mournful regret. [But cf. 1St. v.200.]

—'They weep for the living one (the widower). They cry aloud at the service. The men thought over the long reach (of his happy wedded life now past).

'A lovely thing for the fathers who have come together here, — a joy to husbands, — are wives to embrace.'

SELECTION LVI. RV. x.52. The gods install Agni as oblation-bearer. —The *motif* is akin to that of the much superior hymn x.51, given by Böhlingk (no. 30), and also by GKR. (no. 43), who add a translation of the Brāhmaṇa form of the legend of Agni's hiding (selection lxvi.). The hymn is in dramatic form.

STANZAS 1-2. Agni asks the gods for directions concerning his service at the sacrifice (1); and, with the help of the Aṇvins and with everything in readiness, he proposes to resume his work (2).

STANZA 3. Some gods raise doubts as to his fitness (*pādas a b*). Others answer that he is ready whenever needed (*pāda c*).

The poet accordingly announces Agni's installation, in narrative form (*pāda d*).

STANZA 4. Agni accepts the office (*pādas a b*); and the gods bid him set about his duties (*c d*).

STANZA 5. Agni promises due performance.

STANZA 6. The poet adds a kind of *envoi* in narrative form.

6-7. *√igve devās*: see *devā* 2b; note accentual unity, 314⁴ (JAOS. xi.61). —*çāstāna*: acct, 594a; form, 618. —*manāvāi*: *√man*5; form, 713, 700. —*yād* seems superfluous. —See *√sad*+*ni*.

—'Teach me (the way) in which, chosen here as *hōtṛ*, I am to be minded (= what I am to have in view), when (*sic*) having taken my place. Declare to me (the way) in which your portion, the path by which your oblation, I am to bear unto you.'

8-9. U.f. *āhar-ahar*, 1260. —'Every day, O Aṇvins, the office of *adhvaryū* (*ādhy-*) is yours.' —U.f. *samīt*, nom. s. of *samīdh*. —*bhavati*, 'is on hand.' —U.f. *sā āhutis*.

10-11. Explained under yā3. As Yama is king of the blessed Fathers (83²x.), Yama's hotṛ must be competent to satisfy them at the monthly grāddha (p. 402). — 'Has he (see kām2) grasped (vūh+api), i.e. does he know, (that) which the gods take (see vañj +sam4, and Böhtlingk's smaller dictionary, s.v.), i.e. does he know what they like?' — Is he equal to both sets of duties?

— In pāda c the objections are met. Agni is born anew every day for the agnihotra (ISt. x.328), at which the gods take their food; and anew every month, when the Manes take theirs.

12-13. Pronounce māām. — See v1 dhā5. — vmluc+apa: 'hidden' in the waters — see 93¹⁶. — Classic, bahūni kṛochrāpi: see vcar3. — kalp- (1043.2), 'let him —.' — Pāda d (= RV. x.124.1b): The victims of the animal sacrifice were five, 'man, horse, ox, sheep, goat' (see AV. xi.2.9 or ISt. xiii. 292); and its later surrogate is called 'five-fold' as containing the 'essence' of all these victims (QB. i.2.3⁶ — see Eggeling's note). But it may be ill-judged to try to attach special significance to these numbers. 'Three' and 'seven' are of course sacred numbers.

14-15. ā yakṣi: see vyaj+ā; form, s-aor. mid. 1st sing., 882. At first the gods were mortal (93⁸f). — See yāthā6. — Pronounce bāhuor. — ā dheyām, 837². — U.f. ātha imās: ātha . . . jayāti, 'then (if I do), he shall win,' cf. 82² and x.

16-17. See 486 for construction. '3339 gods.' — vuks, 585. — āstṛṇan, 725. — U.f. aamāi | āt id hótāram.

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SELECTION LVII. RV. x.53.6 and 8. Burial and wedding-stanzas. — Rubricated as burial stanzas at 105⁹ and 105¹⁸. The eighth is also used (100¹¹) as a wedding-stanza, in case the bride has to embark and disembark on her wedding-journey. See also AB. iii. 38. Interesting variants of the stanza and reminiscences of its traditional material at AV. xii.2.26, 27, 28^a.

1. tanvān (705), see vtan4. The metaphor is frequent. — rájasas appears to be abl. and to refer backwards as well as for-

wards, i.e. to tanvān as well as to ānv-ihi. — Note that rakṣa and Eng. keep coincide in having the mgs 'guard' and (as here) 'not quit.'

2. vayata, see v2vā. — See jógū and 352. — mānu, here as the typical originator of prayer, praise, and sacrifice — see vocab., and cf. QB. i.5.1⁷, manur ha vā agre yajñena ije; tad anukṛtya imāḥ prajā yajante. — Note again that janāyā and Eng. produce coincide in having the mgs 'generate' and (as here — cf. i.31.17, ā vahā dāiviam jānam, and 82⁸) 'fetch along or bring to view.'

— STANZA 6 is really a prayer to Agni and his flames to help in the work of devotion. As the immortal messenger (see Muir, v.201) between men and gods, he is to 'go from earth, traverse the atmosphere (see rájas in vocab.), and pursue his way to the gods through the súar. Here he is to keep to the paths (cf. TS. v.7.7) which are made by the prayers and oblations that go up to the gods, — the devayānās or 'god-paths,' as the AB. at iii.38 calls them, on which the gods descend to man. Pāda c, continuing the metaphor of a, is addressed to Agni's flames; and d, to Agni.

Stretching devotion's web from gloom to light go on.
Keep to the radiant pathways which our prayers have made.
Without a blemish weave ye now the slinger's work.
Be Manu thou. Bring to our sight the heavenly race.

3-4. 'It (sc. nadī) flows stony,' the logical predicate being ācmanvatī — cf. πέτραι μεγάλοι, Hdt. ii.25; cum fueret lutulentus, Horace, Sat. i.4.11. Others, not so well, make ācman a proper name (die Stein-ach), or refer it to the stream from the press-stones, i.e. the Soma. — Note that vṛ has special reference to water: thus, ava-tṛ, 'go down into the water' (49¹⁹); ut-tṛ, 'come up out of it'; pra-tṛ, 'advance in crossing it.' — ātṛa, 'there,' with a sneer: cf. amuyā, 70¹⁶x. — yé āsann (636³) ācēvās, 'qui infelices sint:' not so well the vocab. — út-tarema abhi, see vṛ+abhy-ud.

— STANZA 8. The situation is perhaps this. A band of men, hotly pursued by their enemies, are in the middle of a stream, which they hope soon to have put betwixt themselves and the foe. They call out to each

other encouragingly the words of the stanza. The famous hymn RV. iii.33 involves a situation which is similar (Muir, i².338), and, indeed, familiar elsewhere (Hebrews xi.29; Hdt. viii.188).

The stream is stony. Hold ye well together.
Your footing keep. On! make your crossing, comrades!
There let us leave them in a mood unhappy,
While we go out and on to happy conquests.

SELECTION LVIII. RV. x.85.36, 24-26, 32-33, 27, 43-47. The wedding-hymn.—The stanzas are here given in the order in which they are rubricated at 98^{19f}—see p. 398. Their uses in the ritual are discussed by Haas in his treatise on the ancient wedding customs of India, ISt. v.267-412.

—The hymn is called the *sūryā-sūkta* or “The marriage of Soma and Sūryā,” and has received at the hands of Dr. J. Ehni, ZDMG. xxxiii.166-176, a mythological interpretation, briefly summarized in AJP. i.211. The hymn has 47 stanzas, with an appendix given by Aufrecht, *Rigveda*² ii.682, and comprises somewhat heterogeneous matter (ISt. v.269). Most of the hymn occurs in AV. xiv.1 and 2, with many variants. Partial concordance:

RV. x.85.	AV. xiv.	RV. x.85.	AV. xiv.
36=	1.50	27=	1.21
24=	1.19,58	43=	2.40
25=	1.18	44=	2.17
26=	1.20	45=	
32=	2.11	46=	1.44
33=	2.28	47	

—Besides the translations of Ludwig and of Grassmann, there is one of hymn and appendix by Weber, ISt. v.177-195. This is followed by one of AV. xiv. (pages 195-217) and of the other wedding-stanzas of the AV. (pages 218-266)—see also Ludwig, iii. p. 469-76. Most of the Reader-stanzas are translated, with explanations, by Zimmer, 311-313. See also Kaegi, 74(102), and notes 317-325.

STANZA 36. Said to the bride by the groom in the very act of taking her hand in token of wedlock.

STANZAS 24-26 and 32-33. Said just before the bride's departure for her new home. Stanzas 24 and 32 are said by a third person; 25, 26, and 33 may be put in the mouth of the groom. St. 33 may, as the Sūtra says,

be spoken on the way, when people come out of their dwellings to gaze.

STANZA 27. Pādas *a*, *b*, and *c* are said to the bride, and *d* to the couple, on their arrival.

STANZAS 43-47. The groom first prays to Prajāpati on behalf of himself and his bride (43 *a b*), and addresses the latter with good wishes and solemn benedictions (43 *c d*, 44); prays to Indra that the bride may be fruitful (45); bids her hold her own with her new relatives (46); and, finally, beseeches the gods, on behalf of himself and his wife, that they two may dwell in unity (47).

5-6. *grbhñāmi* .. *hāstam*: this, the دخترارum iunctio, is the essential feature of the simplest wedding-ritual, see Haas, 277, 316; cf. *hasta-grābhā* (86¹⁹) and *pāpi-grāha* (84¹⁰); the AV. modernizes, reading, *grbhñāmi*. With the concordant stanza of the AV. are grouped several others (48, 49, 51) of like import. — ‘With me as husband’ (343b). — *yāthāśas*, ‘ut sis.’ — U.f. *māhyam tvā adus* (829). — *gārḥ*, ‘for (our) being heads of a household, i.e. that we may establish a family.’

7-8. *śbadhnāt*, 780. — See *ṛtā* 2. — See *lokā* 2b and cf. *sukṛtā* with *sukṛt*. This phrase is equiv. in *form* to the older one (84¹¹), but refers here rather to the ‘world of the pious’ on earth.

I loose thee from Varuṇa's bond,
With which kindly Savitar bound thee.—
At the altar, in the company of the good,
I put thee unharmed with thy husband.

—The first half-stanza is an allegorical, and the second a literal address to the bride. In the allegory, the bond of Varuṇa is night (Hillebrandt). Savitar is the ‘Impeller,’ not only of the rising, but also of the setting sun (RV. i.35.3^a). He brings rest (ii.38.3,4) by sending night, whose gentle bond he lays (Muir, v.235-7) upon his daughter, Sūryā, ‘The Sun,’ till she is released for her bridal with Soma, ‘The Moon’ (masc.), a union which is the prototype (cf. Haas, 328) of human marriages.

From the more literal point of view, the bond of Varuṇa, as the upholder of the established order of things, is (not night—

still less sickness — but) the tie by which a maid is bound to her father till a man come to loose and take her. — See the discussions of Haas, 319–20, 277–8, and of Hillebrandt, *Varuṇa*, p. 59.

9–10. *prā . . muñcāmi*: accet! 596, 597; similar cases at 74¹ and 92¹⁶; supply either *imām*, or (since a change of address to Indra is quite natural) *tvām*. — U.f. *amūtas* (171⁴) *karam* (831²) | *yāthā-iyām . . āsati*, 'ut haec sit.' — *mīdhrvas*, 402a.

— *Sāyana* comments thus: *itaḥ pitṛ-kulāt pra muñcāmi tvām; na amuto bhartṛ-grhāt pramuñcāmi. amuto bhartṛ-grhe subaddhām karam.*

11–12. Said to the bride as she gets into the wagon. *Pūṣan* is the best of guides for earthly travellers also — cf. p. 381–2. — See *grhā*, pl. — U.f. *yāthā-āsas*. — See *vad+ā*.

13–14. Said just as the wedding-train starts. — *vid*, 848. — AV. modernizes, reading *sugēna*. — *āti-itām*, 617. — Pronounce *āpa drāntu* (617).

15–16. *imām sam-ā-ita, pācyata* 'come near to this one together, i.e. crowd around her, (and) take a look.' Cf. note to 100¹⁶. — *dat-tvāya*, 993, from the quasi-root *dad* (955c). — U.f. *ātha-āstam vī parā-itana* (618).

17–18. *priyām* (*priya* 2b), subject of *sām-ṛdhyatām*. — *enā* (502², here = *anēna*) etc.: 'with this (man) as husband unite thyself.' — *ādha jivri* etc., said to both. 'Old,' i.e. until ye become so.

19. This stanza (43) has interesting variants in AV., and at MS. ii.13 end. — Pronounce *sām-anaktu* (689).

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1. *patilokām*, 'husband's home:' not till later, 'husband's heaven.'

2–3. *edhi*, 636. — Pronounce *vīrasūṛ . . sionā*. — AV. reads *devī-kāmā*.

— Note that 44a, b, and c are of 11 syllables, while 44d (= 43d) is of 12. Although this discrepancy is not very rare, it yet helps to bring out the character of *d* as a formula *sollennis*:

— 'Be a blessing to our bipeds, a blessing to our quadrupeds.' It is most interesting

to note that a similarly comprehensive formula occurs elsewhere: in the *Avesta*, *Yasna* xix.8(18–19), Vd. xv.19(59), see KZ. xxv. 196; and on the *Iguvme Tables*, VI b 10–11, see Bréal's ed., pages XL, 125.

4–5. U.f. *dāca-asyām putrān ā dhehi* (668). There is no end of evidence (e.g. Zimmer, p. 319) to show that the desire for male children was very strong, and that the birth of daughters was unwelcome. A wife who bears only daughters may be put away — *Manu* ix.81. — *kṛdhi*, 839. — 'Put ten sons in her. Make her husband an eleventh.' The logical incongruity is paralleled by *Paradise Lost*, iv. 323–4, and by the Greek classics.

6–7. Pronounce *ṣvaṣṛuām*: specimen of a very rare form of transition to the devī-declension, see 358. — Pronounce *nānāndri*: AV. reads *nānāndus*. — See *ādhi*.

— This throws an interesting light on ancient family-life. — Note that of the Ger. correspondents to *ṣvaṣṛura* and *ṣvaṣṛū*, viz. *Schwäher* and *Schwieger*, the former has died out and given place to the term *Schwiegermutter*. The mothers-in-law have thus made their mark in the language — see Kluge.

8–9. U.f. *sām* (sc. *añjantu*) *āpas hṛdayāni* (note neglect of dual) *nān* (gen.). A real anointing of both took place. — In line 9, a *dadhātu* goes with each *sām*, and *nān* is acc. — *Dhāt* is esp. the deity who 'puts' fruit in the womb — RV. x.184.1. — See u 1 end.

SELECTION LIX. RV. x.137. Exorcism for a sick person. — Tradition assigns each stanza to one of the Seven Rishis as author. Stanza 4 is spoken by the Wind, personified; the rest, by the exorcist. Respecting the general character of the hymn, see Kaegi, 85–86(115). See also the beautiful essay of Kuhn, KZ. xiii.49–74 and 113–157, who compares similar Vedic and Germanic spells. Nearchus says (Strabo, xv.45, p. 706) that the Hindus trust to wandering enchanters (*ἐρατοδοί*) for cures, and that this is about all their *ιατρική* amounts to. The hymn is translated by Aufrecht, ZDMG. xxiv.203. It corresponds in general to AV. iv.13; but see note to stanza 6.

10-11. Note the accentless and accented vocatives. — See 'ni-ud and 248c. — U.f. *utá ágas cakrúṣam* (= *cakrṇáṣam*, 462c). The disease is a punishment for sin, cf. p. 374.

12-13. See *lidám* end. — Zimmerqueries, p. 45, whether the two Monsoons are here meant. — *á síndhoḥ*, see *á 4*. — 'Away let the other blow what infirmity (there is,' 512b).

15. Pronounce *tuám*. — See *vi*.

16-17. *á . . agamam* and *á . abhārṣam* (882): note use of aorists (928) — 'I have just come and brought,' says the Wind. — *átho*, 1122a², 138c. — *v2su+parā*.

18-19. *Pāda c*, bad metre. — *ayám*, the sick man.

20. U.f. *id vái*, see *vái*.

NOTES TO PAGE 91.

1. 'The waters are healers (lit. healing) of everything.' On use of *sárva*, see 77^{11N}. The AV.-concordants of this stanza are at AV. vi.91.3 and iii.7.5 and read *vígvasya*.

— STANZA 6. In place of this stanza the AV. has interpolated RV. x.60.12, evidently because it has to do with the laying on of hands — see the following.

2-3. That the laying on of hands has especial virtue is a wide-spread belief — cf. Acts viii.17f, and above, p. 369^a top. The Greeks attributed to each of the *ἄδρυλοι* 'ἰῶτα a name and a particular healing power. The finger next to the little finger (see note to 104¹¹) is called, *digitus medicus* by Pliny, and *medicinalis*, in the laws of Henry I. of England; and it has a special and beneficent magic power. — W. Grimm, *Kleinere Schriften*, iii.440f, 442.

— 'With hands, ten-fingered (the tongue is leader of the charm), healing, — thee with these thee we touch.' The parenthesis may mean that the tongue brings out a charm to precede the laying on of hands. Text probably corrupt; AV. variants interesting.

SELECTION LX. RV. x.154. To Yama. — Funeral-hymn. — Rubricated at 103¹³, see p. 402. Recurs at AV. xviii.2.14-18, with interesting variants. Translated, Muir, v.310. To judge from the ritual, the subject of *ápi gacchatāt* in each stanza is the spirit of the

departed. He is to go and join the Fathers — saints, warriors, poet-sages, — a description of whom makes up most of the hymn. In stanzas 4 and 5, *gacchatāt* (see 570) is a 3d sing., 'O Yama, let him go;' in the rest, it may be a 2d or a 3d. — Ludwig, ii.394, v.311, interprets otherwise, taking *mádhu* as subject of *ápi gacchatāt* (*vgam+api*).

4-5. 'Some . . others' (*éke*), i.e. of the Fathers, "who revel in bliss with Yama" (83¹⁸). — See *vās+upa*. — 'For whom *mádhu* flows:' Yama and the Fathers are the eager recipients of sweet drink-offerings — cf. AV. xviii.2.1-3, and RV. x.15 passim. — *tāṅ cid* = 'those:' *tāṅ cid evá* = 'just those.'

6-7. Pronounce *súar*. — 'Who made *tápas* their glory.' — Heaven can be won only by the pious and (stanza 3) the brave: cf. MBh. iii.43.4 = 1759, and 42.35 = 1748f.

10-11. See *cid2*. — U.f. *púrve ṛtasápas*. — Cf. 85⁴.

12-13. 'Who keep (= confine themselves to) the sun, i.e. who hover about the sun' The righteous after death are transformed into rays of the sun or into stars (Muir, v. 319f; see 100^{aN}). Thus ÇB. i.9.3¹⁰, *ya eṣa tapati, tasya ye raṇmayas, te sukṛtas*. So MBh. iii.42.38 = 1751f:

ete sukṛtinaḥ, Pārtha,
yān dr̥ṣṭavān asi, Vibho,
tārārūpāni bhūtale.

SELECTION LXI. RV. x.155.5. Burial-stanza. — Rubricated, 105²¹. The preceding four stanzas are a *deprecatio* addressed to Arāyī, a vile and murderous witch. This stanza, the last, dwells upon the safety of the godly.

14-15. *pári . . aneṣata* and *pári . . a-hṛṣata*, 882; *akrata*, 831a. Note the use of the aorists, 928 — where all is translated. — *á dadharṣati*, perf. subj., 810b.

SELECTION LXII. MS. ii.13.23. Hiranya-garbha. — The god Ka or Who (see notes to selection lxviii.). — The RV. version (x.121) of this famous hymn has been translated by Max Müller, ASL. 569, and *Chips*, i.29; by Ludwig, no. 948; and by Muir, with comments, iv².15-18.

—STRUCTURE of the hymn. The seven stanzas here given (or perhaps only 2-6) constitute the original stock of the hymn. To this is added, in the MS.-version, an eighth stanza, quite impertinent to the rest; and in the RV.-version, three stanzas (8, 9, 10), whose character is determinable by various and interesting criteria.

Pāda *d* of each stanza is a refrain, 'Whom as god shall we worship with oblation? i.e. Who is the god that we are to worship with oblation?' The later Vedic texts understand it, 'We will worship the god Who or Ka,' making of the interrogative pronoun a deity whom they identify with Prajāpati (selection lxviii.). The other pādas of stanzas 2-6 are relative clauses with *yās*, *yāsa*, *yēna*, *yāmin*. These may refer

A. To *devāya*: 'Who (interrog.) is the god, — who (relative) became king, etc. etc., — that we are to worship?' Ludwig: 'Ka, the god, — who is become king, etc. etc., — we would wait upon with havis.' — Better, perhaps,

B. To *hiranyagarbhās*, although stanza 1 (and 7 as well) looks as if it might have been an afterthought. This leaves the connection of the refrain with the rest of each stanza very loose; but this is perhaps just what it ought to be.

—The hymn corresponds to RV. x.121. The comparative study of the differing versions of the same traditional material, as it appears in different Vedic texts, is interesting and instructive; and there is no better opportunity for it than this (see Preface, p. v, n.2).

The hymn occurs also at TS. iv.1.8; in the VS., with the stanzas scattered, at xiii.4, xxiii.3, xxv.13, xxv.12, xxxii.6,7, xxvii.25; and at AV. iv.2. The TS. version follows that of the RV. most nearly. Disregarding the order, the same is true of the VS. The AV. version looks like an unsuccessful attempt at writing down a half-remembered piece.

—ACCENT-MARKS, etc. The vertical stroke designates the acute accent; the horizontal hook, the circumflex. Details in L. von Schroeder's ed., book i., preface, p. XXIX.

Phonetic peculiarities, *ibidem*, XXVIII. Final *m* before sibilants, *y*, *r*, and *v*, is marked by the 'dot in the crescent,' e.g. *praçīṣam*, line 4. See also Preface to this Reader, p. v, note 7.

16. Cf. 57ⁿ.

NOTES TO PAGE 92.

1. *dyām* .. *imām*, see *dīv*3.

2-3. *pra_ānatās* (192b), gen. s., pres. ppl. — *īce*: form, 613, cf. 70¹ⁿ; acct, 628. — *asyā*, acct.1, 74ⁿ. — *dvīpādas* etc., see 90ⁿ. — RV.-reading better in this stanza.

4-5. 'On whose command all wait, on whose (command) the gods (wait) —.' — *chāyā* etc.: cf. Bhagavad Gītā, ix.19.

6-7. *mahitvā*, as instr. sing., 280. Müller's rendering — 'Whose greatness (as acc. n. pl.) the mountains and sea (neuter, as at vi.72.3) with the Rasi proclaim' — would require *pra_āhūs*. — *devīs*, as adj. (see *devā* 1), 'heavenly = of heaven,' not 'divine.'

—Pāda *c*: *diç*, q.v., is 'a point of the sky:' of these there are usually four; sometimes are mentioned 5, 6, 7, 8, and 10 (explained by BR. s.v. *diç*). When five are mentioned, we may understand them as N., E., S., W., and the zenith: cf. AB. vi.32, *pañca vā imā diçaç*: *cataśras tiraçeya*, *ekā_ūrdhvā*. Occurring *with* *diçaç*, the word *pradiçaç* may mean 'intermediate points,' and, with the zenith, count as five. But considering the (faulty) concordant of RV., TS., and VS.,

yāsa imāḥ pradiço yāsa bāhū,

further, RV. ix.86.29^b, AV. i.30.4^c, and esp. iii.4.2^b,

tuām imāḥ pradiçaḥ pāñca devīḥ,

I am inclined to deem the pāda before us a jingle of incoherent reminiscences.

Whose (are) all these mountains, by reason of (his) greatness; Whose (possession) they call the ocean, with the Rasi; The points, whose are the five fore-points of heaven; ...

8-9. *dr̥dhā*, spondee, 224a. — U.f. *sūar*, see 178 and 173a, and 74¹ⁿ. — The adjectives *ugrā* and *dr̥dhā* may be attributives, and *stabhitā* or *stabhitās* supplied as predicate for the substantives of line 8. — Pāda *c* = RV. ii.12.2^c. — *vi-mamé*, *vi-mā*. Respecting the tripartite world, see under

rājas, and Kaegi, 84(49) and notes 117-8.
— antārikṣam: ÇB. i.2.1¹⁶, antarikṣa
hi ime dyāvā-prthivī viṣṭabde; cf., at
Od. i.54, the *kleos*

μακρὰς, αἱ γὰρ αὖτε καὶ ὀρθάνδρ ἀμύλις ἔχουσι.

10-11. Pronounce -prthivī. — See ādhi
and ūtan+vi. — U.f. sūras ēti: in the MS.,
final -as and -e if accentless, become -ā
before an accented initial vowel. So 93¹².

12-13. U.f. yād mahatis viṣvam āyan
(620). See viṣva 1c. — The RV., TS. [with
nir for sām], and VS. read

tāto devānām sām avartata āsur ēkaḥ.

The athetesis of the hypermetric ēkaḥ, made
by Bollensen, *Orient und Occident*, ii.485
(1864), and again by Grassmann, is here
beautifully confirmed by the MS.

SELECTION LXIII. MS. i.5.12. Legend
of Yama and Yamī. — The creation of night.
— Respecting Yama and Yamī, see notes to
85^{12f}.

— The prose of the Brāhmapas is not difficult. In
reading it, the chief thing is some familiarity with
the style, i.e. ability to divide up the discourse aright
into the little clauses and choppy sentences with
which it proceeds. As a help to this it is important
to observe that the particle dīha marks the beginning
of a new clause, and that the postpositive vā marks
the foregoing word as the first of its clause. Anal-
gous is the use of ānā to distinguish a proper name
from an identical appellative. Cf. Pliny, *Exp.* vi.31,
evocatus in consilium ad centum cellas (hoc loco
nomen) *.

As my colleague, Professor A. P. Peabody, has
observed in his translations of Cicero's *Offices* and
Tusculans, there are certain connectives and ilatives
which are employed as mere catchwords for the eye.
In manuscripts (Greek, Latin, Sanskrit) written with
letters of one size, with no separation of words, and
with very few stops, these particles serve the pur-
pose effected now-a-days by capitals, by division or
spacing, and by punctuation. In spoken language it
is often wrong to render them otherwise than by
inflection or by stress of voice.

14. U.f. vāi. — See vbrū+apa.

14-15. U.f. tām yād āprchan (207), sā
abravit: "adyā amṛta" iti. té abruvan:
"ná vāi iyām etc." — Difference between
imperf. amriyata and aor. amṛta (834a)
illustrated at 928². — Accent of tē, Whit-
ney 84d, 135.

15-16. Lit. 'Not (if things keep on) in
this way (itthām) does she forget him.'

16. Note the fine distinction. The gods
use the solemn old Vedic form rātrīm; the
narrator, the later and more colloquial

rātrīm. Similar distinction at ÇB. xi.5.4¹:
cf. 98²⁰n., 103¹⁴n. Not uncommon is the
assumption that the gods have words or a
dialect peculiar to themselves. Thus ná
with the gods means the same as iva, AB.
ii.2.14, 15. Cf. Iliad i.403, ii.814, xiv.291,
xx.74, Od. x.306; and A. F. Pott's *Anti-
kaulen*, p. 71.

— srjāvahāi, faulty reading for -mahāi?

— U.f. āhar vāvā tárhi āsit, ná rātris-
verb-acct, cf. 89²n.

— 'Yama died. The gods sought to console Yami
for the loss of Yama. — When they asked her, she
said, To-day hath he died. They said, In this way
she will never forget him. Night let us create. Only
day in those times existed — not night. The gods
created night. Then came into being the morrow.
Then she forgot him. Therefore they say, 'Tis days
and nights make men forget sorrow.'

SELECTION LXIV. MS. i.10.13. Legend
of the winged mountains. — The myth is
often alluded to by the later poets: see
Stenzler's note to Kumāra-sambhava, i.20,
and Bollensen's to Vikramorvaçī, str. 44.
BR. observe that it is often difficult to dis-
tinguish between the mgs 'mountain' and
'cloud' which belong to párvata. In letting
loose the heavenly waters, Indra splits open
the 'mountains' as well as the 'clouds.'
The Maruts house on the 'heights' or in the
'clouds,' etc.

19. Explained under yā3.

NOTES TO PAGE 93.

1. U.f. parā-pātam (995) āsata, yātra-
yatra (1260 — see yātra) āk-. — iyām, see
1 idām, middle: so imām, line 2.

2. tēṣām = párvatānām. — achinat, 692.
— tāis = párvatāis, used evidently in the
manner of paper-weights. — adrñhat, vdrñh.
The like achievement at RV. ii.12.2.

3. Explained under yā3.

4. U.f. yónis hí eṣām (accentless, 74²n.)
eṣās, 'For this is the'r place-of-origin.'

SELECTION LXV. MS. ii.1.12. The potency
of the sacrifice. — A passage much resembling
this occurs at TS. ii.4.13 = Muir, 1².21. Re-
specting the myths of Indra's birth and
Aditi's motherhood, see Hillebrandt, *Aditi*,
p. 43; Perry, JAOS. xi.127f, 148f; and *Lit-
eratur-Blatt für Orient. Philol.*, ii.4.

5. 'The Āindrābārhaspatyan oblation he should offer (nir-vapet), who, as a sovereign, shouldn't exactly succeed in his attacks.' This is a typical Brāhmaṇa passage. It invents a legend showing the efficacy of some ritual observance in former times, to prove the usefulness of repeating the same rites in analogous circumstances. — Peculiar interest attaches to this occurrence of the *vstigh* — see Schroeder's ed. of MS., Introduction, p. XIV; also ZDMG. xxxiii.194f, where the substance of the passage is given.

6. U.f. *odanām apacat*. — *ūñṣṭam*, see this: final *t* (= *d*) before *ṣ* becomes *ñ* in MS. — *āgnāt*, *v2aṣ*.

6-7. U.f. *tām vāi indram antār evā . . sántam . . āpa-āumbhat* (*vubh*; augment, 585): 'Indra, being (yet) an embryo, within (her), she bound with an iron bond.' — *āpa-ubdhas*, 160.

8. *ayājayat*, see *vyaj*, caus.

9-10. *tāsya = indrasya*. — *vyāpadyata* = of course, *vi-apadyata*: cf. Whitney, 84a. — U.f. *abhi-pary-ā-avartata*, 1080, 1083.

10. U.f. *yās . . tām etēna yājayet . .*, 'One should teach him to sacrifice with this Āindrābārhaspatyan (oblation), who etc.'

11. *eśās*, same as *yó* and *tām*, line 10.

12-13. U.f. *nir-upyáte*, impers. 'it is offered:' combination, 92¹¹N.; form, *vvap*, 769; accent!, 596. *kriyate*, *v1kr* 12, 'it is sacrificed.' — 'Offering is made to B., sacrifice is made to I.: (then) on all sides (the god) releases him' (*enam*). 'Him,' i.e. the sin-bound king of lines 10-11, who is also the subject of *abhi-pary-ā-vartate*.

SELECTION LXVI. TS. ii.6.6. Legend of Agni the oblation-bearer, and of the fish. — This is the Brāhmaṇa form of the myth which is the subject of RV. x.51, and is adverted to in x.52 = selection lvi. To their version of x.51, GKR. add on p. 106 a translation of the selection before us (lxvi.). It is also rendered by Muir, v.203, and by Eggeling, SBE. xii.452. Ludwig, v.504-5, gives other Brāhmaṇa forms of this myth: cf. esp. ÇB. i.2.3¹ = SBE. xii.47. For Epic forms of the same, see Ad. Holtzmann, *Agni nach den*

Vorstellungen des MBh., p. 11, and esp. MBh. iii.222.7 = 14214f.

14-15. *trāyas*, 482c. — *v2mi+pra*, 770a.

15-16. 'Agni feared, (thinking), "In this way, surely, he (*syās*) will get into trouble, i.e. if things keep on in this way, I shall get into trouble."' He speaks of himself here (as also at x.51.6*) in the 3d person (*syās*). Note the common root of *ā-artim* and *ā-ariṣyati*.

16. *nīlāyata*: in strictness, to be divided thus, *nīl-āyata*, 'he went out, took himself off, hid.' This is, for *nir-a-ayata*, an imperf. mid. of *vi* (after the model of *a-jayata* from *vji*) with the prefix *nī* or *nir*; for according to Pāṇini (viii.2.19), the *r* of a preposition with forms of the verb-stem *aya* is regularly changed to *l* — cf. 1087c.

In the Hindu mind, these forms of the verb-stem *nīl-aya* were evidently confused with those of *nī-laya*, which yield a like *mg* — see BR. under *vī+ni*. On this account, doubtless, the *pada-pāṭha*, which usually gives the division of compound verbs, refrains here. The confusion is further attested by the analogous passage of the ÇB., which has, in the Mādhyamīna text (i.2.3¹), *nī-līlye*, and in the Kāṇva text, *nī-layām cakre* — see SBE. xii.p.xlvi. The proper form from *vī* in the passage before us would of course be *ny-ālayata*.

16-17. U.f. *pra-ēṣam* (see *v2iṣ+pra2* and ref.) *āiochan* (*v1iṣ*, 585). In the metaphor, Agni is implicitly likened to a hunted beast.

17-18. *tām aṣapat* etc., 'Him (the fish) he (Agni) cursed (as follows): "dhiyā . . pra-āvocas"' See dhīl. — *vadhyāsus* (form! 924) and *ghnanti* (637) have as subject 'people.' — The loose use of *sās*, *tām*, etc., is one of the chief stylistic faults of the Brāhmaṇas.

19. *ānv-avindan*: *v2vid*; subject, 'the gods.' — See *vvr̥t+upa-ā*.

NOTES TO PAGE 94.

1-2. U.f. *grhītāsya* (sc. *ghrītāsya*) *ā-butasya* (see *vhu*) . . *skāndāt* (736), *tād me . . asat*. — *bhrātṛnām*: the TS. reg. has short *r* in the gen. pl. of these words. — 'He said: "Let me make a condition (*v2vr̥*): Just what of the (sc. ghee) (when) taken (into the

sacrificial ladle, but) not (yet) poured into the fire (á-hutasya), may fall outside the enclosure, let that be the portion of my brothers.”

SELECTION LXVII. AB. iii.20. Legend of Indra and the Maruts, and Vṛtra. — Translated, Muir, v.93. In selection xlvii. = RV. viii.85.7f, the Maruts are praised because they stood by Indra when all the other gods forsook him. The passage before us is an expansion of that myth, a “reproduction plus ou moins amplifiée d'un cliché emprunté au livre des hymnes.”

From other passages, it would appear that the Maruts also were faithless, cf. Muir, v. 92 and 82'n. Both views are involved in the explanation of the Mid-day Soma Feast, ÇB. iv.3.3⁴f, where the Maruts first withdraw from Indra and afterwards help him (SBE. xxvi.334f).

4-5. *hanigyan*, 948². — U.f. “*anu mā upa tiṣṭhadvam; upa mā hvayadvam*” (vñū). Note the free position of the prefixes (1081). — *tathā_iti*, “Yes,” said they.

5-6. U.f. *sas* (Vṛtra) *avet* (see v1 vid3, and 620): “*mām etc.; hanta! imān bhīṣayāi*” (vñhī, caus., 1042f, 1043.2).

7. *ṣvas+abhi-pra*: imperf., 631. — *adravan*: simple root *ḍru*, without prefix; note that the prefix *ā* with *ḍru* exactly reverses its meaning; so with *ṽdā*, *hr*, and *muc*.

8-9. U.f. *m-ha enam na ajahus* (vñhā, 661, 656): “*prahara bhagavas! (454b) jahi! (637²) vīrayasva!*” *iti eva enam* · *upa_atiṣṭhanta*. See *vāc*.

9-10. *tad etad* (see *etad*) = ‘this.’ — See *ṽvac+abhy-anu*. — ‘The Rishi, seeing this (occurrence), described (it) in the Vedic words, “At Vṛtra’s snorting, thee.”’ These words are a quotation of the beginning of RV. viii.85.7f, and illustrate the way in which the Vedic stanzas are cited in the secondary literature.

10-11. U.f. *sas* (Indra, this time) *avet*: “*ime ··; ime ··; hanta! imān asmin ukthe ā bhajāi*.” See *vñhaj+ā*: the subjunctive has the force of a future.

SELECTION LXVIII. AB. iii.21. Legend of Indra and the god Ka or Who. — Compare selection lxii. and see Müller, ASL. 432f. The identification of Prajāpati with Ka is very common: see, e.g. ÇB. i.1.1¹², vii.4.1¹⁰, xi.5.4¹.

13-14. U.f. ·· *vi-jityā*, *abravit prajāpatim*: “*aham etad asāni* (636), *yad tvam* (sc. *asi*); *aham mahān asāni*.”

15. U.f. “*yad eva etad avocas*.” The *etad*, q.v., goes appositively with *yad*, marking the thing designated by *yad* as something preceding, and so may be rendered by ‘just’ or ‘a moment ago.’ P. asks, “Who am I, then?” “Exactly what thou just saidst,” replied Indra.

15-16. ‘Then P. became Ka by name = got the name of Ka. (For) P. is Ka by name = has the name Ka.’ Note that the predicate comes first.

16-17. See *yad2*. ‘As for the fact that Indra became great, therein (lies) Great-Indra’s Great-Indra-ness’ (cf. ÇB. ii.5.4⁹). This is a specimen of the verbal and etymological explanations of the Brāhmaṇas: cf. 64’n.

SELECTION LXIX. ÇB. ii.2.2². The two kinds of deities, the gods and the Brahmanas. — A little oratio pro domo of an oft-recurring kind (see ISt. x.35). Translated by Muir, i².262 (he quotes TS. i.7.3¹ by way of illustration), and Eggeling, SBE. xii.309.

18. U.f. *devās* (predicate) *aha eva devās* (subject): ‘The gods of course are gods.’ So *mārtya ha vā āgre devā āsuḥ*, ‘In the beginning, the gods were mortals’ (not ‘The mortals were gods’). — Delbrück, *Altindische Wortfolge*, p. 26.

18f. ‘Then (they) who are the Brahmanas, the learned (ṽcru 1), the scholars (see *ṽvac+anu*, and 807), — they are the human gods.’

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2-3. ‘For (lit. of) the gods, (the sacrifice is) just the oblations; for the human-gods, the B., the learned, the scholars, (it is) the *dakṣiṇā*.’ — *prīṇāti*, subject indefinite.

4. U.f. *brāhmaṇān ṣṇgruṣas*, 203. — Note the fond repetition. — *enam*, same as subject of *prīṇāti*.

SELECTION LXX. ÇB. ii.2.2^{19f}. Truth, untruth, and silence. — Translated by Delbrück, *Wortfolge*, 29,79; Eggeling, SBE. xii. 312,452.

6-8. *abhi-śiñcet*, 758. — 'Of this fire-consecration a (concomitant) duty is TRUTH. He who speaks the truth,—as (if) the enkindled fire, it with ghee he should besprinkle, so he makes it blaze up; of him greater and greater the dignity becomes; from day to day better he becomes.' — Note the childish verbal anticipations and repetitions, esp. of pronouns.

11-12. U.f. *tad u ha api*: Eggeling renders all four particles by a simple 'Now.' — "'Thou'rt old (enough). Establish thy two fires.'" See *vi dhā+ā3*. This ceremony was an essential preliminary to matrimony and to setting up in life as a householder. Described at *Ist. v.285f, x.327f*.

12-14. U.f. *śas ha uvāca*: "te mā etad brūtha: 'vācamyamas eva edhi' na vāi . . vaditavyam; na vadan jātu, na anṛtam vadet. etc." 'He said: "What ye say to me, then, amounts to this: 'Just hold thy peace.' By no means by an āhitāgni may untruth be spoken. By not speaking at all, one would not speak untruth. (I.e. Only by silence can one wholly avoid untruth.) To such an extent (of silence, namely), is truth a duty.'" — See *ha end.* — See *ta2*. Lit. 'Ye, those, to me this are saying.' — See *tāvant2*.

SELECTION LXXI. ÇB. x.4.3^{1f}. How the gods got immortality and how Death got his share. — Translated, Muir, *iv* 2.57f; in part, *v.318f*. Cf. *iv.54f* and *v.12f*. Metrical paraphrase by Monier-Williams, *Indian Wisdom*, 34, = Hinduism, 35, = *Religious Thought and Life in India*, 24. On the symbolism of the Brāhmanas, see p. 357, § 92; Oldenberg's *Buddha*, 19(20)f; Schroeder, *ILuC.* p. 127f.

15-18. 'Death (subject) is this thing (*ēgas*, predicate, masc. to conform in gender with *mṛtyus* — cf. 78³⁰ and *n.*), what the Year is. For this one, by means of days and nights, exhausteth the life of mortals. So they DIE. Therefore 'tis this one that is called DEATH. The man who knoweth this

Death to be the Year, not of him doth this one before old age by days and nights exhaust the life. To perfectly complete duration of life attaineth he.' — U.f. *sarvam ha eva āyus*: cf. 86¹¹ⁿ.

19. U.f. *āyusas antam gacchati*, see *vgam3*.

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3-5. U.f. *antakāt . . bibhayām cakrus* (1071d) *yad* (see 38¹ⁿ) etc. 'The gods were afraid of this Ender, Death, the Year, Prajāpati, [hoping] "May this one by days and nights not get at the end of our (no) life." ' Similar construction (*yad . . na* and optative) after verb of fearing, ÇB. *iv.3.3¹¹*.

5. U.f. *te . . yajñakratūn tenire* (794e).

5f. THE SACRIFICES are described by Weber, *Ist. x.321f*. The Hindus did not class them according to their purpose, as thank-offerings, expiatory offerings, etc. They grouped them

A. according to the MATERIAL used, as: 1. oblations of milk, ghee, corn; 2. animal sacrifices; 3. libations of Soma. And again

B. according to the TIME, as: 1. at the beginning (x.328) of each day and of each night (*agnihotra*); 2. at the beg. (x.329) of the lunar half-month; 3. at the beg. (x.337) of the three seasons,—spring, rains, autumn; 4. at the beg. (x.343) of the two harvests. The offering of first-fruits or *nava-sasya*, *iṣṭi*; in the spring, of barley; in the autumn, of rice; 5. at the beg. (x.344) of the solar half-year, the *paṇu-bandha*; 6. at the beg. (x.352) of the new year, the Soma-sacrifice.

With this last, often occurs the elaborate ceremony of building the fire-altar of bricks, *Ist. xiii.217-292*. This ceremony is called the 'Fire-piling,' *agni-cayana* (see *vi ci*), or briefly *agni*.

Schröder gives in brief compass a sketch of a specimen-sacrifice, *ILuC.* p. 97-109.

7. U.f. *na anṛtatvam ānaçire* (788⁴). *te ha api agnim* (= *agni-cayanam*) *cikyire* (787). — That the gods were once mortal (94¹²ⁿ) is doubtless a late notion. The path of Death is *itaro devayānāt*, 86⁴: cf. also ZDMG. xxxii.300.

8-9. See *vidhā+upa*. — U.f. *yathā idam*

(see 2idam) api etarhi eke upa-dadhati: "A polemical hit aimed by the author of the Brāhmaṇa at some contemporaries who followed a different ritual from himself."—Muir. Cf. Chāndogya Upaniṣad, i.12.4 = SBE. i.21. — See iti 1.

10-11. Ppls w. *cerus*, see *var2* and 1075b. — See *v1 rudh+ava, desid.*, 1027.

11-13. U.f. "na vāi . . . upa dhattha: ati vā eva . . . ; na vā . . . ; tasmāt na . . ."

13-14. See ha end. — See explan. under ta2. — See yathā6.

15-18. The protasis-clauses begin with *ṣaṣṭim* and *ṣaṣṭim* and *atha lokamprāṇas*: the apodosis-clauses, with *atha me* and *atha amṛtās*. The second protasis-clause has an appendix, *adhi ṣaṣṭrinṇatam*, see *adhi*. — For impv. with conditional mg, cf. example under *atha2*, and 82ⁿ. — For *daṣa etc.*, see 480.

— 'Put ye on 360 P's; 360 Y's, and 36 besides; then 10,800 L's. Then (if ye do) shall ye etc.' The days of the year number 360; and $360 \times 30 = 10,800$. But see also Weber, *IST*. xiii.254-5. Note that $108 = 2^2 \times 3^2$.

18-19. The acquisition of immortality is otherwise related, *QB*. ii.2.2^f, Muir, ii².372.

21-23. U.f. "na atas . . . asat (636²): yadā eva . . . harāṣi (736), etc." See *atas3*. "From this time on, not any other with his body shall be immortal: just when thou this (thy) allotted-portion shalt seize, then parting with his body he shall be immortal, who is to be immortal either by knowledge or by works."

23^f. See *yad2* end. 'As for their saying that, "Either by knowledge or by works,"—this is that knowledge, (*lit.* which is *agni* =) namely *agni*; and these are those works, namely *agni*.' Here *agni* = *agni-cayana*. — Cf. 66².

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1-2. U.f. *te, ye evam etad vidus, ye vā etad karma kurvate*, etc. Promises to them "who have this knowledge" recur times unnumbered in the Brāhmaṇas. As between 'knowledge' and 'works,' knowledge is the better: *QB*. xiv.4.3²⁴ = SBE. xv.96. On this passage, see Oldenberg, *Buddha*, 46 = 47.

4. U.f. *te etasya (= mṛtyos) eva annam*.

SELECTION LXXII. *QB*. xii.7.3^f. Legend of Indra and Namuci. — For the origin of this story, see 81^{12f} and notes. Translated, Muir, v.94. Other forms of the story: Muir, iv².261; Ludwig, v.145. The MBh. has it at ix.48.33 = 2433^f; see ZDMG. xxxii.311.

6-7. 'N. stole I's strength etc., along with his *surā*.'

7-10. U.f. *sas* (Indra) . . . *upa-adhāvāt*: "ṣopānas amsi (see *vṛṣap*, *as*) namucaye, 'na tvā . . . na ārdreṇa;' atha me idam ahārṣit. idam me ā jihirṣatha?" iti. — Note the difference (929, 928) between *aharat* and *ahārṣit*. — Note reversal of mg (94ⁿ) effected by ā with *jihirṣatha* (1028b): "Are ye willing to fetch it back for me?"

10. "astu nas atra api; atha ā harāma:" "Let there be of us in this also (a share); in that case, we'll fetch (it) back."

10-11. "Together ours (is) that; so fetch it back." Thus said he.

11. *iti* (the one before *tāu aṣvināu*) = 'on the strength of that agreement.'

12. *asiñcan*: see *vśic3*.

13. *vy-ṇṣṭāyām* (*v1 vas*) *rātrāu*, 303b. So *an-udite āditye*.

14. *v3vas+ud* — a queer verb to use for this mg. — U.f. *ṛṣiṇā abhy-anu-uktam* "apām phenena" (81¹⁰) *iti*.

SELECTION LXXIII. Nirukta ii.16. Explanation of RV. i.32.10, selection xxxii, page 70^{19,20}. — See Roth, *Erläuterungen*, 21^f, and Muir, ii².174^f.

15-16. The *iti* marks *aniviṣamānānām* as a gloss to the quoted "*āstīṣṭhantīnām*." So *asthāvarāpām* is a gloss to the "*aniviṣamānām*" of the sacred text; and in like manner, *meghas* to "*ṣariram*."

16. Starting from the 3d pers. s. pres. ind. act. of a verb-root (e.g. *ṣamṇāti* from *v3ṣam*), and treating it as a declinable noun-stem, like *matī*, the Hindu forms an ablative sing., e.g. *ṣamṇātes*, to express "derivation from a root." Render: '*ṣarira* is from the root *ṣṛ break*, or from the root *ṣam harm*.' So with *drāghati* and the following two.

19^f. After the verbal explanations, comes the mythological discussion. 'Who then is *Vṛtra*? "A cloud" say the etymologists.

"An Asura descended from Tvaṣṭar" say the tellers of old legends.' There were, then, already schools of conflicting opinions. Cf. Muir, ii².170f.

NOTES TO PAGE 98.

1. The genitives limit miṣṛibhāva-, 1316.
- 2-3. -karmanas is abl. — 'In this process (tatra), · · battles, so to speak, take place.'
3. ahivat etc.: 'The m- and b- (sc. speak of V.) as a dragon.'
4. VI vṛ+ni (1045): subject, Vṛtra.
5. U.f. tadabhivādini eṣā ṛk bhavati.

SELECTION LXXIV. Wedding-customs and the wedding-service. Ācvalāyana Gṛhyasūtra, book i., chap's 5, 7, 8. — Stenzler published the text in the *Abhandlungen für die Kunde des Morgenlandes*, vol. iii., 1864; and the translation, vol. iv., 1865. Cf. Weber, *Indische Streifen*, ii.296f. The text appeared with a Hindu comment in the *Bibliotheca Indica*, 1866-69. English translation by Oldenberg, SBE. xxix.159f.

— On the subject-matter of this selection, the following essays and books may be consulted. The most important is the essay of Haas, with additions by Weber, *ISt.* v.267-410; cf. esp. the synoptic index, 410-12. Haas gives the text and an annotated translation of our selection at pages 289f, 302f.

'See also notes to selection lviii., p. 389. Further, Kaegi, 74(102), and notes; Zimmer, 309f; Kaegi in *Fleckstein's Jahrbücher*, 1880, 456f; and Colebrooke's *Essays*, i.217-38.

— Birth, reproduction, and death are the three great facts of all organic life. It is therefore natural that the customs connected with marriage and burial should take so important a place in the traditions of primitive peoples. It can hardly be doubted that a considerable body of these customs have their root in Indo-European antiquity. For we find, as between the various members of this family, many and most striking coincidences of usage. The systematic exposition and criticism of these coincidences form one of the most interesting chapters of comparative philology. It is not feasible to point them out in detail here. In lieu of this may be cited —

For purposes of comparative study: Joachim Marquardt, *Privatleben der Römer*, i². 28f; A. Rossbach, *Die Römische Ehe*, Stuttgart, 1863; G. F. Schömann, *Griechische Alterthümer*², ii.529-36; K. Weinhold, *Die*

Deutschen Frauen (Wien, 1851), p.190-274, or *Altnordisches Leben* (Berlin, 1856), 238-59; Spiegel, *Eränische Alterthumskunde*, iii.676-81.

— SYNOPSIS of the subject-matter (with references to passages in vol. v. of the *ISt.*, where Haas and Weber treat of the Hindu customs or cite analogous ones): —

CHAPTER v. Test of the bride by means of exorcised lumps of earth. See *ISt.* v.288f.

CHAP. vii. The marriage ceremony. Dextrarum iunctio (v.277,311). Bride led around the fire and water (v.318n.2, 396n.). Amo 'ham aami (v.216). Mounting the stone (v.318n.1). Oblation (v.318n.3). Loosing braids (v.320). Seven steps (v.320f, 321n.).

CHAP. viii. Wedding journey (v.327f). Arrival at new home (v.329). Pellis lanata (Rossbach, 113f, 324; Marquardt, 50). Continence (v.325f, 331).

VEDIC CITATIONS. If the entire first pāda of a stanza is quoted, the entire stanza is meant. If only part of the first pāda of a hymn is quoted, the entire hymn is meant. If more than a complete pāda is quoted, then three stanzas are meant. — Stenzler, note to *AGS.* i.20.9.

SYNOPSIS of RV.-mantras
cited at

98 ¹⁹	gṛbhṇāmi te	= 89 ⁵
99 ²²	pra tvā muñcāmi	= 89 ⁷
99 ²²	'The following'	= 89 ⁹
100 ¹¹	pūṣā tveto	= 89 ¹¹
100 ¹¹	açmanvati (½ stanza)	= 89 ³
100 ¹²	'The following' (½ stanza)	= 89 ⁴
100 ¹²	jivam rudanti	= 88 ⁴
100 ¹⁴	mā vidan	= 89 ¹³
100 ¹⁵	sumāṅgalir	= 89 ¹⁵
100 ¹⁵	iha priyam	= 89 ¹⁷
100 ¹⁸	ā naḥ prajāṃ (4 stanzas)	= 89 ¹⁹
100 ¹⁹	sam añjantu	= 90 ⁵

3. 'The family (of the intended bride or groom) in the first place one should consider, according to the rule, "Who on the mother's and on the father's side, —" as aforesaid.'

The rule referred to is in Ācvalāyana's *Çrāuta-sūtra*, ix.3.20 (p. 714, *Bibl. Ind.*), and continues thus,

"— for ten generations back, are endowed with knowledge, austerity, and works of merit." See Weber's interesting discussion of ancestor-tests, *ISt.* x.84-8.

8-11. U.f. *aṣṭāu pipḍān kṛtvā* (127²), ... *pipḍān abhimantrya, kumārīm brūyāt, "eṣām ekam grhāpa"* (722). 'Making eight lumps (of earth), conjuring the lumps with the mantras "*ṛtam* ... *dr̥gyatām*," he should say to the girl, "Take one of these."' —Germanic bride-tests cited, *IST. v.288n.*

11-12. U.f. *kṣetrāt ced ubhayataḥ sasyāt gr̥hpiyāt, "annavatī asyās prajā bhaviṣyati," iti vidyāt.* 'If she take (the lump made) from the field that bears two crops a year, "Rich in food will her children be," that he may know.' —'Two crops:' cf. Megasthenes, as preserved by Diodorus (ii. 35,36) and Strabo (xv.20, p. 693).

12-15. Most of the remaining seven conditional periods are abbreviated to two words: thus *gopthāt* answers to *kṣetrāt* and *paçumatī* to *annavatī*; and the rest is to be supplied from the first period. No's 4, 5, and 7 begin respectively with *avidāsinas, ādevanāt,* and *iripāt.* But *patighni* is predicate to a supplied *kumārī* rather than to *prajā.*

14. *dvi-pravrājini:* to be preferred, perhaps, is the reading *vipravrajini* (*v̥vraj+vi-pra*), 'wandering hither and thither;' but the *mg* amounts to the same thing.

16. In order of extent stand *deça,* 'country,' *janapada,* 'district,' *nagara,* 'town,' *grāma,* 'village,' *kula,* 'family.' But at weddings and funerals, village-customs stand first in importance—PGS. i.8.11,13 or SBE. xxix.285. On conflicts, cf. Stenzler's note to AGS. i.7.2, and 59¹⁶ⁿ. —*tān* begins new clause. —*prati-iyāt*, 616.

17-21. *dr̥ṣṭadām açmānam,* 'a millstone (which is) stone' (not, e.g. burnt clay). Ap-
position, cf. 101¹². —See *vr̥abh+sam-anv-ā:* sc. *kumāryām*, loc. absol. —Note how the quoted sacred text has *gr̥bhñāmi*, while the later one has *gr̥hpiyāt*: cf. 92¹⁶ⁿ. —*kāma-yita* (1043.3), as if of the 1st gen'l conj., instead of *kāmayeta*. So *vācayita*, 101², 106²; *kalpayiran*, 105¹. —*pumāṇsas* etc.; *dūνασσαι* · · · ποιῆιν καὶ ἀρρονογόνους καὶ θηλυγόνους etc., Megasthenes, in Strabo, xv.60, p. 713; also QB. xiv.9.4^{14f} or SBE. xv.219f.

—'To the west of the fire, a millstone setting, to the north-east, a water-jar, while

she touches him, he, offering, standing facing west, of her, facing east, seated, with RV. x. 85.36, the thumb only should grasp, in case he should desire "*pumāṇsas* · · *jāyeran*."

NOTES TO PAGE 99.

1. *pari-payam:* we should read *pari-pay-añ* or (BI.) -an, pres. ppl. —'Leading (her) thrice to the right around the fire and the water-jar.' The analogies are remarkable: cf. *tridētia*, the Roman *dextratio*, the Gaelic "walking the deasil," etc. Consult SBE. xii.37, 45, 272, 442; Rossbach, 231, 314f; Marquardt, i².51 and n.1. Circumambulations followed the course of the sun on occasions of joy; and were reversed (104²¹) on occasions of sorrow.

2-3. Pronounce: *sā tvam asi; amo aham.* —These interesting formulae occur at AV. xiv.2.71; QB. xiv.9.4¹⁹; PGS. i.6.3; AB. viii.27; CGS. i.13.4. For *pāda d*, the first three have *sāmāham aami; ṛk tuam.*

—The *sāman* is conceived as male (QB. iv.6.7¹¹), and as sprung from the *ṛc* (as it is), or as husband of it (QB. viii.1.3⁵). But to the Hindu mind this lugging in of *sāma* has a charming mystic significance, inasmuch as *sā* plus *ama* makes *sāma* (see AB. iii.23; and SBE. i.13). —The conception of heaven as male and of earth as female is common — see Preller, *Gr. Mythologie*², i.37f.

—The Vedic formula has a general significance not unlike that of the ancient *quando* (or *ubi*) *tu Gaius ego Gaia* and the German *Wo ich Mann bin, da bist du Frau, und wo du Frau bist, da bin ich Mann.* For the Latin formula, see Rossbach, p. 351; *IST. v.216*; Fleckeisen, 1880, p. 457; and esp. the discussion by Marquardt, i².49n.2. For the German, see *IST. v.216*. Another use of the Vedic formula, *IST. x.160.*

4-5. *ehi*, used just like *ἔγε* or *φέρε*; but cf. the variants noted *IST. v.332n.* —If we could read *priyāu*, the metre would be in order (8+8+11+8); but cf. TS. iv.2.5¹.

6. Force of repetition — 'With each leading-around' (1260). —She mounts the stone or puts her foot on it as a symbol of the way in which she is to put her foot on her enemies.

9. U.f. *vadhv-ajjalāu* (134 end) *upa-stīrya* (see *√str+upa*). The loc. is adjunct of *ā-vapati* as well as of the gerund.

9-11. The first pouring (*upastarāpa*) of *ājya* and the two strewings of parched grain on the bride's hands, and the second sprinkling (*pratyabhighārāpa*) of *ājya*, constitute the four portions "cut off" or separated from the havis or sacrificial food. The first is done by the groom; the rest by the brother. The descendants of Jamadagni used to "cut off" five such portions (IST. v.366; x.95) and so had to strew grain three times. — Oldenberg's note. — *egas*, refers back.

— '(The groom) having poured the sacrificial butter on the bride's hollowed-and-joined-hands, her brother or brother's representative strews parched grain (on her hands) twice [Thrice (is the custom) of the Jamadagnians.], sprinkling again (sc. *ājya*) over the havis (= what he has left of the grain in the basket) and over the *avatta* (= what grain he has strewn on her hands). This (as just stated) is the cutting-off-usage.'

12-17. *ayakṣata*, 882. — *pra* .. *muñcātu* (cf. 89^o), impv., w. lengthening (IST. v.340x.): so *nudātu*, *svadātu*. — These stanzas are mere adaptations of blank forms, so to say. For examples of the changes (called *ūhās*) which circumstances demand, see AB. ii.6.6; cf. AGS. iii.8.7. The forms are filled out (see *nigama* in BR.) with a deity-name, which, as here, does not always fit the metre.

18. 'With the above mantras (uttered by the groom), she, not-parting (fem.) her joined-hands, should offer (the grain in them), as with a *śruc*.' The nose of the *śruc* is at the side. She is therefore to pour out the grain so, — not over her finger-tips.

— For the case of families who do not strew grain but twice, we must assume that the bride, when making her second oblation, does not offer all the grain in her joined-hands, but leaves some for her third oblation. Her fourth is from the basket.

18-19 (§ 14). 'Without (any) leading around (on the part of the groom), (the bride should offer grain) with the nose of the basket towards herself in silence the fourth time.' The "silence" refers of course

to the groom. The bride does not say anything at any time (cf. SBE. xxix.37).

— As prescribed above, the rites are performed in the order following:

- I. II. First and second rounds:
 - a. leading around, § 6;
 - b. mounting stone, § 7;
 - c. strewing grain, § 8;
 - d. oblation w. mantra 1 or 2, § 12.
- III. Third round:
 - a. leading around;
 - b. mounting stone;
 - c. sprinkling *ājya*, § 10;
 - d. oblation w. mantra 3, § 13.
- IV. Fourth time:
 - a, b, and c fall out;
 - d. oblation in silence.

19-20. U.f. *ā-upya ā-upya* (127 end) *ha* (see *ha*) *eka* etc. 'Some lead her around after each strewing (of) the grain. In this way (*tathā*) the last two oblations do not fall together.' That is, some do the rites in the order:

- c. strewing or sprinkling;
- d. oblation w. mantra;
- a. leading around;
- b. mounting stone.

In this way, the fourth oblation comes directly after the third mounting of the stone.

20-21. *asyāi*, 365.3. 'Then he loosens her two braids, if they are made; (i.e. if) two braids of wool at her two temples are tied.'

22. He loosens the right one with RV. x.85.24. — *uttarām* (sc. *çikhām*) *uttarayā* (sc. *rcā*): see *uttara* 3, 4.

23. The AB. at i.14.5f tells why the NE. is called *a-parājitā*. See also A. Kuhn, *Entwicklungs-stufen der mythenbildung*, *Abh. der Berliner Akad.*, 1873, p. 126f.

NOTES TO PAGE 100.

1-3. U.f. *iṣe ekapadi* (sc. *bhava*), etc., 'be taking one step for strength = take one step for strength; two for vigor;' and so on. — The body consists of five elements. At one period, the seasons are reckoned as six: *çigīra*, *vasantā*, *grīṣmā*, *varṣā*, *çarād*, *hemantā*.

4. See *saptapada* in vocab. Seven, as a sacred number, became the symbol for 'many' or 'all.' Doubtless the word always suggested both the literal and the transferred mgs. Orig., *sakhā saptapado bhava*,

'Be a constant friend,' was a mere general formula, used on sealing a friendship, e.g. between two men, who would take seven steps together hand in hand by way of ratifying their bond. *Sāptapadam maitram*, 'Friendship (if genuine) is constant,' became a common proverb.

—The application of the formula to the wedding-ceremony is prob. only a secondary and special use; although it came to be exceedingly important. Here *saptapadi* being taken with strict literalness, it became necessary to lead up to it by six other formulae—as in the text. The matter is explained at length and illustrated, by Haas and Weber, *IST. v.320-22*: cf. *BR. s.v. saptapada*; and *AV. v.11.10*.

6. The two gerunds seem to go with the subject of *abhy-ut-kramayati*, i.e. the groom.

8. *vaset*: subject, the bride. —*sapta ṛṣin*, 127². —See *iti* 3.

8-9. *dhruvam*, as symbol of fixity and constancy (see *PGS. i.8.19* and *QGS. i.17.3*). For the legend of *Dhruva's* translation to the skies, see *Viṣṇu Purāṇa*, book i, chap. 12. —*arundhatim*: cited, with many other examples of faithful and happy wifehood, at *MBh. i.199.6* = 7352 and *v.117.11* = 3970; cf. also *IST. v.195*. There was a superstition that one whose life was near its close could not see these stars (*IST. v.325*: *Indische Sprüche*, 2d ed., no. 2815). —*ṛṣin*: here, as so often, the heavenly lights are the souls of pious sages and saints departed—see note to 91¹². —The bride has nothing to say during the ceremony, and keeps silence after it until (cf. 103²) starlight.

10. *U.f. prayāṇe* (loc. 303b), the wedding-journey, from the bride's village to the groom's. See *IST. v.327f*.

11-12. Rules 2 and 3 are for the case that they have to cross a stream.

12. *rudatyām*, 'if she weeps,' loc. abs.

13. So in Rome a boy went ahead with a nuptial torch. Cf. *Rosbach*, 302-3.

14-15. 'At every dwelling'—as the wedding-train passes it. The procession called out eager gazers then, as now. Indeed, to judge from *AV. xiv.2.73*, even the Manes were supposed to crowd about for a look at

the bride (*IST. v.277*). —*U.f. . . iti ikṣakān ikṣeta*.

17. *U.f. ānaḍuham carma ā-stīrya*: compare the *pellis lanata* (*Rosbach*, 112, 324). —*tasminn* = *carmaṇi*. The two foll. words are loc's s. fem., supply *kumāryām* (303b).

18-19. *cataṣṭbhis*, sc. *ṛgbhis*.

19-20. *dadhmaṣ* (431) etc.: 'Partaking of curds, he should offer (them) in turn (to her); or, with the rest of the *ājya*, he anoints (*anakti*, *vañj*) his and her heart.' *hrdaye*: better as dual, on account of the *nāu* (dual, 90²) in the stanza which accompanies the action.

20-21. See *ūrdhvam*. —*brahma-cāriṇāu*: see *IST. v.325n.3*, 331. —*U.f. alam-kurvāṇāu*, 714.

22. Counting of time by nights: see *Kaegi*, n.68* and citations, and *Zimmer*, p. 360. —'Or, "(They should be continent) a year," (say) some: a Rishi is born in this way (*iti*).' 'In this way' = 'on condition and as reward of such self-restraint.'

NOTES TO PAGE 101.

1. Marital intercourse is declared by *Āpastaṃba* to be a duty resting on the authority of Holy Writ (*brāhmaṇa-vacanāo ca saṃveṇanam*, ii.1.19 = *SBE. ii.101*). The Scripture-passage, acc. to *Bühler*, is *TS. ii.5.1¹⁵*, *kāmam ā vijanitoḥ sām bhavāma*, 'Let us have intercourse after our heart's desire till a child be begotten.' Explicit is *Baudhāyana*, iv.1.17 = *SBE. xiv.315*; *MBh. xii.21.12* = 626. Cf. *Ludwig*, v.549 (n. to *RV. i.179.2*), and iv.315: also *Exodus xxi.10f*, and *I Cor. vii.3*.

2. See *ṽvac*, *caus.*: form, cf. 98²⁰ⁿ.

SELECTION LXXV. The customs and ritual of cremation and burial. *Ācvalāyana Grhya-sūtra*, b'k iv., chap's 1-6.—Text and translations as at the beginning of introduction to selection lxxiv. Roth compares the ceremonies here described with those implied by the text of *RV. x.18* in his essay, *die Totenbestattung im indischen Alterthum*, *ZDMG. viii.467-76*, reprinted in part by *Zimmer*, p. 404f. The same subject is treated at length by *Max Müller*, *ZDMG. ix.p.I-LXXXII*. We may mention also *Colebrooke's*

Essays, i.172-96; the papers of Wilson and of Rājendralāla Mitra, cited above, p. 382f; and especially Monier-Williams, in *Religious Thought and Life in India*, chap. xi., *Death, Funeral Rites, and Ancestor-worship*, and in *Ind. Ant.* v.27. Cf. also in general the introduction to selection liii., p. 382f.

The ceremonies in question have three main parts: the cremation; the gathering and burial of the bones; and the expiation. — These are followed by the *ṣrāddha*, described at AGS. iv.7, SBE. xxix.250f, 106f.

SYNOPSIS of RV.-mantras
cited at

102 ¹	apeta vīta	= 83 ¹⁶
102 ⁷	ud irṣva nāri	= 86 ¹⁸
102 ⁸	dhanur hastād	= 86 ²⁷
102 ²³	agner varma	= 84 ¹⁶
102 ²¹	atī drava	= 83 ¹⁷
103 ¹	imam agne	= 84 ¹⁸
103 ¹²	prehi prehi	= 83 ¹¹
and 23 others, see note		
103 ¹⁷	ime jivā	= 86 ⁸
104 ¹¹	ṣitike	= 85 ¹⁰
104 ¹⁴	upa sarpa	= 87 ²
104 ¹⁶	'The following'	= 87 ⁴
104 ¹⁶	'The following'	= 87 ⁶
104 ¹⁶	ut te stabhnāmi	= 87 ⁹
104 ²³	kravyādam ($\frac{1}{2}$ stanza)	= 84 ²⁰
105 ⁵	ihāvāyam ($\frac{1}{2}$ stanza)	= 85 ¹
105 ⁹	tantum tanvan	= 89 ¹
105 ¹¹	ā rohatāyur	= 86 ¹⁴
105 ¹²	imam jivebhyah	= 86 ¹⁰
105 ¹⁴	param mṛtyo (4 stanzas)	= 86 ⁴
105 ¹⁶	yathāhāni	= 86 ¹²
105 ¹⁷	imā nārīr	= 86 ¹⁶
105 ¹⁸	aṣmanvati	= 86 ⁸
105 ²¹	āpo hi ṣṭhā (3 stanzas)	= 83 ¹
105 ²¹	parime gām	= 91 ¹⁴
106 ³	'Sun-hymns,' see note	
106 ³	'Blessings,' see note	
106 ³	apa naḥ (8 stanzas)	= 72 ⁸

—For purposes of comparative study (cf. p. 398) we cite: Joachim Marquardt, *Privatleben der Römer*, i².340f; Schömann, *Griechische Alterthümer*², ii.589f; K. Weinhold, *Altnordisches Leben* (1856), 474-504; the same author's *Heidnische Todtenbestattung in Deutschland* (with illustrations), *Sitzungsberichte der Wiener Akad.*, 1858, 1859; Spiegel, *Eränische Alterthumskunde*, iii.701-6; Geiger, *Civilization of the Eastern Irānians*, i.84f; and finally the masterly essay of J. Grimm, *Ueber das Verbrennen der Leichen*, *Abh. der Berliner Akad.*, 1849, p. 191f = *Kleinere Schriften*, ii.

211f, who treats of the custom among almost all peoples of Indo-European stock: See p. 280-281f for the custom among our Anglo-Saxon forefathers, a remembrance of which lives in the modern English *Bale-fire*. Cremation is common throughout the MBh. — Holtzmann, *Agni*, p. 10.

3-4. Protasis, 'ced upa-tapet; apodosis, 'ud-ava-syet (vśā).

5. enam, the sick householder.

6. U.f. 'paṣunā iṣṭyā iṣṭvā (vyaj), ava-syet. See Stenzler's note to § 4. — See vsthā + sam.

7-8. The quarter and the slope are in general to the south, the region of the dead (cf. ÇB. i.2.5¹⁷).

9. ity eke, see iti 2c. — tāvad-āyāmam (sc. khātam syāt), 'the trench should be having so much length.'

10. vitasty-avāk, 'span-deep': or, for vitasti-mātram avāk. — 'On all sides, the ṣm- should be an open space.'

11. "But thorn-plants and milk-plants" as aforesaid' [viz. at AGS. ii.7.5, "he should dig out with their roots and remove them"]. Cf. 98^{6N}.

12. ṣm- is both a burning-ground and a burial ground: here, the former, as is shown by śdahanasya. For a similar definitive apposition, cf. 98¹⁷.

13. 'This has been stated above' — at Çrāuta-sūtra, vi.10.2, given in Stenzler's note.

14. Rule 17, sc. 'should be.'

16. etām diṣam, 'to that quarter,' mentioned 101⁷.

16-18. Rules 2-7: nayanti may be repeated w. the accusatives. Rule 2, cf. 104⁸.

20. The cord is usually worn over the shoulder; cf. Stenzler's note to AGS. iv.2.9. — On returning (103²¹), the order of march is reversed.

21. evam, in the order named. — kartā, subject of pra-ukṣati, next line. — pra-savyam, cf. 99^{1N}.

NOTES TO PAGE 102.

2-3. The oblation-fire, the householder's fire, and the southern fire are the three sacred fires which are to be started and maintained in every family. Here they are

set respectively in the SE., NW., and SW. parts of the sacred place.

3-4. *enam*, 'for him,' i.e. the dead man (Oldenberg), or the conductor of the ceremony (see Stenzler). This second accusative with (*idhmācitim*) *cinoti* is strange.

4-6. The first *tasmin*, masc., refers to *-citim*, fem.; the second, neuter, to *-ajinam*. 'On it they set the dead man, carrying (*hrtvā*) him to the north of the *g*-, with his head towards the ā-'

6. 'To the north (of the corpse) they set the wife; and a bow for a Kṣatriya.'

7-8. U.f. *tām* (= *patnim*) *ut-thāpayet* ... *vā*, "ud *irva nāri* etc." See 86¹⁵N.

8. 'The conductor of the ceremony should repeat (the stanza) in case of a *Çūdra* (= in case a *Ç*. raises her up from the pile).'

9. *dhanus*, sc. *apa-nayet*. — Rule 21 = exactly 'Ditto in case of a *Çūdra*.'

9-10. 'Having strung it, without (= before) piling the pile (of things mentioned below), breaking (*vī ṣṭ*) it, he should throw it on the fuel-pile.'

11 f. Müller gives pictures of these various implements, ZDMG. ix. p. VII f. LXXVIII f.

14. *bhitvā ca ekam*, 'and breaking (it in two pieces, in case there is only) one (*aruva*).'

18. *āśoc*, sc. *pātrāṇi*. — See *vī pr*. — *putras*, the dead man's.

19. 'And the metallic ware (and) pottery.'

21-22. U.f. *vṛkkāu* (134 end) *ud-dhṛtya* (*vī hr*). — *dakṣiṇe* (sc. *pāpāu*) *dakṣiṇam* (sc. *vṛkkam ā-dadhyāt*), etc.

22-23. "And two meal-cakes," (say) some [, he should put on the hands of the corpse]. "(Only) in the absence of the kidneys," (say) others.' — *sarvām*, sc. *anustaraṇīm*.

NOTES TO PAGE 103.

1-2. See *mantraya+anu*: 'accompanies the fetching ... w. the stanza "imam etc."'

2-4. U.f. ... *jānu ā-acya*, ... *juhuyāt*, "agnaye *svāhā* etc." — *pañcamim* (sc. *ājya-āhutim juhuyāt*) *urasi pretasya* —

4-5. U.f. "*asmāt* (accent, *asmāt*, 74⁹N.) *vāi* (see *vāi*) ... *tvaṭ adhi* (see *adhi*) *jāyatām*," a metrical mantra, substantially

identical with V8. xxiv.22. — *asmā*, voc., 'O so-and-so.'

6. See *v2iṣ+pra3*.

6-8. 'If the āh- should reach (the corpse) first, "In the heaven-world it has reached him" — this may one know. Happy will that one be in that world: so (will) this one, that is, the son, in this (world).' U.f. *rātsyati* (*vṛādh*) *asmā amutra: evam ayam asmin, iti putras*. The last *iti* marks *putras* as an explanation of *ayam*.

8-11. Rules 3-4 are counterparts of 2.

11-12. Rule 5: loc. = 'in case of.' — *ṛddhim vadanti*, see *vvad3*. — "The higher the smoke of the pyre rises, the more distinguished will the departed be in the other world." — Weinhold, *Altnord. Leben*, 480-1.

12. *tam*, like *sas* (line 13) and *etas* (16), refers to the departed.

12-13. ... *iti samānam*, 'with the mantras "prehi prehi etc." in the same way' — as indicated, namely, in the *Çrāuta-sūtra*, at vi.10.19-20 (p. 505-6), i.e. with the 24 stanzas there enumerated. They are RV. x.14.7,8,10,11; x.16.1-6; x.17.3-6; x.18.10-13; x.154.1-5; and x.14.12. The text of all these stanzas is given in the RV. order in the Reader, pages 83-91.

14. *svargam lokam*: note the fine distinction between this and the later *svargalokam* (as cpd). The old two-word form is used in lines 14 and 16, as virtual quotations from an older text; and above, at line 5, a quoted mantra; but the cpd is used in the *Sūtra* proper, line 7. Cf. 92¹⁶N.

15. U.f. *avakām*, *çipālam iti* (marks *çi* as a gloss to *avakām*) *ava-dhāpayet. tatas* (= *gartāt*) *ha* (see *ha*) *vāi* etc.

17. With regard to the pertinence of the mantra, see Roth, ZDMG. viii.472, 468. — *savyāvṛtas*, cf. 99¹⁵N.

18-20. The end of each clause is marked by a gerund. — U.f. *udakam a-vahat* ... *un-majjya*, ... *gṛhitvā, ut-tīrya*, ... *enāni* (= *vāsāṇsi*, i.e. the ones they had on before changing) *ā-pidyā*, ... *āsate*. — See 54. — Similarly, the bride keeps silence till starlight, 100⁹N.

— See *nāman2*. — Each of the relatives, facing southward, performs the lustration,

saying to the departed, "O thou of the family of the Kācyapana, O Devadatta, this water is for thee" (kācyapagotra, devadatta, etat te udakam). — Scholiast.

21. 'Or, while (a bit) of the sun is (still) seen, they may go home.' — Rule 12: cf. 101²⁰N.

22. U.f. prāpya agāram, . . . a-kṣātān, tilān, apas etc.

NOTES TO PAGE 104.

1. More fully, kritena vā, utpannena vā (sc. annena): see vpad+ud.

8f. Render the locatives by 'in case of,' i.e. here 'in case of the death of.' — dāna adhyayane, acc. dual n., 1253a.

8. See ūrdhvam. — 'Tenth' (see daṣamī) — counting from the day of death. — kṛṣṇapakṣasya ayujāsu, sc. tithiṣu. — See eka-nakṣatra. Of the 28 lunar mansions, six form three pairs, named 'former' and 'latter' Phalgunī (9-10), Aṣādhā (18-19), and Bhādrapadā (24-25). Accordingly, under these asterisms, or in the lunar months named after them, the gathering is forbidden.

See Whitney, OLSt. ii.351f, 360. But cf. Weber, *Abh. der Berliner Akad.*, 1861, p. 322.

9. 'In a plain male urn (they put) a man (i.e. his bones); in a plain female (urn — sc. kumbhīyām), a woman.' If the urn has protuberances on it, like a woman's breasts, it is regarded as a female urn. Many such have been found by Schliemann — see his *Ilios*, numbers 986, 988-93. A male urn is one without these breasts.

9-10. § 3, cf. 101¹⁷. — prasavyam, 99¹N.

11-12. U.f. aṅguṣṭha upakaniṣṭhikā-bhyām (cf. 105¹⁶) ekāikam asthi a- etc. Even the Brāhmaṇas give evidence of a well-developed body of popular beliefs about the fingers: cf. ÇB. iii.1.3²⁵; iii.3.22^{12f}, and Eggeling's Index, SBE. xxvi.461, s.v. *fingers*. See the beautiful essay of W. Grimm, *Ueber die bedeutung der deutschen fingernamen*, *Kleinere Schriften*, iii.425-50.

But with the finger next the little one is associated — now something mysterious, now something uncanny (as here): this appears from the fact that it is the 'nameless' one

not only in Sanskrit (a-nāmikā), but also with Tibetans, Chinese, Mongols, Lithuanians, Finns, and North American Indians. See Grimm, l.c. 441-47; and 91²N.

13. The scholiast takes pavana as a 'winnowing-basket' used to sift out the small bones yet remaining among the ashes, and not picked up by hand. Is it not rather a 'fan to blow the ashes from the carefully gathered bones in the urn'?

13-14. U.f. yatra . . . na abhi-syanderan, anyās varṣābhyas, tatra (sc. kumbham) . . . ava-dadhyus. 'Whereunto from all sides no water other than rain would flow.'

15-16. Rule 8: uttarayā (sc. ṛoṣā) = RV. x.18.11 = 87⁴. — ava-kiret, 3kr. — Rule 9: uttarām (= RV. x.18.12 = 87⁶), sc. japet.

16-17. U.f. kapālena (sc. kumbham) api-dhāya, atha an-avekṣam pratyā-vrajya, apas etc. — aasmāi, the deceased.

18. See vlmr+abhi. For the force of the prefix, cf. what was said by a little newsboy, as reported by my colleague, Professor Lane, "My mother died on me and my father runned away." — See 2kṣi+apa.

19. U.f. purā udayāt.

20-22. tam = agnim. — ny-upya, 2vap. — See under yatra. — prasavyam: the left is associated with evil or sorrow (see 99¹N.); cf. Latin *laevum omen* or *numen*. — U.f. savyāu ūrūn ā-ghnānās (637).

NOTES TO PAGE 105.

1. upa-kalpayiran (for -yeran, see 98²⁰N.), 'they should provide': the verb has 11 objects (lines 1 to 4).

2-3. U.f. ṣamimayyāu arāṇi. A legend explaining why the sacred fire is made with sticks of ṣamī (see this) is given at MBh. ix.47.14 = 2741f.

4-5. agni-velāyām, 'at the time of the (evening) agnihotra': cf. 96⁶N.

6. U.f. āsate etc., similarly 103²⁰.

7. U.f. itihāsa-purāṇāni iti (see iti3) ā-khyāpayamānās (1042d). Story-telling followed the cremation in Germanic antiquity also — cf. Weinhold, *Altnord. Leben*, 482, and the very end of the *Beowulf*.

7-10. 'When sounds are hushed (vram).

or when (the others) have gone home or to bed, starting (pra-kramya) from the south side of the door, a continuous water-stream (the conductor of the ceremony) should offer, with the words "...," (going round) to the north (side of the door—u.f. iti ā uttarasmāt).'

10-12. Rule 8: cf. 100^{16f}.

13-15. uttaratas, with agnes. —U.f. amātyān ikṣeta.

17. U.f. akṣiṇī (343f) ā-jya (vāj) parācyas (407³) vi-arjeyus (sc. tarupakāni).

18. añjānās (sc. yuvatis) ikṣeta (subject, 'the conductor,' kartā).

19-22. 'Then, standing off (ava-sthāya) in the NE., while (the others) circumambulate (pari-kramatsu) with fire, and bull's dung, and a continuous water-stream, with the tree "āpo hi sthā etc.," he should repeat "parime gām etc." —ud-ā-haranti, compare 101⁴.

NOTES TO PAGE 106.

1. U.f. yatra abhi-raṅsya-mānās (vram, 939) bhavanti, 'where they are about (= intending) to tarry': not so well the vocab. —See ahata. Respecting the Hindu washerman, his work, and tools, see G. A. Grierson, *Bihār Peasant Life* (Trübner, 1885), p. 81f.

2. U.f. ā udayāt. udite etc.

3. The scholiast to AGS. ii.3 end, enumerates the "Sun-hymns" and the "Blessings." The "Sun-hymns" are RV. x.158; i.50.1-9; i.115; and x.37. The "Blessings" are RV. i.89; v.51.11-15; and x.63. Cf. SBE. xxix.114. Of all these, only the second is given in the Reader—see Preface, page v, note 4.

3-4. U.f. annam samakṛtya (1087d), "apa nas goṇcat agham" (= RV. i.97 = 72^{6f}) iti pr- hntvā. Cf. Preface, p. v, n.4.

4-5. vācayita (see vvac, caus.): we should expect -yeta—cf. 96²⁰ⁿ.

POSTSCRIPT.

Not without grave misgivings can a Vedic commentary be put forth. The hard places are very hard. Nevertheless, an unsatisfactory bit of exegesis may be a valuable approximation to the truth or may even suggest the correct solution of a difficulty.

Inasmuch as Professor Whitney has been so kind as to look over the manuscript of the Notes, it ought to be said that there are various things in the Vedic part of the work of which he does not approve.

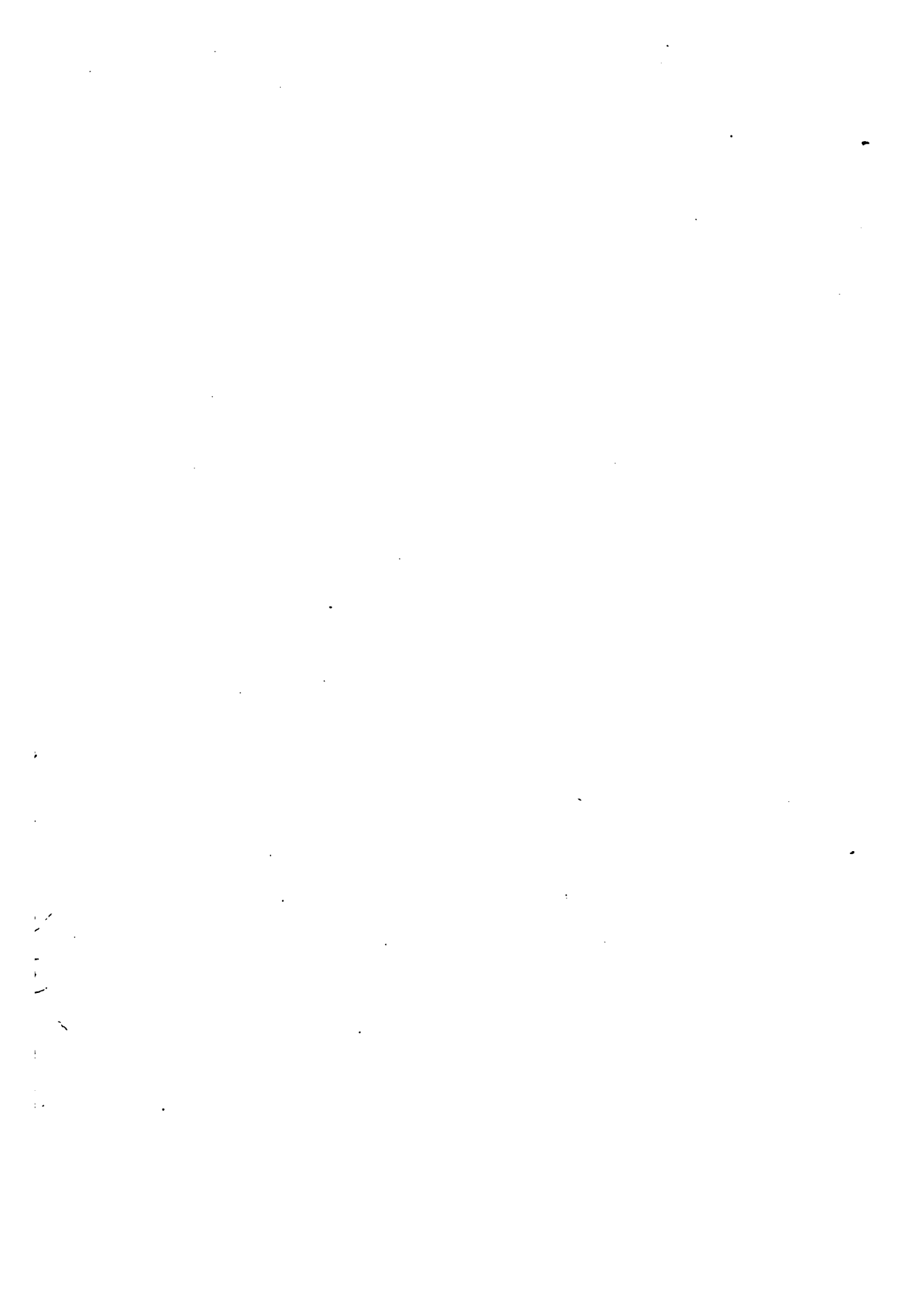
The earliest English version of the Fables of Bidpai, *The Morall Philosophie of Doni*, by Sir Thomas North (see above, p. 313), has just been reprinted, with a valuable introduction by Joseph Jacobs, and published by David Nutt, London, 1888.

The second edition of Whitney's Grammar may soon be looked for. The section-numbers are substantially unchanged; but the subsections are marked with a, b, c, etc. The references in the Notes (see p. 289, above) are to the first edition of the Grammar. Users of the second edition will often have to seek, e.g., 844² under 844a, 371¹² under 371k, and the like.

In addition to the lexicons mentioned above, page xviii, there has recently appeared a *Sanskrit-Wörterbuch nach den Petersburger Wörterbüchern bearbeitet von Carl Cappeller* (Strassburg, Karl J. Trübner. 1887. Royal 8°, pages 541. Price 15 Mark). This is so excellent, cheap, and convenient as to deserve the warmest commendation. An English version is in progress.

C. B. L.

HOLLIS HALL, HARVARD COLLEGE,
CAMBRIDGE, MASSACHUSETTS,
August, 1883.



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For facility of reference this Appendix will be published with
each forthcoming number of the Journal.

TRANSLITERATION
OF THE
SANSKRIT, ARABIC,
AND ALLIED ALPHABETS.

THE system of Transliteration shown in the Tables given overleaf is almost identical with that approved of by the International ORIENTAL CONGRESS of 1894; and, in a Resolution, dated October, 1896, the Council of the ROYAL ASIATIC SOCIETY earnestly recommended its adoption (so far as possible) by all in this country engaged in Oriental studies, "that the very great benefit of a uniform system" may be gradually obtained.

I.

SANSKRIT AND ALLIED ALPHABETS.

अ a	ओ o	ट ṭ	ब b
आ ā	औ au	ठ ṭh	भ bh
इ i	क k	ड ḍ	म m
ई ī	ख kh	ढ ḍh	य y
उ u	ग g	ण ṇ	र r
ऊ ū	घ gh	त t	ल l
ए e	ङ ṅ	थ th	व v
ऐ ai	च c	द d	श ś
	छ ch	ध dh	स s
	ज j	न n	ह h
	झ jh	प p	
	ञ ñ	फ ph	ळ ḷ

˙ (Anusvāra) m	ṣ (Acagraha) 'ṣ
˘ (Anundāsika) ṁ	Udātta ˘
: (Visārga) ḥ	Scarita ˙
× (Jihvāmūliya) ḥ	Anudātta ˘
× (Upadhmānya) ḥ	

II.

ARABIC AND ALLIED ALPHABETS.

ا at beginning of word omit;	ك k	آ ā
elsewhere . . . ʾ or ʿ	ل l	إ ī
ب b	س s	م m
ت t	ش . s or sh	و ū
ث . t or th	ص . s or z	و . w or v
ج . j or dj	ض d, dz, or z	ه h
ح h	ط t	ي y
خ . h or kh	ظ z	و au
د d	ع ʿ	wasla . . . ʾ
ذ . d or dh	غ . g or gh	VOWELS. hamza ʾ or ʿ
ر r	ف f	silent t . . h
ز z	ق q	letter not pronounced . . ʾ

ADDITIONAL LETTERS.

PERSIAN, HINDI, AND PAKHTŪ.	TURKISH ONLY.	HINDI AND PAKHTŪ.	PAKHTŪ ONLY.
پ p	ك when pro-	ت or پ . t	ٹ . . . ts
چ . c or ch	nounced as	د or د . d	ځ . . . g
ژ . z or zh	g k	ز or ز . r	ښ . . . n
گ g	گ ħ		کښ . . . ksh
پ ʿ			
ز z			

1 7

2 2

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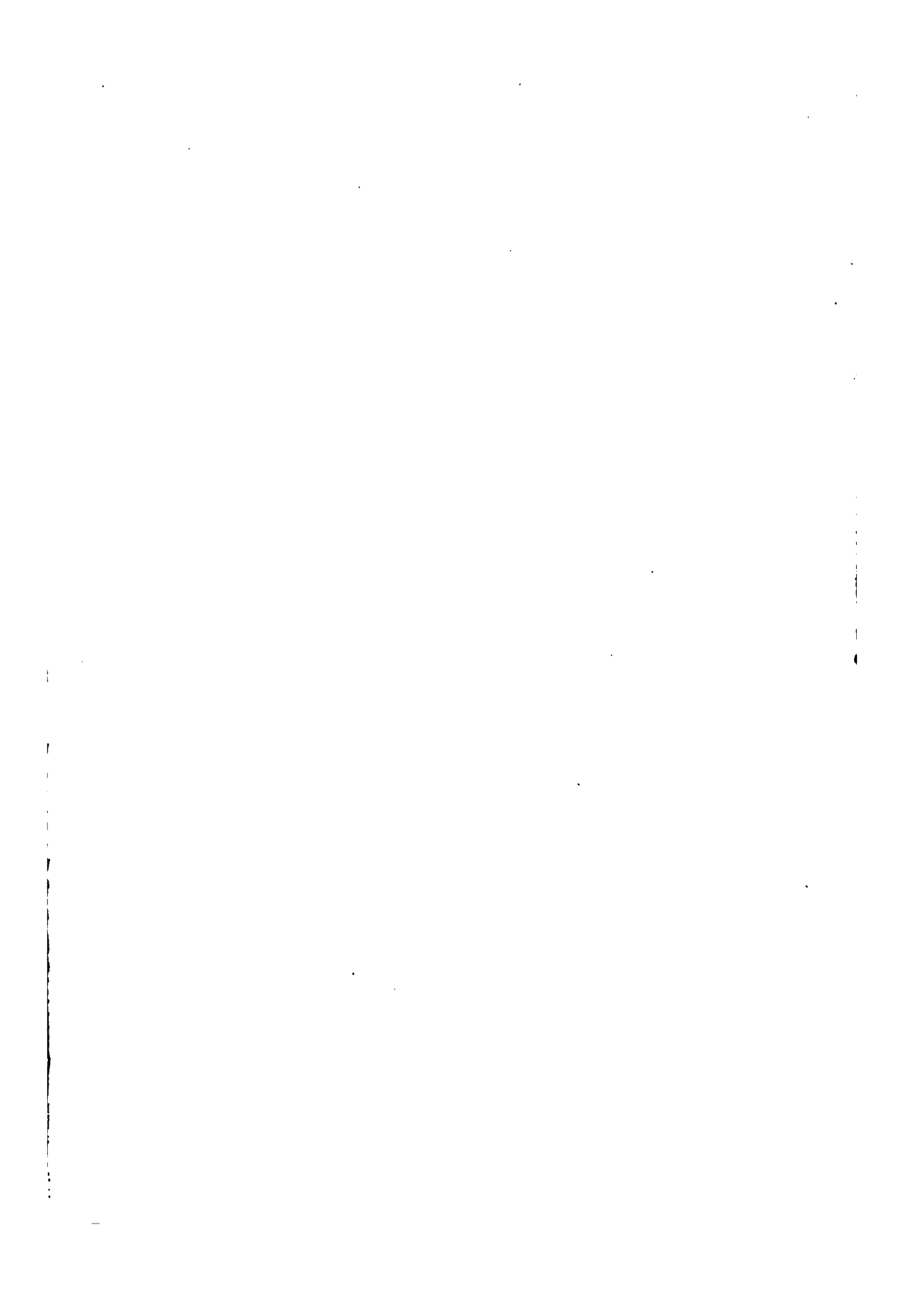
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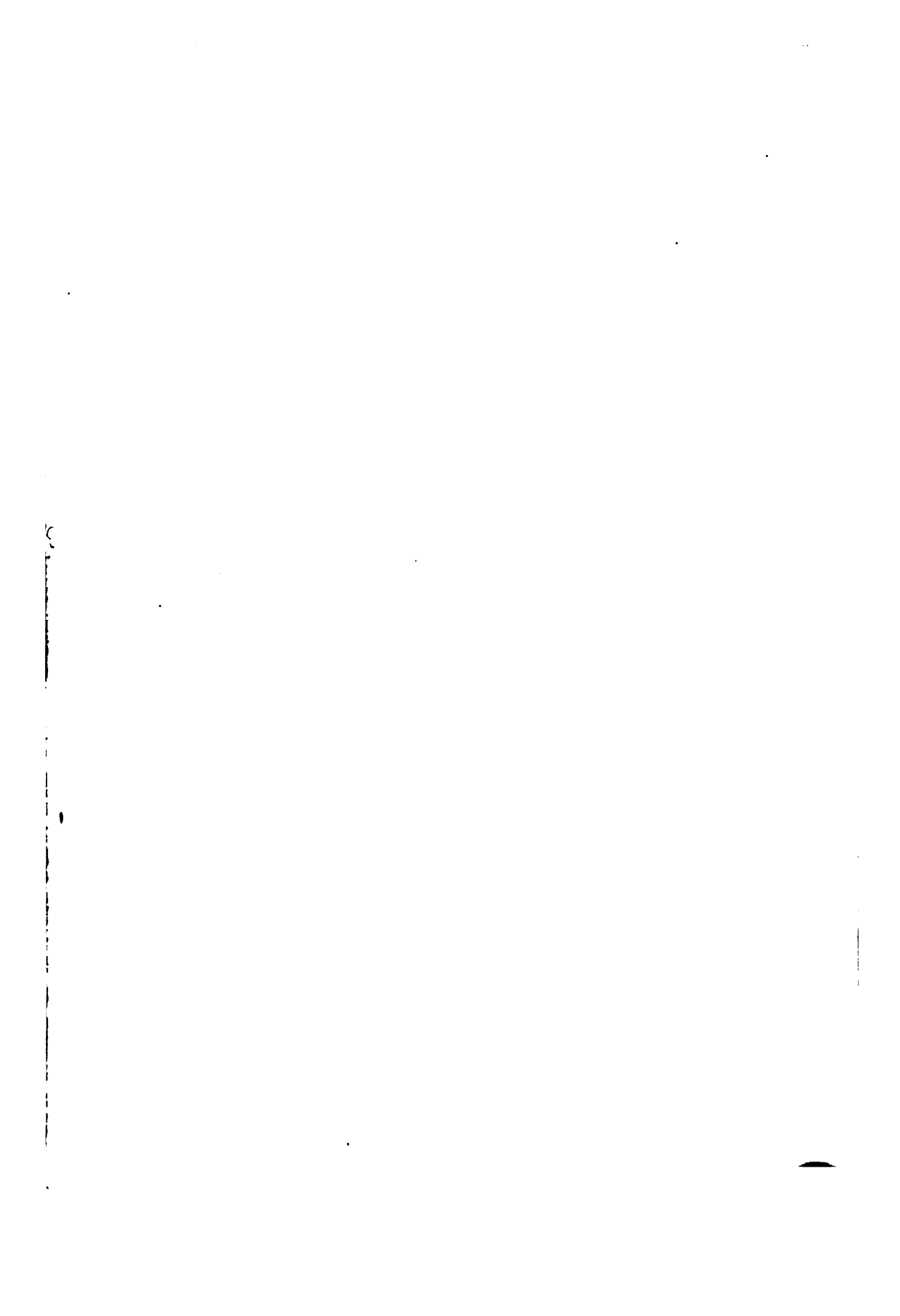
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